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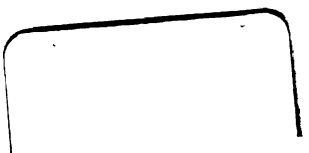

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THE RAINBOW:

A Magazine of Christian Literature,

WITH SPECIAL REFERENCE TO

THE REVEALED FUTURE OF THE CHURCH AND THE WORLD.

VOLUME XIX.

BEING VOLUME IX. OF THE NEW SERIES.

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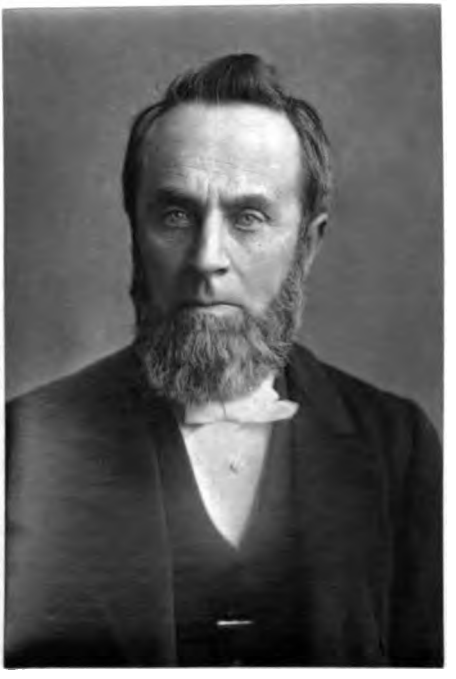

I am yours faithfully.

W. Leask.

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THE RAINBOW:

A Magazine of Christian Literature, with Special Reference to the Revealed Future of the Church and the World.

JANUARY, 1882.

WHAT WILL OCCUR THIS YEAR?

A FRESH leaf turned, upon which to continue the world's story; another page—that of 1882—to be added to the great book of Time; a book to which all nations, peoples, and tribes have contributed. It is an amazing production! Is there in the universe, on the supposition that there are other inhabited worlds in it, any whose story could stand by the side of ours? We cannot imagine it. Even if the probability of the existence of other worlds, in which intelligent beings dwell, were as strong as it is weak, we claim for our own an unapproachable pre-eminence in every direction in which it is possible to develop character! Our marvellous story proves that all kinds of vice have grown to rank and poisonous luxuriance on our soil; that crime here has reached gigantic proportions; that sin, suffering and sorrow here cannot be paralleled elsewhere; and that the devil and death—dreadful sire and son!—have been at work here through all time indulging their awful passion for murder!

O no! Ye worlds that modern astronomy has created with such profuse liberality, we rejoice that none of you can compare with us in these respects. We are unequalled in our giddy height, or, if you think the words more appropriate, our fearful depth of iniquity. You must not attempt to put in a claim! We will reject it with the consciousness that we have no compeer in moral madness! We cannot tolerate the thought of another world in God's wonderfully glorious creation so bad as this. Leave us alone, O ye numberless "solar systems," leave us alone in our infinite infamy!

But is there not another side to this sad story, this grievous confession of moral apostasy? Is it all black, doleful, diabolical? We reply at once, *that* is simply impossible. Unmixed evil, if the idea is conceivable, could not exist for any length of time. It would speedily be suffocated in its own corruption. There must be flashes of the original light in the memory of the prince of darkness, otherwise even he would perish before the destined hour

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when, by the power of the Lord Christ, he will be destroyed for ever.

Yes, there *is* another side; and its marvellous moral beauty, its streams of pure light out of what seemed blacker than Egyptian darkness, its joyous life out of a death that made the sun ashamed of the world over which he rejoices to run his daily circuit, and its wonderful volume of praise from hearts that have been set to music by the Spirit of the living God, are not to be equalled by any other world, of either fact or fancy, in creation. Other worlds have no such monuments of wonder:—

Other worlds,—
If other worlds there be in distant space,—
Were fashioned by His hands, as well as this;
And other world's have seen Him and adored.
But which of them contains a Bethlehem,
A Nazareth, a Calvary, a tomb
Hewn in the rock, adjacent to the CROSS
That must for ever make this home of men
The wonder of Creation? Which of them
Hath witnessed an apostasy restored,
By the Great Sovereign taking on Himself
The nature of the fallen? Which of them
Hath seen its mighty Ruler subjected
To poverty, and cruelty, and death;
Whilst, with profoundest wisdom, moved by love,
He made those very crimes the scaffolding
To the sublimest structure ever built
By the great Master-Builder? Which of them
Hath been the scene of moral discipline
To minds unnumbered, once the worthless wreck
Dashed by the storm of diabolic pride
Around the feet of Deity;—a pride
Which, though it could not wound Him on His throne,
Asked all in scorn if that abortion, *man*,
Was worthy of a God Infallible?
But wisdom infinite hath made that wreck
A monument of glory, that shall stand
Bright as a host of seraphs, clothed upon
With the divinity that flows from Christ,
When Satan and his angels all are dead,—
Forever buried, crushed beneath the weight
Of their determined crimes!—hath made that wreck
The great occasion of a scene of grace,
Rising right up to glory, which hath made
The wisest angels wiser, and hath thrown
The vesture of divinest harmony
Around Jehovah's attributes; and taught,
The grandest truth that ever kissed the ear,
And made the heart exult,—that GOD IS LOVE!

It is many years since I wrote these words—in "Lays of the Future," long out of print—but they suggest the line of thought that might be followed, if elaboration were at all necessary, in showing that truth and holiness have had their abundant growth in this region of falsehood and sin.

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And now about the blank page of 1882? What shall be written on it? How much of the vile trail of the old serpent shall defile it? How much of the light of God shall make it beautiful? Surely if men thought that the making of history is in their own hands, they would do their best to make it reflect the generous, the true, and the good. Efforts to diffuse divine principles through human society, are the noblest in which the servants of Christ can engage, and we hope that the year of grace upon which we have entered will prove illustrious in this respect. Meantime we can but pray for the theophany, the coming of the LIGHT which will chase all darkness from the world and make it supremely glorious:—

O LIGHT of men!
Mind is thine angel; genius, the boon
Which thy right hand has granted; thought, a ray
Of light from thine effulgence, vibrating
The subtle chords of intellect. But mark
This strange confusion! Discord harshly grates
Where sounding harmony should thrill the ear!
Return, O LIGHT! to this thy world return!
Redeem thine angel, Mind, from vassalage:
Melt all his fetters by the blazing beams
Of thine unclouded glory; chase the gloom
Of this long night of wonder and dismay.
Break from the understanding all its scales.
Invigorating life diffuse throughout
The panting human intellect; proclaim
Again the right, the true, the pure; repeal
All human laws that check the aspiring soul.
Assert thine own prerogative to rule
The region intellectual; tune afresh
The chords of mental harmony, so long,
By contact with the breath of sin, relaxed.
And strike upon the raptured ear of man
The initial note of that grand psalm of joy
Which angels long to echo through the heavens,
When thou, O LIGHT, shalt come to this thy world!
Return, O LIGHT! return to this thy world
And purify the human intellect!
How glorious then, when every mental power,
Baptized to thee, and by thy hand controlled,
Shall yield its valued tribute at thy feet!
Art shall adore and science worship thee!
The pulpit preach the glories of thy name;
Philology unfold the latent power
Of many a thought thy Spirit has inscribed
Upon the eternal pages of the Book;
Expositors declare in burning words,
Caught from thy lips, as once apostles did,
The soul-expanding messages of heaven!
Philosophy, majestic in her steps,
Shall bear her priceless treasures to thy throne,
And feel herself exalted to a height
Of unexampled honour; unbelief,
Annihilated by the peerless light
Of thine effulgent presence, rise no more
To scandalise thine everlasting truth;

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Impurity, ashamed, pollute no more
The verdant soil of this great paradise;
And poetry, redeemed from infamy,
Rise to the height of her celestial power,
And, grasping heaven and earth in her embrace,
Sing in melodious thunder—"THEY ARE ONE!"

EDITOR.

NOTES ON THE REVELATION OF JESUS CHRIST.

No. V.

THE BEAST FROM THE SEA.

A NEW series of visions now commences, a series apparently intended to fill in and complete the prophecy relating to the Apostasy, the outlines only of which had already been traced. The vision commences with what is described as a great sign or wonder; and, under the figure of a woman clothed with the sun, we are shown what was to be the state or condition of the Church during the apostasy. Previous to this, however, we are shown *how* it was that the apostasy arose; and the vision accordingly goes back to the commencement of the Christian era. We see the Church "clothed with the sun," here apparently typical either of Truth, or of Him who is the Truth. It is better, perhaps, to take the sun as representing the former, inasmuch as the Lord Jesus is represented immediately afterwards as the "child who was to rule all nations." The "twelve stars," with which the woman is crowned, represent the twelve apostles of the Lamb, and they correspond with the twelve foundations of the Holy City (Rev. xxi. 14).

"The woman cries out, in pain to be delivered;" showing us that all the steps of the deliverance of the human race are, and must be, accompanied with pain, and that we must "through much tribulation enter into the kingdom of God." Confronting the woman now appears "a great red dragon"—red being the emblem of war and bloodshed—and, from this and other indications, there can be little doubt that the great adversary of mankind is alluded to. This dragon is shown as having seven crowned heads and ten horns; and, consequently, we infer that the great empires of the world are, to a certain extent, given over to the dragon, or that, at least, he exercises great influence over them. He is permitted by God, for wise and righteous reasons, to possess a certain, and that often a very real power; and, indeed, our Lord Himself distinctly calls him, "the prince of this world."

"And his tail drew the third part of the stars of heaven, and did cast them to the earth." Here we have, I think, the cause of the great strength and wondrous vitality of the apostasy. Here, alas! we have the secret of the marvellous power of the so-called Church

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of Christ during the long night that supervened after the death of the apostles. This casting down of the third part of the stars of heaven, I regard as a fact of the greatest possible importance, and one which should never for a moment be lost sight of, when we take an enlarged view of the history of the professing Church. It was these stars of heaven that, when thus cast down to the earth, did the greatest part of the mischief that awaited the Church. Without their aid, things could never have gone to anything like the length they did, nor could the light of the city set upon a hill have been so utterly darkened as it was. In Rev. ix. 1, we read of "a star that had fallen from heaven" (for this is the correct rendering), opening the pit of the abyss and letting loose the locusts; and in chap. viii. 10, we read of another "great star" that fell from heaven and made the waters bitter. Their being "the *third part* of the stars of heaven," would seem to connect them in some way with the fact of the *third part* of the sea, and of living creatures, &c., upon whom the plagues fell, being so often spoken of. The great damage done to the churches by these stars arose from the fact that they were *stars;* i.e., they were sincere, devout followers of God, who had been deceived by the lies of the serpent; for, be it observed, that it was by the *tail* of the dragon that they were cast down; i.e., by the false teaching of the adversary they were led astray. "The prophet that speaketh lies he is the tail." It is in consequence of this that, in the words of the late Mr. Dunn, "Truth and error have been so inextricably woven together that only Divine power can now separate them." These *stars*, then, I think, are the so-called fathers of the Church, and to them I am satisfied that, as Isaac Taylor proves, all the abominations of the Papacy were in embryo in the early Church; and there can be no doubt that many, if not all, of the so-called fathers embraced them completely.

As confirming the view I have taken on this momentous point, I may be allowed to quote from a very able and powerfully written article in "Sunday Morning," by Mr. Cecil, on this subject. He says: "Nevertheless, the aberration would not have been so fatal and malignant as it was, and of so hydra-headed a vitality, if many sincere and earnest souls had not passionately followed it as truth from heaven. To these the old adversary came again as he had come to their Master, and as an angel of light urged the same temptations, and urged them with calamitous success. The kingdoms of the world and the glory of them were to be theirs; theirs, in trust, for their Lord till He should come, if only they would forget that their Master had said, 'My kingdom is not of this world.' They *did* forget it; turned their backs on the old, dark days of persecution, obscurity and shame, and toiled up with assured countenance to the heights of power and often more than kingly greatness, to find when they reached them that they had left all that was distinctive of their Christianity, of the shade and of the valley, of Olivet and of Calvary, hopelessly behind. On

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this sad discovery not a few turned back; and, in the gloom of monasteries, in deserts and caves of the earth, self-persecuted, self-tormented, sought again the Saviour they had lost. And who shall doubt that many found Him? But the fruitful mischiefs of their first error and their last, have shown themselves without failure or break of harvest from their day to ours, and are still far from being worked out after a lapse of nearly nineteen hundred years."

In this manner, therefore, were these stars cast down from heaven, and became, with the best intentions and really conscientious motives, the sources of evil to the Church. Their error was similar, no doubt, to that of St. Paul when he persecuted the Church; and we may readily believe that they obtained mercy because they did it ignorantly; but for all that, there must have been a point where they, more or less, consciously allowed themselves to be deceived.

A most instructive instance of the marvellous manner in which some of the noblest and finest minds are led astray is, I conceive, shown in the case of Cardinal Newman. Speaking of the Primitive Christians, he says: "These had no edifying rites, no various ceremonies, no rich music, no high cathedrals, no mystic vestments, no solemn altars, no stone or marble, or metals or jewels, or costly woods or fine linen, to signify outwardly and to honour duly the heavenly temple in which we stand and serve. The temple of these days was a spiritual temple, made up of living stones; a temple, as I may say, composed of souls; a temple with God for its light and Christ for the high priest; with wings of angels for its arches, with saints and teachers for its pillars, and with worshippers for its pavement. This temple, which has been on earth ever since Christ was preached, is invisible, and gains nothing in perfection by possessing visible tokens." All this is very beautiful and very true. *O si sic omnia.* But now follows, as I believe, the error and the mistake. "For though heaven and earth had hitherto been separate, God's gracious purpose was to make them one, and that by making earth like heaven. Lo! in omen of the future, even in His cradle the rich and wise of the earth seek Christ with gold and frankincense and myrrh as an offering. Pass a few generations, and the whole face of things is changed: the earth is covered with His temples as it has been for ages. Rivers and mines pay tribute of their richest jewels; forests are searched for their choicest woods; all that is rarest or most wonderful in nature and art has become consecrated to Him. The invisible temple has become visible. The kingdoms of the world are become the kingdoms of our Lord and of His Christ. The temple has sanctified the gold; the glory of Lebanon has been given unto it, the excellency of Carmel and Sharon."

Is this indeed so? The kingdoms of this world become the kingdoms of our Lord and His Christ? If so, whence all the cruelties, the wrongs, the injustice unpunished and unrepented of

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that we still see? Surely it is a mockery to speak of the earth as being now in any real sense the kingdom of Christ.

The man-child who was caught up to God and His throne cannot be any other than Christ, who, at His resurrection, was seated on the right hand of God. With His ascension into heaven, it is manifest that results of infinite magnitude and blessedness commence; one of the first of these results being that Satan was now cast down to the earth, and, in consequence thereof, Jesus Christ is now the Lord of earth and heaven, and rules in the midst among His enemies. On this, follow great rejoicings in heaven, because the accuser of the brethren is cast out, which "accuseth them before our God day and night." Whether this means, in accordance with a very old tradition, that Satan had been originally the angel to whom the kingship of this world was entrusted by God, and through whose rebellion the earth came into the chaotic state in which we see it in Gen. i. 2, it is impossible to say; but it does certainly seem to imply that the position of Satan is a very extraordinary one, and that until the resurrection of Christ he had great power. "I beheld Satan, as lightning, fall from heaven," are the words of our Lord; and, therefore, we must conclude that Satan has not now the same power for evil, at least in the heavenly place, that he once had. At the same time, the words, "Woe to the earth and to the sea," seem unquestionably to imply that now all the power of the enemy would be concentrated in the attack on the Christian Church, and that a time of great persecution and suffering must necessarily ensue.

"To the woman were given two wings of a great eagle, that she might flee into the wilderness into a place prepared of God." The woman ought undoubtedly to have relied on the Divine protection and remained in the wilderness; i.e., she ought to have kept in the position of concealment, and even of humiliation, which had been assigned to her, but unhappily she did not; at least it is certain that the professing Church did not. It *may* possibly be that she did not trust sufficiently to the Divine protection; but it is not quite clear to me whether she is the same woman who is afterwards seated on the beast, or whether her place and appearance had been usurped by a stranger. The last seems the most probable supposition.

"The earth helped the woman." Here again we have a further development of the apostasy. The professing Christian Church received into its bosom the waters—the heathen world—and, by meeting heathenism half-way, prepared the way for the advent of the two-horned beast. True it is that for the moment the enemy is baffled, but it is equally true that, "as the village and town became nominally Christian, practical heathenism retired to work more silently into the system." The late Mr. Dunn considered that had it been otherwise, had the earth not helped the woman, and the latter been destroyed or devoured by the dragon, the Redeemer

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would Himself have at once appeared on the scene and put an end to this present state of things. However, it was not so; and, the earth having received into her bosom the heathenism of the dragon, must necessarily be compelled at last to cast it forth; but the poison having been imbibed, it must be allowed to work itself out, and in so doing gave rise to the great apostasy.

By the waters that the dragon cast forth out of his mouth, we must, I think, understand the barbaric hosts, the tribes of heathen that on all sides came pouring on like a great deluge over the Roman earth when once the barriers of that formerly great empire were destroyed. Heathenism is, to a certain extent, the domain of the dragon; and it would seem, therefore, that one reason for the frequent and often astounding appearances of the barbaric hosts that oppressed the Roman world was, that by their agency the Church of Christ might be swept away.

There cannot, I think, be a doubt that many, if not all, of the so-called festivals and customs of all the churches of Christendom are of heathen origin; and it is a singular fact that the names of the days of the week are all heathen. Sunday, for instance, is the day of the sun, or of Baal or Moloch; for all these are different forms of worship of the same god, as is, I think, now conclusively established. Easter is supposed by many to be a corruption of the word Astarte, and the very hot-cross buns we use at that time are probably a vestige of the old custom of baking cakes and offering them to the goddess spoken of in Jer. vii. 18, as the "Queen of heaven."

We have now to witness the result of the earth having helped the woman. The beast here seen to "rise up out of the sea," seems to be a compound of the four great beasts in the vision of Daniel, which arise out of the sea; and this beast, I therefore consider with Alford, to represent the great *World Power* as assuming different shapes and appearances, according to circumstances. One of the heads of the beast was wounded to death, by which is perhaps meant that one form of this great power was utterly put down; and most likely this means that the Roman Empire was quite destroyed by the irruptions of the barbarians; but at the same time it was marvellously healed; i.e., in spite of this, the Roman Empire still existed, though in a somewhat different form; for we know that this was actually the case, and that, notwithstanding the different appearance it presented, the world of the middle ages was substantially the Roman Empire. It is indeed still so; for at present all the European States (except perhaps Russia) are continued on the same *lines*, so to speak, as the old Roman Empire. The Roman law is still the basis of government, and old Roman customs still survive, at least in their spirit. The Latin language is also still to us the language of science, and is in many, if not most parts, the basis, or substratum, of modern languages. The Roman Empire, in fact, still exists, though it is now divided into several States.

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The fact of the Apostle's attention being specially directed to the deadly wound that had been healed, seems to me a further proof that it was under this particular head of the beast that the apostasy would attain its full development. It could scarcely occur under any of the other heads; for we are subsequently told that five of these were fallen, and one was still to come; and I think, therefore, we are justified in supposing that the time at which the vision is now arrived relates to that of the new form of the Roman Empire; that is, to the middle ages as distinct from the time of the old Roman Empire on the one hand, and to that of modern society on the other.

The seer next beholds another beast coming up out of the earth, and he has two horns like a lamb, and he speaks as a dragon. The fact that this beast arises out of the earth, proves, I think, that he represents the outcome of the poison in the system produced when the earth opened her mouth and swallowed the water cast out of the serpent's mouth. The poison having been imbibed, disease necessarily supervenes; and, as is the case with all diseases, the process of casting it off is attended with more or less of suffering and pain; and in this case the disorder produced and the corresponding suffering, are alike dreadful. The evil, whatever it be that is typified, comes out of the earth (the professing Church). It does not, like the first beast, arise from the sea, but it really exhibits the deadly poison of the serpent, working in connection with the Church. I incline myself to take Alford's view of this two-horned beast, viz., that while the first beast represents the Pagan, or earthly persecuting power, the second represents the sacerdotal persecuting power.

"He exerciseth all the power of the first beast before him." The word "before" does not mean before in time, but is literally, "in his presence;" i.e., the first beast was looking on approving, and apparently assisting and encouraging. The world power and the ecclesiastical power were acting together; and when that is the case they are wonderfully like Simeon and Levi, and "instruments of cruelty are in their habitation." When the ecclesiastical and the secular power unite, who can withstand them? They then become a ghastly mockery of the "kings and priests" who are finally to rule; but they also become a type, as it were, of the irresistible power that will hereafter be wielded by the saints; in so far as they show us what enormous influence the priesthood has when united with the royal favour. Thus our Lord could say, when in His person the two were united, "All power is given to Me in heaven and in earth."

"They should make an image to the beast." Though, doubtless, by the word "image" is meant that the jurisdiction and power of the first beast should be revived under another form, yet there seems to me to be also, and perhaps chiefly, a reference to Nebuchadnezzar's image. Both in the Greek of the Revelation

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and in the Septuagint the word for image is εἰκών, and there are many reasons which seem to show that the image set up by Nebuchadnezzar was a type of this "image of the beast." For, referring to the account in the Book of Daniel, we find that Nebuchadnezzar had set up a golden image, which all peoples, nations and languages were to worship. Precisely similar is the language of the Apocalypse, as to all peoples and nations worshipping this image, except those whose names are written in the Lamb's book of life, just as Shadrach, Meshach, and Abednego, refused to worship Nebuchadnezzar's image. There is, doubtless, much truth in the supposition that Nebuchadnezzar had been struck with Daniel's interpretation of his first dream, and it had been working in his mind, until he conceived that, as he was "this head of gold," he would set up a golden image of himself, and cause all his subjects to worship it. There was, perhaps, also in his mind a distorted and unauthorised idea that by so doing he was in some way or other, honouring the God of Daniel. Just so in the Romish and other churches: there has been set up an image of the external power of the Roman Empire, and the false idea has been entertained that, by worshipping this "image," the world would be speedily brought into subjection to God.

But beyond this, it is very remarkable that the number of the beast was 666, and this image of Nebuchadnezzar was a multiple of six cubits in every dimension. It is impossible to suppose that there is not some connection between the two sets of figures. Again, exactly as Nebuchadnezzar threatened those who would not worship that they should be cast into a "burning fiery furnace," so has the ecclesiastical power threatened those who would not conform to the Church that they should also be cast into the "burning fiery furnace" of hell. That *this* and *this alone* has been the great support of the hierarchy everywhere, it is needless and impossible to deny; and I incline to think that this doctrine is one of the marks of the two-horned beast.

"And he causeth all, both small and great, rich and poor, free and bond, to receive a mark in their right hand or in their foreheads, and that no man might buy or sell save he that had the mark of the beast." In other words, the power of this beast, acting in conjunction with the power bestowed by the dragon, was such, that those who did not in some way acknowledge this power, were debarred from all the pleasures of civilised life, and were completely isolated from their fellow-creatures; and, therefore, necessarily exposed to great misery, if not to actual persecution. How completely this is a mark of ecclesiastical power it is unnecessary to state, for all history proves that priestly power is, and must be, *cruel* and *intolerant*. Undoubtedly during the long night of the middle ages, the world was completely prostrate beneath the awful sway of this beast from the earth; though, through the mercy of God, many were enabled to escape and flee into the wilderness from its power.

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In the rise of Mahommedanism, a refuge began to be afforded to the people of God; for, wherever the followers of Mahomet appeared, there, at least, they had comparative peace, inasmuch as they were permitted to exist on payment of tribute. So far as appears, cruel as were often the Mahommedan conquerors, they were a decided improvement on the Christian persecuting body. In Spain, for instance, I think I trace the merciful over-ruling providence of God in permitting so large a part of that country to be so long under the rule of the Caliphs; for it was not till they were removed that the Inquisition, the most fearful institution ever established by man, could arise to power. In the Eastern church, again, no institution similar to the Inquisition existed during the power of Islam. It was only where Catholicism had uninterrupted sway that the two-horned beast was permitted to show its true character.

Whether there be any distinction between the *mark* of the beast, the name of the beast, or the number of his name, I cannot determine; nor have I any explanation to give of the number 666, other than that it alludes to the image of Nebuchadnezzar. Among many suppositions on this point, one seems to me to have some truth in it, viz., χριστιάνοι ξενοὶ σταύρω (χξστ) "Christians strangers to the cross." However, all explanations are more or less unsatisfactory. I incline to think that, while there may be distinctions between the *mark* of the beast, the *name* of the beast, and the *number* of his name, they all in reality point to different forms of the same falsehood, viz., that the Lord was now the ruler of the world, and that the Church was His representative. This is not true: Our Lord has not taken to Himself His great power, and reigned; and, therefore, all attempts to set up the kingdom without the King must, of necessity, fail. "Arise ye and depart, for this is not your rest," are still the words spoken to the servants of Christ; and they were never encouraged by our Lord to hope for any real peace until His return. In all cases the worship of the beast implies more or less of worship of *physical force*, as a means of procuring the submission of the world; and it is precisely this that God will not let us use.

T. W.

GOSPEL MIRACLES AND THE JEWS.

No. II.

WHEN this theistic nation, the Jews, were brought face to face with the alleged miracles of Jesus, they did not suppose them the result of Satanic agency, but ascribed them to Divine power, albeit the most influential and learned among them were sadly perplexed to account how it could possibly be that Divine power should be put forth in apparent attestation of one who was, in their eyes, a blasphemer of God.

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Accordingly, Mill's inferences from what he supposes to have been the popular idea of Satanic agency on miracle, are contradicted by fact. He tells us that, among the Jews in Christ's time, no one "thought it worth while to contradict" any of His alleged miracles or those of His apostles, and that it was believed that they all might be quite true, and yet their truth "proved nothing" in His favour. If it were supposed that Satanic power was equal to that of God in the working of miracles, Mill's inferences would be almost, if not altogether, justified. If it were not supposed equal, then those inferences could not be logically drawn. In fact, they never were.

"No one," Mr. Mill tells us, in the time of Christ, "thought it worth while to contradict any alleged miracle" of his (237). There was never a more unfounded statement! It is indeed a most remarkable fact that, with one exception, *no one ever did deny any alleged miracle of Christ.* This fact is allowed by Mill. Of all the works of Christ, claimed by Him as miracles attesting His Divine mission, not one was attempted to be denied in His day! The blind received their sight, the lame walked, the lepers were cleansed, and the deaf heard, the dead were raised up, and every imaginable malady healed by a touch or a word, and not one voice was raised among the innumerable spectators, comprising every rank and calling and shade of opinion among a very intelligent nation, that a single one of those works had not been wrought when and where and how it was asserted by the friends of Christ to have been wrought. That is certainly a most wonderful fact. How is it to be accounted for?

Not, beyond any question, on the ground that "*no one thought it worth while to contradict.*" The greatest, the most powerful, the most learned, the acutest parties in the Jewish nation, did "think it worth while" to contradict the miracles of Christ. These parties, with their headquarters in Jerusalem, had ramifications in every town and village where the works of Christ were wrought. There was never a people more inter-connected than the Jewish people, and especially their religious and ruling classes, in the days of Christ. The Pharisee and Sadducee, and Scribe and Lawyer had their eyes open everywhere, and their ears ready to catch every sound and whisper. These powerful parties did think it worth their while to contradict the miracles of Christ, for they examined them narrowly for this very purpose. There was never a closer scrutiny in any case than that of the Pharisees into the cure of the blind man, as related in John ix. They examined himself, his acquaintances, his parents, to see if by any possibility they could deny the reality of a work that they felt, if true, to be a work of God. It was certainly not from indifference, but from their inability, that they did not "contradict" this miracle. Again, on the reported raising of Lazarus, so far were the Jews from thinking it not worth while to contradict it that the chief

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priests and Pharisees at once gathered a council to deliberate what they should do (John xi. 47; xii. 10, 11). Unable to deny it, as a last resource they determine to put both Christ and Lazarus out of the way by death. They would indeed have thought it worth while to contradict this miracle if they had the remotest possibility of doing so. Again, on the occasion of the alleged miracle of the cure of the lame man at the beautiful gate of the temple, the Sanhedrim is summoned to deliberate about it (Acts iv. 1-23). All the men of highest priestly rank assemble to confer upon a work alleged to have been wrought by two obscure fishermen of Galilee. They do not deny the work, solely because they could not deny the evidences of their own senses. Gladly, indeed, would they have denied it, for they felt that such work and the preaching that accompanied it were sapping their authority with a people heretofore obedient to it. For Mill's view that no one thought it worth while to contradict any alleged miracle of the Gospel there are opposing facts which show it wholly unfounded.

But there is one alleged miracle of the Gospel which, in its denial, shows us that it was not from any indifference on the part of the enemies of Christ that all His miracles were not denied. Of the numberless miracles of the Gospel one, *and one only*, was ever denied. It was the crowning miracle of the Gospel, the resurrection of Jesus Christ Himself from the dead, on the third day after His burial. This miracle, with its denial, is well worth our consideration, and throws a flood of light upon the subject before us.

Why was this miracle, and this alone, denied? It was because it was the only one which could be denied without bringing on the deniers the general condemnation of the people. The resurrection of Jesus was peculiar in one respect, viz., that its truth was never submitted to any witness but that of His devoted friends. All other miracles were witnessed by the public. This only was seen by the men and women who loved the Lord. His enemies had sufficient means for refuting the friendly testimony if it was not true, for they were in possession of the dead body of Jesus, and could have produced it if He had not risen. But beyond this they had no power of testimony, for the risen Redeemer showed Himself only to those who loved Him. Here then was *the only* opportunity the enemies of the Gospel ever had of denying the truth of a miracle, and they eagerly laid hold of it (Matt. xxviii. 13-15). The story in denial was as poor and flimsy as it is possible to conceive; but, hollow as it was, it was concocted and propagated. A tale which only requires to be named to fall to pieces of itself, is put forward in denial of the resurrection of the Lord.

Now what does this case prove? It proves, beyond question, that Mill's theory of the state of feeling among the Jews relative to the miracles of the Gospel is unfounded. There was no indifference upon the subject. There was the keenest interest. The only miracle that could by possibility be denied was denied, and so would

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every miracle of Christ, except that they were wrought so openly, so publicly, so subject to every scrutiny and test that could be imagined, that their denial would only have subjected their deniers to ridicule and scorn.

We have thus seen how wholly unfounded Mr. Mill's view is that no one in the age of Christ thought it worth while to contradict any alleged miracle, no matter by whom said to have been performed. According to all contemporary history the very opposite to this was the general feeling of the times: that the miracles of the Gospel were most closely and jealously scrutinised for the purpose of denial, and that in the only instance where this was possible it was made.

Of course, when we reply to such statements we must put them into a more distinct form than Mill has adopted in his Essay on Theism. Expressing himself with much brevity, his language is attended with a certain amount of obscurity. When he says that it was the general opinion of the age of Christ, that miracles in themselves proved nothing, we must, in order to make his observation of any weight *as against us of the Christian faith*, suppose him to mean that it was commonly believed that *such miracles as Christ and His apostles are alleged to have performed* proved nothing. This, we affirm, is absolutely contradicted by fact. Anything less than this does not weigh against us at all.

Now we have not the smallest objection to allow that it was the general opinion of that time, probably shared by educated and uneducated, that *some works reputed miraculous* proved little, or even nothing, for the cause in favour of which they were said to have been wrought. We may, we suppose, readily allow that there were in those days many persons, both within and outside of Judaism, who claimed, and were by some at least supposed to possess, a supernatural power to a certain extent. Such we should suppose to be the exorcisers of demons among the Jews, and Simon Magus among the Samaritans. Very probably there were here and there others who claimed similar power. Even with regard to these, it is going too far to say that it was the belief of the age that their supposed supernatural power proved nothing. For instance, the works of Simon Magus convinced very many in Samaria that he was "the great power of God." But still we do not doubt that *such works* were generally believed to prove little for their worker; and this especially where, as would appear to have been the case with most of such workers, they put them forth, not as the basis for an important change of religious opinion, but chiefly as bringing personal credit and emolument to themselves.

But all this does not affect in the smallest degree the miracles of the Gospel. Put forward invariably as a proof of the most startling doctrine ever proposed to man, viz., that Jesus of Nazareth was sent by God to be the Saviour of His people and the Judge of all mankind, *these miracles* were never regarded in the general

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belief of the age as proving nothing. The simple proof of this is, that they were undoubtedly among the most powerful agencies by which very great numbers of persons, almost all of them most sincere in their faith, were led to believe in Jesus, and to live all their lives His devoted servants; while vast numbers of others were powerfully moved by those works in various ways, some almost to accept Christ in the character He claimed, some to suppose Him a king as yet in disguise, and whom they sought to force into a position such as they thought His miracles proved that He ought to fill, and others to oppose Him with a fierce and fatal animosity. But *indifference* was never shown to these miracles.

The question most agitated among the Jews of that day, and one which interested every party most deeply, was the advent of a Messiah, or Christ, whom all expected about that time. So eagerly discussed was this question, that it even seems to have spread from Judea to the Gentile world. And now, with regard to this great question of their Messiah among the Jews, how does Mill's axiom that it was their belief that miracles proved nothing, accommodate itself? It is in flat contradiction to their universal opinion. So far from miracle proving nothing in their eyes, it was their belief that it was *by miracle He was to establish His claim.* Some of the prophecies which they applied to Him said, that when Christ came He was to work miracles, and even specified the very kind of miracles He was to work (Isa. xxxv. 5). Whether we think that such prophecies were correctly, or otherwise, applied to Him, there is no doubt that they were so applied. Accordingly in the time of Christ, it was the universal belief of the nation that, among the leading proofs of His Divine authority, the Messiah was to be a worker of miracles. Amid the many circumstances which served, through their ignorance, to blind the nation to the claims of Jesus, and which were eagerly laid hold of by His enemies for the purpose, His miraculous power was pointed to as all but the overpowering proof that, notwithstanding all, He was, and must be, the Christ (John vii. 31). Amid the charges of religious deception, amid the taunts as to His Galilean origin, which was pertinaciously put forward as more than counterbalancing any claims He might have, amid the poverty of external appearance, which shocked the mind that was expecting a magnificent king, still the miracles were appealed to as a convincing proof that, notwithstanding all these adverse appearances, He was truly the Christ. While the Pharisaical party, gnashing their teeth upon Him, sought His life because of His miracles, "*many of the people believed on Him, and said, when Christ cometh will He do more miracles than these which this man hath done?*" So far from its being believed that miracle proved nothing, it was on the contrary believed that miracle was so convincing a proof of doctrine, that Christ's miracles proved Him to be the Messiah, notwithstanding that other circumstances weighed most gravely against His claim. Miracle overweighed a host of opposing arguments!

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We will allow His disciples to tell us what it was which convinced them that their Master was the Messiah. It was miracle—*miracle beyond any other thing!* It would have been a fatal bar to the claim to be the Messiah, which might have been set up for John Baptist, that he "did no miracle;" and very probably it was to prevent any danger of misconception as to the true place which John occupied that nothing approximating to miracle was performed by, or claimed for him. It was, in the minds of the disciples, the grand proof that their Master was the Messiah, that He wrought the wonderful works that are ascribed to Him. The effect of the miracle at Cana of Galilee, is thus described: "This beginning of miracles did Jesus in Cana of Galilee, and manifested forth His glory: *and His disciples believed on Him*" (John ii. 11); and these miracles drew men of every rank to Jesus. The learned member of the Sanhedrim is by them convinced that Jesus is the Christ as much as simple villagers and fishermen. It was His miracles which forced upon the conviction of multitudes of the Jewish people that He was, and must be, the Prophet promised by Moses. So overpowered were they by one miracle in particular that, after witnessing it, they—carrying out their own notions of what Messiah was to be—wanted at once to proclaim Him as the King of Israel (John vi. 14, 15). When John Baptist sent his disciples to Jesus to ask Him if He was the One who should come, or whether they were to look for another, He appealed to miracle as an all-sufficient and convincing attestation: "Go," He said, "and show John again those things which ye do hear and see: the blind receive their sight, and the lame walk, the lepers are cleansed, the deaf hear, and the dead are raised up" (Matt. xi. 4). It was the wonderful effect of His miracles which filled the hearts of His foes with the deepest consternation. At the council gathered after the resurrection, it is in these words that they describe the effect of those works, which Mill would fain persuade us were supposed to prove nothing: "This Man doeth many miracles. If we let Him thus alone, *all men* will believe in Him" (John xi. 47, 48). Everywhere throughout the Book of Acts and the Epistles to the churches, we find that miraculous power is said to have accompanied and attested the preaching of the apostles. Whether we accept the accounts as true, or not, these accounts alike overthrow the rash theory of Mill, that, according to general belief, miracles proved nothing, for they are everywhere put forward because it was everywhere held that, if performed, they were a powerful proof that those who wrought them were sent by God.

From a sceptical philosopher we appeal to a sceptical historian to know whether miracle was in the first ages of the Gospel supposed to prove nothing. Let us hear what Gibbon has to say. In the fifteenth chapter of his history of the "Decline and Fall of the Roman Empire," he enters upon an elaborate inquiry into the means by which the Christian faith obtained its remarkable victory

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over the established religions of the earth. He enumerates five causes as principally producing this effect. The third of these causes, according to one deeply versed in the history of those times, was "*the miraculous powers ascribed to the primitive Church.*" So far from supposing, as Mill does, that in those ages miracle was not thought to prove anything, we find the man who is best acquainted with the actual state of opinion, telling us that the ascription of miracle was a very principal cause of the most astonishing revolution in religious sentiment that has ever been exhibited in the history of the world. The supernatural gifts which Mill would fain persuade us persuaded nobody, Gibbon tells us conduced in numberless instances to the conviction of infidels. The sceptical, the curious, and the credulous, alike were, according to the arch-sceptic Gibbon, persuaded into joining the Christian Church, at a time when neither honour nor wealth was gained by joining it, solely by the claim to the possession of miraculous power. The very example which he brings forward, and which he insinuates to be proof that the miraculous power claimed was really not possessed, is, at least, proof to the full that miracle, such as marks that of the Gospels, was considered to prove a great deal, and was by no means considered to be a common possession. He tells us that on one occasion a noble Grecian promised Theophilus, Bishop of Antioch, that, if he could be gratified with the sight of a single person who had been actually raised from the dead, he would immediately embrace the Christian religion. Passing over Gibbon's affected surprise that the Bishop of Antioch should not have gratified his heathen friend in this fair and reasonable request, we remark that this challenge proves two things. The first is, that the heathen of that ancient period were so far from believing that it was a common thing to work such miracles as are characteristic of the Gospel, that, on the contrary, they seem to have believed them contrary to universal experience. The second is, that so far from supposing that the performance of them would prove nothing in favour of the doctrine for which they were wrought, it was supposed that the performance of but a single one of them would be considered as affording sufficient ground for the most solemn operation any man can undertake in mature life, viz., the total change of his religious faith. So unjust is Mill's argument against the testimony to the miracles of the Gospel, that no one thought it worth while to contradict them because, in truth, they were considered to prove nothing.

The next objection which Mill advances in order to discredit the strength of the testimony in favour of the miracles of the New Testament is, that "we do not possess the *direct testimony*" of the alleged witnesses of those miracles (237). Having first sought, without success, to disparage their testimony as that of extremely ignorant and credulous persons which would, therefore, be of very little consequence even if we had it, he goes on to add that, poor as

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it would be in itself, we yet possess no "direct testimony." As Mill makes no exception whatsoever to this statement of his, we are warranted in bringing him forward as asserting that for the miracles alleged to have been wrought by Jesus Christ, and for the miracles alleged to have been wrought in His name by His apostles and others after His resurrection, we do not possess the direct testimony of a single original eye-witness!

We are certainly often struck with the appearance of ignorance or utter rashness which Mill displays in his observations upon matters upon which every commonly-instructed Christian child is informed. Of course we cannot tell what alterations or additions Mill might have made in his "Essays upon Religion," if they had been presented to the public in his lifetime and by himself. The writer of the "Introductory Notice," referring specially to the Essay on "Theism," on which we are now chiefly commenting, supposes it probable that it would have been subjected to "revision" if he had himself made it public (x). With this, however, we cannot deal. This Essay is especially presented to the consideration of its readers as showing "the latest state of the author's mind, the carefully-balanced result of the deliberations of a lifetime." Put forward as the deliberate result of his life-long studies, we must deal with it as we find it. It is very probable that the scrutiny to which he would have subjected the work, if he had himself given it to the world, would have led him to amend several parts of it which are readily open to reprehension. But all this is only conjecture. We can only deal with his views as we have them given to us in print, at a time when the writer can give no further sign. In dealing with them exactly as they are, we have one advantage which we should not have had if they had been subjected by him to such a close and jealous scrutiny as might have led him to correct some unfounded statements. The advantage is this: that here we have the actual ideas of Mill up to a period very shortly previous to his death, those ideas upon which he founded his conclusions touching the credibility of the Christian revelation. If those ideas were in some respects crude and hasty, such as he would have altered if he had given a closer attention to the question; then, in exact proportion as such revision would have led him to alter his statements, do we take from the authority of a judgment formed by him adversely to Christianity upon notions and ideas now seen to have been inaccurate. It is undoubtedly our opinion that Mill would have altered several of his statements in his article upon Theism, and more especially in his observations upon the evidences for Christian miracles, if he had given the question a closer scrutiny. We cannot help thinking that in these observations he put together hastily, and as they occurred to him, the views floating loosely in his mind. Otherwise we cannot account for several of them. But the more that such an idea is conceded in extenuation of loose and hasty statements, the more is to be

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detracted from the value of that judgment adverse to Christianity which Mill founded upon notions of which those hasty statements are the expression. We are sure that too many judgments unfavourable to Christianity are based upon ideas hastily adopted, and not carefully scrutinised! If we remember rightly, David Hume acknowledged that, while he rejected the New Testament, he had never read it through! While we are far from charging Mill with such an extreme and most unphilosophical contempt for his subject as this amounts to, we cannot help thinking that, in his study of those Christian evidences, which he rejects as insufficient to satisfy a rational mind, he failed to give anything like the amount of careful attention which the subject demands, at the hands as much of him who rejects, as of him who accepts those evidences.

In his assertion that we have "no direct testimony" in attestation of the miracles of the New Testament, Mill is palpably guilty of want of due attention to the facts of the case. We cannot, indeed, but wonder at such a statement from such a man. We have "direct testimony" in attestation both of the miracles of Jesus Christ and of those of His first followers.

With respect to the miracles of Christ, we have the "direct testimony" of two of those men who accompanied Him during the entire of His public ministry, viz., the apostles Matthew and John. We do not here present the Gospel of Mark as such direct evidence, though it certainly was such; nor that of Luke, which would seem to have been gathered by him from the mouths of those who were themselves "eye-witnesses" (i. 2, 3). But in the Gospels of Matthew and John we have the most direct testimony to the miracles of Christ that can be conceived—the testimony of the men who were the chosen friends and companions of Jesus, and witnessed His works. John and Matthew were by His side when He healed the withered hand in the synagogue, and restored sight to the blind man at Jerusalem, and called Lazarus from his grave at Bethlehem. John and Matthew were two of those who received the bread and the fishes from His hands, and distributed the food, that was by natural laws enough only for a few men, among hungry thousands. And John and Matthew have left their Gospels behind them, stating that they had seen Christ working these, and many other miracles.

That these Gospels were written by the men whose names they bear has been accepted upon testimony to which no fair objection can be taken. We have better evidence of the fact of their authorship than we have that Cæsar wrote his "Commentaries," or Cicero his "Orations," or Demosthenes his "Philippics." Some fifty years hence, we venture to say, that the evidence in favour of their authorship of their respective Gospels will be found to be infinitely superior to that which can be advanced in proof of John Stuart Mill's having written his "Three Essays on Religion."

HENRY CONSTABLE.

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HOW CAN GOD BE KNOWN?

"That which may be known of God."—Rom. i. 19.

IS there a God, and if there be, has he made Himself known to us? This, and the closely connected question, Is there anything for man beyond that impenetrable veil of death to which we are day by day drawing nearer? are the deepest and most vitally important problems of which we can be called upon to attempt the solution. And never, perhaps, in the history of the world, was the solution of them sought with such earnestness and anxiety as at the present hour. It is with the former question that we are on this occasion concerned.

At the outset, let the admission be taken as granted, that the *perfect* revelation of the Creator to the creature—that is to say, in other words, of the Infinite to the finite—is, in the nature of things, an utter impossibility; inasmuch as it is inconceivable that the greater can be contained by the less; or, that the partial should comprehend the universal. Can we gather the waters of the illimitable ocean within the little cup we dip into the tiny wavelet as it ripples on the sea-shore? Nay; to attempt to do so would simply be to shatter the frail earthen vessel, and render it for ever incapable of containing even that minute quantity of water which it before securely held. Can we concentrate the solar light which floods the universe upon a human eye? Nay; could we do so we should not enlighten, but simply destroy the weak and delicately-constructed organ; the insufferable splendour blasting the mortal vision, and condemning the victim of our rash experiment to a perpetual blindness. Can we condense the whole atmosphere of this earth into our human lungs, so that we may breathe not a portion only, but the entire mass of vital air? Nay; were we to succeed in doing so, we should not be filled with a new life, or inspired with a nobler energy, but, on the contrary, smitten with instantaneous death. And so, in like manner, were it possible for the whole thunder of the Divine *power* to be made audible to any human creature; or for the depth beyond depth of the Divine *wisdom* to be opened up to any created intelligence; or, for the infinite fulness of the Eternal *love* to be revealed even to the capacious heart of a Gabriel or a Michael; assuredly, the strings of the mortal harp would be snapped by the tremendous concussion, the plummet of creature reason would sink and be lost in the unsounded abyss, and the meridian splendour of the Divine glory become dark even with excessive light: "The spirit would fail before God and the soul that He had made."

And this obvious deduction of our reason is not only sanctioned, but most explicitly confirmed by the language of Scripture. "No man hath seen God at any time." "He dwelleth in the light which no man can approach unto; whom no man hath seen, nor can see" (John i. 18; 1 Tim. vi. 16). Such is the testimony of the Christ Himself, and of His apostle; while an apologist of the Divine procedure, in an earlier age, triumphantly inquires, "Canst thou by searching find out God? canst those find out the Almighty unto perfection? It is high as heaven; what canst thou do? deeper than Sheol; what canst thou know?" (Job xi. 7, 8).

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But while reason and Scripture thus unite in negativing the idea that any perfect or even adequate revelation of God's nature and character can by possibility be made to man, they are at the same time equally in accord in affirming that a *partial* revelation, nay, many such, may be, and in point of fact have been, vouchsafed to us. "God," says the author of the Epistle to the Hebrews, "having of old times spoken unto the fathers in the prophets by divers portions, and in divers manners, hath at the end of these days spoken unto us in His Son, whom He hath appointed Heir of all things, through whom also He made the ages" (Heb. i. 1, Revised Version.) *Something* of God may be made known to us, though *all* cannot be; even as a single ray of sunlight can enter a darkened chamber, though the aperture through which it steals is too narrow to admit the full radiance of the noontide that waits without; and such revelations of Himself—unspeakably precious, however incomplete—God has not withheld from us, His children.

Something, for instance, of God is revealed to us *in Nature;* for, as St. Paul affirms, "the invisible things of Him from the creation of the world are clearly seen, being understood by the things that are made, even His eternal power and Godhead" (Rom. i. 20). The awful figure in which John Henry Newman compares the search for God in Nature to a man looking in a mirror for the reflection of his own countenance, and seeing nothing; the terrible indictment against Nature's callous indifference and reckless cruelty which John Stuart Mill has drawn up, and the despairing conclusion of Tennyson's would-be suicide, that God is not to be found upon earth, "this earth is a fatherless hell;" though they embody a well-merited rebuke to the complacent optimism in which "natural theologians," as they are called, have been wont to indulge, are, nevertheless, grave exaggerations of the darker aspect of Nature. There is, let who will deny, another side to the picture; and in the starry splendour of the tropic sky, and the solemn grandeur of the mountain, as it lifts its snow-capped peak to heaven, and the brightness of the summer day, and the affluence of the golden harvest, and the song of the careless birds, and the laughter of happy children, we have assuredly a revelation of God, which finds only fitting expression in Coleridge's "Address to Mont Blanc," and Bryant's "Song of Creation," and Addison's stately hymn, and the Hallelujah chorus of the 148th Psalm.

True, the revelation of God which is afforded in Nature is not only limited in its extent, but is mainly confined to what we may, perhaps, be permitted to designate as the outer circle of the Divine attributes. *Power*, in overwhelming, if not infinite manifestation, is there; *Wisdom*, too, is manifested, not only in the building of the heavens, but in ten thousand nice adaptations and recondite provisions; and even *Love*, like bright sunbursts on a cloudy day, interruptedly illuminates the gloom of a creation which confessedly "groaneth and travaileth in pain together," and whose countenance is ever darkened by the shadow of death.

Again; something of God is revealed to us,—something far more deep and essential than Nature can in anywise furnish,—in the history of His dealings with *the Jewish people*, as recorded for our instruction in their Sacred Books. For, even if we should be prepared to regard

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those writings,—accepting the canons of the "newer criticism,"—as essentially only a human literature, it must, at least, be conceded that it is a literature absolutely unique in character, and instructive above all others—that of Christianity alone excepted—which the history of the world supplies. In this revelation of Himself God brings us, so to speak, into the presence of an inner circle of His attributes. We have no longer to do mainly with the more mechanical attributes, if in merely comparative depreciation we dare so to call them, of power and skill, as manifested in Nature, but with the nobler attributes of righteousness, truth and justice. The grand object of the Jewish dispensation, morally considered, was to certify to men the existence of a Divine administration with its solemn sanctions of reward and punishment; which latter may be regarded, if so we please, as but the illusive forms under which the reign of Law in a moral region is made known to the immature human intelligence. And not only in the whole history of Israel, as an elect and typical people, but in the individual lives of its most illustrious saints and heroes, such as Abraham, Moses, and David, the truth that sin and suffering, righteousness and happiness, are inseparably connected, is pressed upon us with a diversity of exemplification and a persistency of testimony, which has made their history one of the main factors in the world's moral progress, and must constrain the unprejudiced student as he peruses the venerable documents aglow with the fire of a still unspent inspiration, once and again to exclaim with the Psalmist, "Verily, there is a reward for the righteous; verily, there is a God that judgeth the earth" (Ps. lviii. 11).

Nevertheless, this revelation, again, even in its noblest aspects and its deepest teaching, is both partial and obscure; for it not only leaves undrawn the mystic veil which hides the inner sanctuary of the Divine Nature, but it allows so many perplexing problems to remain unsolved; the Divine and human elements are so inextricably interwoven, God so constantly seems to hide Himself and condescend to human infirmity, if not to sanction human sin, that, after all, the light does but serve to render the darkness visible, and enable us to hold fast the conviction that, "though clouds and darkness are round about Him, righteousness and judgment are the foundation of His throne" (Ps. xcvii. 2).

Once more, something—much—in one sense everything of God is revealed to us *in Christ*. For not only is He in Himself "the effulgence of God's glory, and the very image of His substance" (Heb. i. 3, Revised Version); but he could say that though "no man hath seen God at any time," yet the only begotten Son, which is in the bosom of the Father, *He hath declared Him*" (John i. 18). And again, "*He that hath seen Me hath seen the Father*" (John xiv. 9). In Christ, then, the revelation of God becomes central, if not complete. It is as though, passing through the outer court of creative power and wisdom, as manifested in Nature, and even the holy place of the Divine moral government as exemplified in the history of the Jewish people, we were permitted to enter the Holy of Holies, and behold the very heart of God revealed in Jesus. Or as if, like the sublime vision of Ezekiel, the mighty storm-cloud of natural forces, borne on the whirlwind of infinite power, were to disclose its inner core of consuming fire in a purity too intense, a righteousness too inflexible, and a justice too inexorable for

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human frailty to endure, till within it again a vision of shadowing wings, and faces aglow with human tenderness, and the consciousness of a Father's presence disclosed itself, carrying courage and consolation to the overwhelmed beholder, and revealing the gracious secret of the whole.

The Father! Yes, this is for man the crowning revelation of God; the revelation in the light of which alone all other revelations become luminous; the key, it may with truth be said, without which the mystic scrolls of Nature and Providence were hardly to be deciphered. Yet even this revelation of God is not absolutely perfect; it does not disprove the axiom that God can only be imperfectly known by man; it touches the infinite, but it does not comprehend it. For if, on the one hand, Christ could say, "He that hath seen Me hath seen the Father," He did not, on the other, withhold the admission, "My Father is greater than I" (John xiv. 28); and while He challenged His enemies to "convict Him of sin," and proclaimed Himself "the Good Shepherd, who gave His life for the sheep" (John viii. 46; x. 11); He, nevertheless, asserted that in the absolute sense and meaning of the word "there is none *good* but One,—that is God" (Matt. xix. 17). Here, then, we have, at least, on the plane of manifestation, a divine antinomy, and hence, we are brought to the conclusion that even in Christ there is only a partial revelation of God,—a veiling as well as a disclosure of the Divine Glory.

But it may be asked, and the inquiry is one of profoundest interest, if all revelations of God are thus partial and imperfect, where, in the nature of things, must the line be drawn? within what limits is it possible for God to make Himself known to man? A little consideration will suggest the answer to this question, and that answer once suggested, we shall find ourselves constrained to accept. *God can only be revealed to man within the limits of humanity;* in and by man alone can we see God. It is common enough to hear "anthropomorphic conceptions of God" spoken of with supercilious scorn, but in point of fact all our conceptions of God must necessarily be anthropomorphic, inasmuch as it is obvious that man cannot transcend his own nature. There is, however, both a false and a true anthropomorphism. In the former it may be said that we project the shadow of man upon the sun-disc of the Divine Nature, and call that shadow God; but in the latter we hold up, as it were, the darkened glass of our finite intelligence to the sun, and accept the small dim image of the solar orb which it transmits to us as all that our mortal vision can endure. In the one case the attempt is to see man in God; in the other to see God in man.

Hence, it comes to pass that even as the sun itself is only a shadow of God, but we are able to behold merely a shadow of that shadow: so, in like manner, in every revelation of God, though in itself essentially imperfect, there is far more than we are able to receive; nor is the overplus wasted; on the contrary, inasmuch as it suggests the infinite, it serves to attest to us that that which we do receive is a revelation of God. Prof. Max Müller, in his brilliant *Hibbert Lectures*, finds the natural foundation of religion in this sense of the infinite. "Man sees," he says, "he sees to a certain point, and there his eyesight breaks down. But exactly where his eyesight breaks down, there presses upon him,

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whether he likes it or not, the perception of the unlimited or the infinite. It may be said that this is not perception, in the ordinary sense of the word. No more it is, but still less is it mere reasoning. In perceiving the infinite, we neither count, nor measure, nor compare, nor name. We know not what it is, but we know that it is, and we know it, because we actually feel it, and are brought in contact with it. If it seems too bold to say that man actually sees the invisible, let us say that he suffers from the invisible, and this invisible is only a special name for the infinite. Therefore, as far as mere distance or extension is concerned, it would seem difficult to deny that the eye, by the very same act by which it apprehends the finite, apprehends also the infinite. The more we advance, the wider, no doubt, grows our horizon; but there never is, or can be, to our senses, a horizon, unless as standing between the visible and finite on the one side, and the invisible and infinite on the other. The infinite, therefore, instead of being merely a late abstraction, is really implied in the earliest manifestations of our sensuous knowledge. Theology begins with 'anthropology.'" *

Thus, for example, there is more of God revealed *in Nature* than we are, any of us, able to apprehend. Even as between man and man there is no small difference in this respect. How much more does the artist, the poet, and the seer find in Nature than is perceptible to ordinary individuals. "To you," says the Christian mystic, William Blake,—to quote from memory—"the sunrise is but the appearance of a copper-coloured ball, about the size of a crown piece; to me it is a great quire of angels praising God." To the simple rustic "a primrose on the river's brim" was a primrose, and nothing more; but to the poet it suggested "thoughts too deep for tears." But in reference to all men, even the most gifted, the revelation of God in Nature is limited to that which our five senses enable us to apprehend. Hence, while on the one hand, the man born blind can find much less, and therefore much less of God, in Nature than one who possesses the regal sense of sight; so, on the other hand, if we can suppose ourselves endowed with ten senses instead of five—and there is no reason in the nature of things why we should not be—it seems obvious that the domain of Nature would be practically doubled to us, and the revelation of God therein enlarged and brightened in a corresponding ratio.

Again, it may with equal truth be said, though the fact cannot with equal facility be illustrated, that there is much more of God revealed in the Divine Government alike of the world at large, of the elect nation of Israel, and even in our own lives, than our purblind moral sense would enable us to understand, even if our perverted will did not oftentimes lead us voluntarily to ignore it. The machinery of Providence is so complex, and the pattern of the fabric which the Divine loom produces so intricate, and as yet incomplete, that we can neither follow all the movements of the one, or appreciate the beauty of the other, from the small portion of the unfinished work which alone comes under our eye in this world. God in the world's history, God in the history of Israel, God in our own life; all this we may see if we have the will, but how much of God we shall never know till the finished fabric is taken from

* "Lectures on the Origin and Growth of Religion," pp. 37, 38.

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the loom, and the perfection of the work is revealed in the light of eternity.

But pre-eminently may it be said that *in Christ* the revelation of God stretches far beyond the range of our spiritual vision, even in the infinities and eternities. "In Him," indeed, "are hid all the treasures of wisdom and knowledge;" but how small a portion of these treasures are even those of us in whom the Divine life is most developed, able to appropriate. Concerning the power of God, as revealed in Christ, Paul prays that the saints at Ephesus may know something of "the exceeding greatness." Of the love of Christ, that is of the Father as manifested in the Son, He declares that it "passeth knowledge." While of His fulness he says that it is "the fulness of Him who filleth all in all" (Eph. i. 19, 20; iii. 19; i. 23). How much is there of God in the Divine mysteries of the incarnation, the sufferings, the death, and the resurrection of Christ, which even the greatest and holiest of saints has never penetrated. And what a new apocalpyse of the Divine glory awaits His Second Advent, and all the wondrous events which are associated with that crowning epoch of man's earthly history. How emphatically, above all, is this truth that the revelation of God in Christ far exceeds all our present capacities of reception, made known to us in our Lord's own profound and pregnant words: "No man knoweth the Son but the Father; neither knoweth any man the Father, save the Son, and he to whomsoever the Son will reveal Him" (Matt. xi. 27). Implying not only that there is a sense in which the knowledge of the Son cannot be attained by us; but, furthermore, that there is a sense in which the Father is revealed in the Son, to which there exists no parallel revelation of the Son in the Father. And the echo of these Divine words may surely be caught in those of the Apostle John: "It doth not yet appear what we shall be, but we know that when He shall appear we shall be like Him; for we shall see Him as is" (1 John iii. 2).

"It doth not *yet* appear—it is not yet manifested—what we shall be." How bright a hope for the future life do these words hold, as it were, in solution! "It doth not yet appear," but this implies that it shall appear. It is not yet manifested, because He is not yet manifested. "We shall be like Him," and when we "see Him as He is," we shall know all that that means. But these last words are mysterious, they seem to hide a secret not yet revealed. "We shall see Him as He is." This cannot mean that our knowledge shall then become co-extensive with His nature; in other words, that the finite shall comprehend the infinite; but rather that the as yet unrevealed mystery of the sonship,—for "no man knoweth the Son but the Father,"—will be disclosed and in the Son we shall learn what our sonship really is. For the rest, the revelation of God in the great future, as in the little present, must needs be partial though ever progressive; and progressive in a ratio which, as compared with the present, may be as the rush of an eagle through the air, to the crawling of a worm upon the ground. With indefinitely developed faculties alike of body, soul and spirit,—and surely the development of faculties as yet only latent in us is one of the most delightful anticipations of the life to come,—we shall from age to age be increasing in the knowledge and therefore in the love of God. Ever approaching to the Divine light, but

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never losing ourselves in its consuming glory; ever approximating to the goal, but never reaching it; ever drawing nearer to God, but never seeing Him "as He is." It must be so, for if at any point in our onward progress the curtain were to fall, the ultimate to be reached, the vision of the infinite would be eclipsed, and we should know not God, but only ourselves. And while the prospect thus opened to us beyond the veil of death may, from one point of view, appear disheartening; as though it implied the futility of all our knowledge, and the uselessness of all our progress, as when the evil voice, in one of Tennyson's deepest poems, says to the tempted soul still clinging to the hope of immortality—

> "Forerun thy time, thy peers, and let
> Thy feet millenniums hence be set,
> In midst of knowledge dream'd not yet;"
>
> "Thou hast not reached a real height,
> Nor art thou nearer to the light,
> Because the scale is infinite."

Yet we must at the same time ever remember that progress is the secret of the creature's happiness, and the condition of its knowledge of God. As a contemporary writer has well said: "Above all things, man needs room to grow. The sphere of his experience is too narrow for the range of his power. A great joy possesses him when he gets his eye on a wider, fairer realm beyond it, where enterprise may have free course, and imagination boundless range. If hope saves us as immortals, imagination saves us as citizens of this world. That which enables man to breathe and work more freely in the anguish (*angustiæ*, narrows) of the present is the range of his imagination through wider and brighter worlds. . . . And to carry this idea into a higher region, this is the gift which Christianity has bestowed on man. That wonderful outburst of power, that resurrection of human life, which marked the age of the Advent, was the direct result of the grand apocalypse, the unveiling of heaven, when the things not seen came fully within man's horizon, and he arose with an energy unknown till then to claim his birthright and to fulfil his destiny. Hope entered into the world through Christ and quickened it. It touched every human faculty with its fire; but, above all, it kindled the imagination. It offered the things which 'eye hath not seen, which ear hath not heard,' to the contemplation of the spirit. From that time the thoughts of earth's purest and loftiest children have been busy with the things which the very angels desire to look into—with the thoughts of God, with the hopes of Christ, with all that the Redeemer sees brightening in the far distance, beyond all the storm and the anguish of the world."

Thus along the bright yet ever brightening vista of the coming ages we see for redeemed humanity new wonders continually coming into view, new attitudes continually being attained, a nobler service becoming possible; but still as the gloriffed spirit pursues its onward course the horizon line which divides the finite from the infinite will recede before it, and still on "the glimmering limit far withdrawn" God will make Himself a glorious "rose of dawn,"—the promise and prophecy of a still diviner day.

W. M.

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THE TRUE STORY OF THE FIRST NEW TESTAMENT.

WE have affirmed that our twelve questions on the New Testament canon can be answered if only we get on the right track in search for the right view of the subject. Let us state at the outset that we must put aside our prejudices in favour of Greek, and follow the light whithersoever it will lead us.

There are known to exist to-day about sixteen hundred manuscripts containing parts of the Greek New Testament. Not one-half of these have been critically collated, but from less than a moiety the learned have gathered one hundred thousand various readings. Which did the apostles and their colleagues write? How is this settled for us? Hear the chairman of the Revision Committee. "Gentlemen, all who favour reading No. 1 being apostolic, hold up your right hand." These are counted. "Now all who favour reading No. 2, hold up the right hand." "There are fourteen in favour of No. 1, and only seven for No. 2: therefore, Matthew or Paul wrote reading No. 1. It is apostolic." And so reading No. 2 is a mistake, or a piece of mischief on the part of some transcriber. Two to one settles which is apostolic truth.

Whoever this suits, we confess that such procedure leaves us dissatisfied; and so we take up the questions proposed in our paper, entitled, "Nuts to Crack." We shall follow the summary at the end of that paper.

I. Who collected the first New Testament? We omit the word *Greek* from the question, because we don't believe that the first one gathered was a Greek one, nor that, if it had been, that it would have met the whole of our questions. Here at once we pronounce the word *Peshito* or oldest Syriac New Testament. Now, from those who have never wavered in their attachment to this Testament, we learn that their own apostle Thady, or, "Jude the brother of James," obtained for their churches the plain open text of the apostles while the writers were living.

There is no firmer tradition coming down from the first century than this one of the activity of Jude in securing them a very substantial Testament. Why should this tradition be doubted? Did Jude not labour among them, even on the testimony of those who support Greek? They affirm that he preached in Arabia, Mesopotamia and Persia. About the old home of Abraham he is credited with much success. Now, if this be so, how natural that he should have sought to add to the power of the Word spoken, that of the Word written? Had he not seen the value of the reading of the Old Testament in the synagogues from his youth? Did he not win many of the Hebrews to Christianity, for he was an apostle of the circumcision? Could these escape being assailed by their unbelieving kindred, and need such help in defending the truth as written Gospels and Epistles would supply? Was it not his own brother who pointed out the advantage which their opponents had in the weekly reading of the Law and the Prophets? It is true we hear little of Jude in the Gospel story. His name in full was Judas Lebbæus Thaddæus, which words are rich in meaning. But there is one incident in John xiv. worth notice. Thomas asks the Master a question in verse 5, and is answered in verses 6 and 7. Then Philip makes a request in verse 8, and calls forth a question from Jesus. And then, when the dis-

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course has gone on to the end of verse 21, Jude interposes with the inquiry, according to the Revisers, "Lord, what is come to pass, that Thou wilt manifest Thyself unto us, and not unto the world?" Mark the Lord's reply! The whole stress of it turns upon the worth of His words, the blessedness of keeping them, in securing fellowship with the Father and the Son. And the answer ends with the direct affirmation that His words are those of the Father. If John remembered this, and wrote his first epistle to promote fellowship with the Father and the Son here promised, surely Jude would never forget Christ's answer. But nothing could be more fitted to stir him up to do what our tradition says he did. We maintain, then, that it has reason and suitableness to the character of this apostle about it when the Syrian churches say that Jude obtained for them their beloved Testament. And when you come to examine his own short letter, which followed his editorial labours on the Peshito, you find it full of the very sort of reference to former writings, as was likely to follow long and continuous labour upon them, such as an editor must necessarily bestow.

To the question, Who collected the first New Testament? we answer, the Apostle Jude. He who wrote, but too late for the first edition, the short epistle bearing his name. He calls himself "Jude the brother of James," but with the Syrian churches he was always "Thady."

II. When was this collection made? It was finished too early for the insertion of five portions of our present Testament, namely, 2nd Epistle of Peter, the short one of Jude, its editor, according to our tradition, the two short Epistles of John, and the Apocalypse. These were not written when it first appeared, and are reported to have been added by Mar Abba, Primate of the East, in the sixth century. If we study these documents, we find that they add nothing, either of Christian fact or doctrine, to what is found in the first edition of the Peshito. But the last chapter of 2 Peter clearly contains his sanction of a canon in the hands of the churches to which he wrote (See verses 1 and 2). And then he specially commends and recognises, as the outcome of the wisdom which Christ promised, "all Paul's epistles;" and warns all who should dare to wrest them from their true intent and meaning, of judgment as awful as will follow wresting the other Scriptures. But if the churches had not got the record of the words of the prophets and of the commandments of the apostle, it would have been idle to urge them to be mindful of them, and so to call their attention to what Paul taught in all his epistles, shows that Peter knew that the churches had them to read and study, as he himself had done.

Now, out of the mouth of the critics who assign a date of publication to 2nd Peter, we gather an argument for the canon which contained his first Epistle having been collected by A.D. 55. At this date all the letters of Paul sent from Rome could have been collected and included in the Peshito. Jude himself would be about fifty-five years old, and for the previous ten years could have pursued editorial work with vigour. Paul also would have had, at Cæsarea and Rome, leisure to supply all his inspired teaching in the language of the Peshito; so that we may boldly affirm that there was no time before or after A.D. 60 to 65 so suitable for successfully collecting a New Testament as far as it was written, at the latter date.

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III. Where was this collection made? Our tradition names Edessa, the ancient Ur of the Chaldees, as the centre of the movement to get a collection of Christian writings. Then it tells us how the king supplied scribes to go to Palestine to make copies; but Thady was his chief agent in the work. There are many things showing that a large amount of Hebrew blood flowed in the population of the city where Abraham was born. No doubt many became Christians, and felt the need of having lessons for their worship and home-study, specially suited to the new Light which they had embraced; and so the Syrian introduction to Luke's Gospel sets forth the earnest wish of many for very full writings; but the Greek one, of later date, speaks of many having taken in hand the work of supplying them. Edessa, then, may be called the centre of collection and publication.

IV. What active agent traversed the Roman Empire who could make such a collection in aid of Jude's editorial labours? We answer Silas, the eminent Commissioner of the Church at Jerusalem, who went forth with such honourable credentials to bear the decrees of the great gathering at Jerusalem recorded in Acts xv. We find him at Antioch, with his colleague, Judas Barsabas. There he adheres to Paul, when he rebukes Peter's inconsistency; and when Barnabas is parted from Paul, Silas takes his place for a time, and suffers with him at Philippi, and joins him in preaching at Corinth. But as the two come into cities where churches exist, Silas never forgets to deliver copies of the decrees to them to keep. Much good work was done by him when with Paul; but his special duty took him farther east than Paul ever travelled. And so it is after he has left Paul that we hear of his being with Peter in Babylon, up in Mesopotamia, and just about to carry copies of first Peter through the whole of Asia Minor. No man stood better than Silas with all the churches, and none knew better than he the labourers among the Hebrews, and those who sought to save the Gentiles. We believe this prophet wrote the able letter called the Epistle to the Hebrews, and was just the man to aid Jude in collecting a canon.

V. Our fifth question will be, What special need of the churches speaking Syriac called for a canon from 60 to 65? Syro-Chaldaic was spoken commonly from the south of Judea all along the continent of Western Asia, up to the borders of Armenia, if not further. Critics divide it into two dialects, East Aramean and West Aramean. But if you write both in Chaldee characters, you can scarcely notice any difference. Now, the great cause of "The Sanhedrim *versus* Paul," was pending at this date. It stirred the whole world into special interest in him and the cause which he had espoused. But the converts whom other apostles had gathered needed to be better informed as to his teaching, and shown its harmony with their teaching. And then, as all turned upon the claims of Jesus to be the Messiah, and apostles could not be everywhere, those needed Gospels, Church history, with special reference to Paul, and his published Epistles, and the writings of those whom the Hebrews heard with more favour, to enable a candid Israelite to come to a right conclusion on the great matters in debate. Then the believing Hebrews at Edessa were in need of the Word to promote their own religious life. It was in the latter half of the first century, and the former part of A.D. 2, that their churches were most flourishing, and

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their good works most abundant; so they needed the collected Word. We have the authority of Michaelis, whose researches into the history of these churches was considerable, for the statement that they erected a place of worship in their capital on the model of the temple which the Romans destroyed at Jerusalem. This implies that a large Hebrew membership existed in the churches, who could secure the adoption of such a model. Then, that they had enjoyed the means of coming to decided conviction that Jesus was He of whom Moses and the prophets spake; for men in doubt do not build, but men of firm faith, in honour of a religious leader. Protection in the exercise of their faith is also implied in this building; and our tradition asserts the king to be the friend of their cause. Then, wealth was needed to bear the expense, and also a considerable lapse of time to compare the New Testament with the Old one, and learn from the teaching of Jesus, say in John iv., that spiritual worship would be acceptable to God on Gentile ground as well as Jewish land. All this obtained by the close of the first century, and it is not unreasonable to ask for a period of forty or fifty years to bring it about. And there is this to add, that the Christians of Edessa enjoyed quiet when persecution harassed both the Greek and Latin churches. This fact shows that the Syrians of Edessa had providential opportunities for such growth in knowledge as would create a desire to possess all the inspired writings then extant.

VI. Who bore the cost of the first collected canon? He knows little of affairs who does not see the force of this question. We learn from the Syrians that Jude's commission embraced both the Old and New Testament Peshito. Now these are both before us, and were found by Dr. Buchanan, in India, in the year 1806, and are at Cambridge. The noble manuscript which he brought home may be a direct copy carefully made from the one which Jude approved. But, even if regarded as a version, it could not be supplied in a sufficient number of copies to suit the churches about Edessa, not to speak of their mission churches, as far away as India, unless wealth was behind the workers.

Our tradition says Abgarus King of Edessa, found scribes and bore the cost. Now this is not improbable, for Luke knows of a Christian of rank whom he salutes by the same title as Paul used to Festus, when he said, "I am not mad, most noble Festus." This title suited one whose rank was next to the emperor, and might befit a petty sovereign on the borders of the Roman Empire. Then, if a Christian king refused to be honoured by his worldly title and name, how proper to modestly call himself, or be called by his friends, "Theophilus," which means the Friend of God. If this gentleman, to whom Luke dedicates or directs both his works, be King Abgarus, we have the money-finder for the great undertaking. Then, even if Theophilus be another person who was concerned with Luke in the publication of New Testament writings, he renders aid to such an undertaking long before the critics will have it carried out. But we hold that Abgarus and Theophilus are one and the same person, and a patron able to back Jude's Peshito. But now, suppose for argument's sake, that this noble Syriac Bible were only a version, could such a work be produced without great cost? Surely not. And yet critics seem to us to talk about it with as little regard to ...ctical life as they give credit to the apostles for possessing in

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the matter of their writings. When will they combine Christianity with a small modicum of common sense? In any case, whether every author supplied his writings to Jude in Syriac, as we hold, or some men of the second century collected Greek manuscripts from all parts to which they had been sent and then made a version of them, we are bound to find the ways and means. And this practical matter enters most naturally into the Syrian tradition.

VII. What sort of reception did the first New Testament meet with from the churches for whom it was adapted? The whole Syrian churches accepted it, and have held it fast for eighteen centuries; and even now the critics admit that, where congregations cannot generally understand its language, it is read in public worship, and then interpreted into their vernacular. It is admitted by critics that the learned men of Europe were ignorant of the very existence of a New Testament in Syriac until 1552, when they heard of it at Rome, from Moses of Mardin. They then took steps to get an edition of it, and the cost was borne by the Emperor of Germany, Ferdinand I. But for nearly fifteen centuries the Syrian Christians had firmly adhered to it as a truly apostolic document. It is true, more than one attempt had been made to break through their attachment to it, and win them over to a Greek representation of apostolic teaching, but it could not succeed. They knew their ground too well to suffer either Philocenias in the sixth century, or Thomas of Heraclea, with his bundle of Greek manuscripts gathered at Alexandria, in Egypt, in 616, to win them over to another Testament. We answer, then: the reception of the Peshito Syriac was as cordial, and the adherence to it as constant, as ever happened to any New Testament in the world. But this statement is far too feeble, for to no other version or text has there been any such unswerving adhesion.

VIII. Coming now to the department of higher criticism, we ask how our theory of a first canon in 60 to 65, harmonises with the preface to Luke's Gospel?

1. It finds many who desired such a collection according to the Syriac reading.

2. It finds many who took in hand its preparation; but were not themselves eye-witnesses and ministers, or personal attendants upon Him who is "The Word."

3. It accounts for Luke's hearty sympathy with their attempt and effort to aid them.

4. It indicates a patron, not only of Luke's two works, but of the whole undertaking in the noble Theophilus.

5. It suggests that this work was in hand during Luke's presence in Palestine, near his beloved friend Paul.

6. It supplies us with a hint as to how the active mind of the apostle filled up his time at Cæsarea, namely, in reproducing his writings for Jude's edition in Syriac.

7. It accounts for the current opinion that Luke's Gospel has the apostolic sanction of Paul.

8. It suggests that this Gospel was produced in Syriac before it appeared in Greek.

For in the Peshito Luke speaks of a general desire for collected

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Scripture, as influencing him to write. But in Greek he knows, and so does his correspondent, that many have taken the work in hand. Now our Syrian Tradition fully accounts for the terms of this preface. But it is all mystery in the view that there was no canon until the second century. And yet, while Luke is heartily in sympathy with these men in what they were doing, the critics make him take up the pen to supply an antidote to mischief likely to be done by them. It is as if Luke said, "You know, O Theophilus, the good work in which many are engaged, and it seemed good to me to take part in it." If this be not cordial sympathy with what the others were doing, what words could convey the sentiment of approval? Now, admit that they were labouring under the guidance of the Apostle Thady, and the case becomes intelligible.

IX. What place does this tradition find for the editors, or revisers, found in John xxi.? If we suppose the apostle, who had sometime before this date written his gospel, to commit it to the care of trusty brethren, while he went on with his active ministry, knowing that Jude would finally revise it, then all is clear. Men who knew him, and knew that he was then actively witnessing for his Lord, revised a work which he had written, and they were engaged upon his gospel early enough in the century to have been witnesses of the facts which he selected from the many works of Christ, so that they could write, "We know that his witness is true." In A.D. 60 to 65 such men would be living, and capable of such work of revision. But when you postpone the undertaking until A.D. 100 to 150, it is out of all reason to expect John to be preaching, and his well-known friends and coevals editing his gospel. Place these men among the many whom Luke names in his preface, and there is reason on your side. Remove them down the stream of time, even to the end of the first century, and the thing becomes absurd.

Then what of the chairman of this company who revise the fourth gospel? Here our tradition admirably answers. "And there are also many other things which Jesus did, the which if they should be written every one, I, Thady, *alias* Jude, the brother of James, I suppose that even the world itself would not contain the books that should be written." How well the Syrian suits this verse. It sets forth one who had a right to single himself out from those of verse 24, if he had been an apostle and a daily witness of the wonders wrought by Jesus. He must know much more than the other co-workers on this edition. And then, when he reviewed what he had edited so far in this and other books (see chap. xx. 30, where "This Book" suggests other books) as the synoptic gospels, and remembered how many other things Jesus did, how could he find expression to his full heart in terms other than figurative?

We hold, then, that our Tradition finds a place for these Revisers and their chairman, but that they must meet to do their work when Paul is out of the field, and John too busy to attend to revision; or, in other words, in or near A.D. 60. But we get no sense out of an editorial certificate and a chief editor's addenda after one hundred years are reached.

X. Our next question asks, Why the Acts of the Apostles was sent forth in so unfinished a form? It is easy to see how it might have been made, in a human point of view, a better history of the Church of

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Luke's time. For we learn from 2 Tim. that he was at Rome with Paul when the apostle had despatched his able assistants to churches of which we get no details in the Acts (2 Tim. iv. 11, 12). And then, as a memoir of Paul how exciting in interest, until the reader is on the very tiptoe of expectation as to how his great appeal to Cæsar will succeed; but not one syllable about its result in the Acts.

Just two verses, which may well be the work of editors who have a canon under their charge, conduct us beyond the first few weeks of Paul's confinement, and nothing of the grand and full statement and defence of the Gospel which he delivered when deserted by friends, but sustained by his Divine Master, he first answered the summons to appear in the court. Now, some urgent call for the Acts before this could be added, seems wanted to explain its present termination. Here again our tradition supplies just what is wanted.

Divine wisdom had a more important use for Luke's Acts at the time when the cause of Paul was undecided, and its publication could not be delayed to suit the law's delay at the capital. And so it was despatched soon after the writer reached Italy, with the exception of the general statement about Paul, which could easily be added on a final revision of the collected Testament.

There was another trial going on outside the Roman court. Jesus and Paul were before the world with special prominence, and men needed the means of learning who they were and what they taught. But among the Hebrew people the debate was hottest and most wide-reaching. From every place they went to Jerusalem three times a year, and were kept informed of Paul's undecided case. In five years there would occur fifteen such visits to their holy city, and each one awaken anew the question of Paul *versus* the Sanhedrim. Now was the time to supply gospels and Church history, with special reference to Paul, so far as the Acts carries it. Then, how must the misrepresentation made even among Jewish Christians, that Paul taught another doctrine than Peter, James and John, be corrected, except by joining their writings in one volume with his. But the Acts occupies the fifth place in the canon, whether Syriac or Greek, and must needs come into the hands of the editors long before some other parts of the New Testament. Our answer, then, to the inquiry about the abruptness of the termination of the Acts is, that Jude needed it before there was the means of making it a more complete work.

XI. How was the solemn pledge of Jesus, given in Matt. xxiii., to test the Hebrew people by sending to them scribes or writers, before their overthrow, fulfilled? A promise or decree to send writers means that they should have writings from which to learn the truth about Himself. These were to be supplied within "that generation."

Now, it is common with critics to give the Jews Matthew's gospel, then to send that of Mark right away into the Gentile world. Luke goes to the library of some private Christian gentleman of Grecian blood, but how it got abroad they do not say, and the Acts is in the same case. As to John, he may well pray, "Save me from my friends;" for these men who are so eloquent on the loving disposition of John, make him too indolent to write anything for the saving of "his kindred according to the flesh" until many years after their capital was ruined. And so

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the gospel which places the claims of his Master before "the lost sheep of the house of Israel" in the strongest light, they make him keep back until A.D. 96. But all the gospels were in Jude's edition in time for Hebrew readers to study their narrative and argument; and so, too, was all the rest of the New Testament so far as then written.

Did not the Lord foresee that multitudes of synagogues would early be closed against His preachers, and that many Jews would not follow them elsewhere except to persecute them? How then should candid minds in doubt about what they heard learn the truth concerning Jesus without New Testament writings? It was of His rich mercy that He determined that His own people should have this means of salvation.

According to early Latin manuscripts, we get John's Gospel next to Matthew; and the Romans had, no doubt, many opportunities of learning how the gospels were first issued. Now, with them all abroad, the three which give most of the works of Jesus stand best together in an order seeking to impress the reader who begins at Matthew and reads right on, and then John's gospel sets forth the true dignity and saving mission of Jesus, as a fitting sequel to the memoirs of the three other Evangelists. But the Romans may have preserved the true chronological order. Our friends the critics, if they would not make the words of the prophet of Nazareth, spoken in the most solemn circumstances, a failure, must produce a Testament of fair dimensions, before Jerusalem was destroyed. Our tradition meets this demand by pointing to the Peshito, which every Hebrew who reads the Old Testament can, according to Chief Rabbi Adler, use if he care to read it.

XII. If the apostles took no steps to secure a collection of Christian writings in their own lifetime, how was the wisdom assured in the same sentence as foreshowed that Christ would have writings made good? When He said, "Behold I send you prophets, wise men and scribes," He most certainly had the apostles, whom He had chosen, chiefly in view. That He also looked on to the conversion of Paul and Silas, Mark and Luke, we will not dispute. But surely the wisdom promised went beyond the mere production of manuscripts even to their preservation and circulation in the world. Abundant proof of the saving power attending the Word read, can be supplied in the biography of the people of the Lord. Did not the Spirit of Jesus in the apostles show them this means of carrying on their work? If a gospel or an epistle be worth anything to a small community, surely its wide circulation increases its power for good.

Then it was not the pledge of Christ that any one of the apostles should have in himself all the promised wisdom. He does not say, I send you a wise man, in the singular, but wise men. Peter appears to have this thought when speaking of Paul's writings; he says they are penned "according to the wisdom given him." Even men of lower status in the churches are allowed by the critics to have wisely collected a canon from A.D. 100 to 150. Were men in the second century gifted with sagacity superior to that given to the apostles?

Were the twelve hearers in that most awful discourse in Matthew xxiii., in which the writings which set Jesus' claims before the people, indicated? Most certainly. How then, did they illustrate the accompanying promise of wisdom from on high? They do not put

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themselves prominently forward as authors, for they all knew to whom they were indebted for their teaching. If Matthew could be asked about his gospel, we doubt not but he would speak of a conference of the apostles on the subject of a written biography of their Master, of which he undertook to be not so much the author as the scribe. One half of his gospel consists of events and discourses of which he was not a witness, but must have been supplied with them from others. He is not called until we reach chapter ix., and yet other apostles had heard and seen much before his call. And then we know from Mark, who they were that heard chapter xxiv. and xxv., and he was not one. Neither was he present, as John was, at the trial of Jesus, and so, of what took place in the house of Jairus, on the Mount of Transfiguration, and in the depths of Gethsemane. Clearly, his brethren joined in the composition of the work, and surely each one carried a copy of it with him when he went out to evangelise in distant lands. It was brotherly Christian common sense to thus co-operate in preserving and spreading the story of Jesus. Then, when witnesses began to die off, it was wise to add to the written testimony, as the Gospel of Mark does, with more brevity than Matthew.

A larger idea shaped the gospel according to Luke. Paul could not appear in it, for he was permitted to preach nothing at second hand, only what the risen Christ gave him; still, he could guide Luke in making those thorough researches into the history of John the forerunner, and Jesus, which we fail to find, in the other gospels.

Then, how much assistance Luke received when he dwelt some two or three years in the Holy Land. James not only emphasized the advantage of the regular reading of the written word, but supplied one epistle. Peter, even though late in the field, added his quota. And he had, before writing his second letter, and while among the circumcision at Babylon, who used the Syriac, obtained and read all Paul's epistles. By this fact, we learn that Paul did not neglect the collection of his works, nor withhold copies from his brother apostles.

But what of John? Even among a large circle of friends and followers of an eminent man there is generally one to whom all eyes are turned to look for good account of him after he is gone from among men. Now, which of the apostles occupied this position, if not the one whom Jesus loved? Could he leave the grand fourth gospel until A.D. 96, when he could best set before the Jews in and out of Palestine, that Jesus was the Messiah, the Son of God, and the channel of Life to all who believe? We are sure, notwithstanding Jerome's romance about the way he came to write the gospel in his old age, that he wrote it long before. Reading between the lines of our Syrian story, and exercising a little common sense thereon, we see Jude perceiving the service which a collected canon would be to the Christian cause, and relieved of anxiety as to the means of effecting it; then, considering the way in which it could best be done.

1. He knew that a number of Christian writings were abroad.

2. He also knew Silas, and his important relation to the churches and ministers of Christ. For he was one of the apostles who gave the charge which carried him over the whole Christian field of labour.

3. He knew that every writer of inspired Christian composition was

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familiar with the Syrian, and could supply a Syriac copy of his work, whether first written in Greek, Latin, or Gaulish, or in Syro-Chaldaic.

4. Through Silas, or otherwise he would naturally make known to the authors what he desired of them.

5. Silas would aid him with great pleasure, and was, we think, the agent through whom he obtained 1 Peter and Mark's Gospel, for the apostle and evangelist are at Babylon when Silas, after traversing Anatolia, arrives at that city.

6. The wish of Jude reached Paul and Luke when the Apostle was a prisoner with large liberty at Cæsarea, but without leave to preach to the men of this city.

7. Here could be prepared by Paul and Luke what formed the largest contributions to Jude's Testament.

8. What Paul and Luke began in Palestine was continued in Italy, and copies of the Acts, Ephesians, Philippians, Colossians, 2 Timothy, and Philemon sent forward to Jude by some of the Christian visitors who came to Rome.

9. The Apostle John having before time written his gospel and first epistle, but being too much engaged in public teaching to edit it, entrusted it to faithful brethren, whose part therein is manifest at the end of the gospel.

10. Silas, who wrote the Epistle to the Hebrews, would supply his own contribution.

11. It would be easy to obtain from his own brother, James, who lived and laboured at Jerusalem, a copy of his epistle.

12. We thus get all the Christian writings contained in the Peshito edition, and show that the Saviour's declaration that he would send wise men as well as writers, did not fall to the ground. All this literary work was accomplished in time to meet his words, "All these things shall come upon this generation." Have we not, then, fairly cracked all the twelve nuts, and upheld the prophetic words of the Lord? And further, have we not shown the apostles to have been wiser in their work than the critics make them? Look on this Syrian picture of early Christian work in gathering together their Scriptures. Then look on that which the critics paint in Greek and Romish colours, and say on which side lie reason and common sense. Let every reader judge for himself, and let justice be done between the two. If Providence has preserved unto us a true Apostolic Testament, we shall not need to accept its teaching on vote by two-thirds of a company of revisers. JAMES HOLDING.

THE TIME OF THE END.

THE GREAT PYRAMID INDICATIONS.

AS the terminal period indicated by the time measures in the Grand Gallery is now rapidly approaching, it must be of the very highest importance that any misconceptions or erroneous conclusions which may be entertained respecting it, should as speedily as possible be put right.

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Seeing to what extent opinions diverge as to the exact commencing period of the Grand Gallery, indicating the date of our Lord's birth, we should be very guarded in making any assertions as to its close. In point of fact, until the initial date of the present dispensation is conclusively ascertained, we are absolutely without any positive date which would enable us to fix the time of its probable ending. Is this designedly intended to be so? It may be. Or, does the Great Pyramid itself supply us with the date we require.

The question is, whether there is any point in the Great Pyramid from which all time measures should start? I think that there is, unquestionably, and the point is met with precisely where we should expect to find it—immediately on entering the building. I refer, of course, to the ruled lines on either side of the entrance passage, placed there by the master-hand, whoever that may have been! I contend that all time measures should commence at these lines, and that such was the builder's intention; because here, and here alone, an absolute chronological date appears to be indicated.

Piazzi Smyth, as most are aware, fixes the date of the erection of the Great Pyramid upon astronomical grounds alone, as "something very close to 2170 B.C." ("Our Inheritance in the Great Pyramid," 3rd Ed. p. 350).

Now, let us investigate the result of what has perhaps been the most laborious and exact set of measures coupled with the most wonderful outcome which Piazzi Smyth has given us, viz., the distance from those ruled lines in the entrance passage, to the beginning of the Grand Gallery; and given in the 3rd edition of "Our Inheritance in the Great Pyramid," 437 c. 443. We have there a double set of measures. Two witnesses I think to a great truth, one on the east side, and one on the west; and although every stone has been measured for the entire distance of over 2,170 inches, yet the one set differs from the other only to the extent of one tenth of an inch thus,—

Distance from the east side 2,170.5 Pyramid inches, from the west side 2,170.4 Pyramid inches.

Here then is an extraordinary agreement with the independent astronomical indication, but fixing apparently the vernal equinox of the year 2171 B.C. as the date intended to be memorialised, the astronomical date being only approximate. If, therefore, the commencement of the Grand Galley is to be taken as indicating the date of the Nativity of our Lord, 2170.5, reckoned from the vernal equinox 2171 B.C., would give us the autumnal equinox as the time of our Lord's birth, and consequently the true commencement of the year A.D. 1, and corresponding with the Jewish New Year. We shall see how entirely other facts corroborate this view. First in importance is the date of the crucifixion, for reckoning thirty-three and a half years, the universally admitted period of our Lord's life, from the autumnal equinox, would give us the vernal equinox and date of the Jewish Passover as the time of His death. Here is splendid testimony to the truth of Great Pyramid teaching. Inversely, therefore, it is perfectly obvious our Lord must have been born about the time of the autumnal equinox. It must be so, even apart from Great Pyramid teaching. Thus, what immense significance is thereby given to the observance of the Feast of Taber-

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nacles, which takes place at the same time of the year. Luke tells us (Luke ii. 8), that at the time of Lord's birth, the shepherds were "keeping watch over the flock by night," which was not customary later than September, affording additional evidence to the fact.

Now assuming this fact established that the commencing period of the Grand Gallery should be the autumnal equinox, 21st September, B.C. 1, the terminal point of the Grand Gallery measuring through the step 1881-6, would bring us to about the end of April, 1882. Measuring up and over the step, however, would considerably extend the period. If my proposition is correct that the product of the height and breadth of the entrance passage represents time past, squared up, so to speak, the following striking result is arrived at, viz :—

Min. H. Min. B.		
47.10 × 41.37 gives approximately	Pyramids erection	A.M. 1948.5
Pyramids erection to birth of Christ		B.C. 2170.5
Birth of Christ to . . . . ?		A.D. 1881.6
		6000.6

This result would give us the autumnal equinox as the period of the creation of Adam; a time, it is important to remark, when the fruits of the earth are ripe. It would also appear to show that the sixth thousandth year of the history of man was completed at the autumnal equinox of the present year. As to what may be the significance of the remaining decimal yet unexpired of the Grand Gallery's time roll, I should hesitate to express any positive opinion, seeing what an important difference even the smallest possible error in measurement may entail. The commencement of the Grand Gallery, without doubt, symbolises the birth of our Lord, and consequently the beginning of the present Christian dispensation. We can only conjecture what may be intended by its close. Apparently we have not long to wait for it to be made manifest to us; but it behoves us to remember the continuing passage beyond, cramped and oppressive though it appears to be. Let us therefore watch and pray that we may be accounted worthy to stand before the Son of man; for at a time when ye think not the Son of man cometh.

THOS. CLARK WESTFIELD.

PARADISE.

IS it a dream, to be dispelled at last,
That when the time of waiting here is past,
And all the arrows of the foe are spent,
The Lord returns to meet the raptured saint?
O, dream delicious! O, illusion grand!
That pictures visions of the Flowery Land,

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And wafts the fragrance of its fields of bliss
Across the deserts of a world like this!
Ecstatic dream, that gives to mortal eyes
A passing glimpse of its refulgent skies,
And rolls across the stars that rule the night
Its song of hope, that all will soon be light!
Transporting dream, that lifts the soul above,
To wondrous regions of eternal love!
O, dream divine! thou art the voice of God;
By thee allured, I seek His grand abode!
But where, O dream—thou hast not told me where—
Lies this bright land of rest from toil and care?
Where is the sphere celestial, on whose shores
No thunder peals, no surging tempest roars?
Where the resplendent firmament, that hears
No sigh of grief, no sound of falling tears?
Where may the pilgrim's drooping eye behold
The crystal river, with its sands of gold;
The living waters, on whose banks of green
The Tree of Life with mellow fruit is seen?
The gates of pearl, the throne of dazzling light,
And the immortal worshippers in white?
Where the abode of angels, and the place
Where ransomed men behold their Saviour's face?
Where in the vast immensity, untrod
By mortal thought, resides the Incarnate God?
To questions such as these, the answer given
Is clearly this: To be with Christ is heaven.
His presence makes the glory and the home,
And all creation calls unto Him, "Come!"
For paradise is in no distant sphere;
The Second Adam makes His Eden HERE!

EDITOR.

PLUS ULTRA.

ON the old Spanish coins are seen two pillars. These represent the Pillars of Hercules, as the two promontories were called which jut forth from the shores of Europe and Africa to form the Straits of Gibraltar. Spain formerly held both sides of the Mediterranean at this point, and so stamped upon her coin the Pillars of Hercules, and over them a scroll on which was inscribed, *Ne plus ultra*—"No more beyond." These pillars, it was claimed, marked the western boundary of the habitable world, and although there had been the ancient traditions of fabled islands

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beyond, yet the prevailing sentiment was inscribed in the legend of the coin, *Ne plus ultra*—"Nothing beyond."

There are persons who have erected similar pillars to mark the boundaries of Christian faith and knowledge. They have formulated their creeds, they have defined their doctrines, they have fixed their standards, they have promulgated their confessions, and over the whole they have written, *Ne plus ultra*—"Nothing beyond;" and woe to that rash and venturesome man who dares to discover anything which his fathers had not discovered, or know anything which his grandfathers had not known.

Four centuries ago, a bold brave man sailed beyond the famous Pillars of Hercules, and opened the gate of discovery, and pointed the way to distant continents and islands; and a new hemisphere was discovered.

The fact was accomplished, and what did Spain do about it? Did she sit down and deny the discoveries of her navigators, and contradict the testimony of those who brought her tidings and treasures from distant lands? Did she point to the antiquated legend upon her coins, and still keep crying, *Ne plus ultra?* By no means. But, convinced of her former ignorance and made wiser by new instruction, she struck the first word from her motto, leaving it no longer *Ne plus ultra*, but simply *Plus ultra*—"More beyond."

And is not this the true spirit which should actuate the people of God? Suppose they have written *Ne plus ultra* upon their coins, their banners, and their creeds; must it stand there for ever, when the gates of new continents are thrown open before them, and new revelations of power and majesty and glory are greeting them? Shall they shut their eyes to the onward march of divine knowledge, or shall they admit that more light is breaking forth from the word of God; and that, however the revelation of truth may have progressed in time past, there is yet *plus ultra*—"More beyond."

A FEW THOUGHTS ON TWO RECENT BOOKS.

"WHAT is of faith" and "What is the truth" as to everlasting punishment? Might not the two questions be alike brought into small compass if men would only consider that nothing can be known about it, save what God has revealed? Man may suppose, think, reason, conclude, but know he cannot, save from Scripture. "What is of faith," must be faith in what Scripture says: "What is truth" as to it, must equally be what Scripture reveals.

Of course the disputants on all sides appeal more or less to Scripture; but, surely, if they would accept all it says, in its plain sense, and not deprive words of their meaning, the matter would soon be made clear, even though some words might be still hard to understand. Only let such as are hard, be left hard; and not twisted from their simple meaning, in order to make them easy; or to make them say what we think they ought to say.

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Let us look then at the following list:—

Terms.	Meanings.	Not the meanings.
Kill	To make dead	Not to keep alive.
Death	Cessation of life	Not life.
Destruction	To destroy	Not preservation.
Burn up	Destroy by fire	Not continuance in fire
Life	Opposite of death	Not bliss.
Gift	Something bestowed	Not already possessed.

Now our Lord declares that God will, as regards the lost, kill something which man cannot kill: man can kill the body; God will kill something more. We say will; because our Lord would not call on us to "fear" God on account of His power to do something which He well knew God would never do! He uses the word "destroy;" to destroy is not to "preserve!" By the mouth of the Baptist we have the future depicted under the figures of wheat, chaff, barn, fire. The figures are symbols of realities; and just as wheat would be safely kept in a barn, and chaff thrown into an unquenchable fire would be burned up, so the saved shall be kept in the kingdom, while the unsaved will be as chaff is in a fierce fire. Chaff is not as asbestos; there will be some ash left, but no chaff.

Again. "These shall go away into everlasting punishment." We need not stop to discuss the meaning of *αιωνιον*. Since the Son, who is to reign for ever and ever, will yet one day deliver up His kingdom, it is plain it need not always imply what we mean by never-ending. But evidently there is no hint of re-healing or restoration; it is as in the case of Sodom and Gomorrha, which have never risen from their ashes; no man even knoweth where they be; they are "suffering the vengeance of eternal fire;" "suffering," yet not in pain, "the *vengeance* of eternal fire, though no fire now appears: the eternal punishment does not change into glory: Judas had better not have been born! We turn, then, again to Scripture to ask the nature of this *αἰώνιον* punishment, and find God declaring, by the mouth of Paul, that the wicked shall be "punished" with everlasting "destruction," not preservation in suffering; that the wages of sin is—not everlasting life in anguish, but—death; that whatever may go before, however many the stripes, however protracted the suffering, the wailing and gnashing of teeth, the final thing, the "end" of these things is "death."

Again we turn to Scripture, and find it declaring that "God only hath immortality;" so no man has it; but our Lord declares He came that we might have Life (not bliss, though the life being Life in Christ, necessarily *is* a life of bliss); that He "gives life" eternal to His sheep (a gift is not a thing previously in possession); that because He lives His people shall live also—no question of *αἰώνιον*—"because I live, ye shall live." And again; the "gift" of God is eternal life; the "gift;" not something you already possess. And again "To those who . . . seek for"—not possess . . . "immortality"—is to be given "eternal life."

"God will gather together in one, all things in Christ:" yes, when "all things that offend" have been "gathered out of His kingdom." "There shall be no more curse." Sin and suffering are a curse; but when sinners have been punished with everlasting destruction—cast into

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the lake of fire, which is—not life of any sort, but—the second death, then there will be no more curse. Few or many stripes alike imply time in inflicting, and an ending when the full number has been counted out. The never-dying worm, the unquenchable fire, which Christ apparently quotes from the closing verse of Isaiah, are there said to work upon "carcases," not upon living beings.

Ah! if sinners would only realise now how awful is the doom of that everlasting destruction, that utter death of both body and soul, how great will be their horror at meeting it; so that they would rather the rocks should fall on them, if only so they might be hidden from the wrath of the Lamb, surely they would be induced, whilst yet there is time, whilst yet it is called to-day, to come unto Jesus that they may have life. Life is the opposite of death. We do not speak of a dead or dying rock, because it has never lived. We do speak of dead plants, or dead animals, when their life is gone; not whilst they are suffering or dying.

GIRDLER WORRALL.

LORD LYTTLETON'S TESTIMONY.

IN his early days Lord Lyttleton was led away by doubts respecting the authenticity of Holy Scripture. He applied himself to the study of the Sacred Word. The conversion and apostleship of St. Paul was the special subject of his investigation. His famous treatise on the conversion of St. Paul shows how thorough were his investigations, and how clear and conclusive his convictions. A little before his death he said to his physician, "Doctor you shall be my confessor. When I first set out in the world I had *friends* who endeavoured to shake my belief in the Christian religion. I saw difficulties which staggered me, but I kept my mind open to conviction. The evidence and doctrines of Christianity, studied with attention, made me a most firm believer in its truth. I have made it the rule of my life, and it is now the ground of my hope." His last hours were marked by patient resignation and Christian trust.

METHOD IN BIBLE READING.

COMPARE one Scripture with another. The Bible is like an inexhaustible mine; for, however much you take out of it, there is always much more left. So search diligently into its meaning. And to do all this, I need not say that you must be patient. Did it ever strike you that the Bible is not merely a collection of detached books, but really something like a body? You were not pitched together anyhow—legs, arms, hands, feet, and head—but every part of your frame was so fashioned as to belong to every other part, and your limbs were constructed after a certain definite plan, and all made to hang together. So with the Bible. The books of the Bible, written though they were by so many different authors, and some of them at such wide intervals of time, really are connected with each other by a living bond of connection, and form a beautiful whole. It will be well to think of this sometimes when you are reading the Scriptures.

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CORRESPONDENCE.

THE MAN OF SIN.

DEAR SIR,—In reference to Mr. Maude's letter, it was not my desire to dogmatise. My object was simply to state the evidence which seemed to me in favour of the conclusion adopted. And, on a review of the case I see no reason to withdraw my arguments. Not deeming it necessary to enter into the particulars adduced by him, I would merely refer to one or two of the arguments on which he seemed to place much reliance, but which appear to me to be incapable of filling the place he has assigned them.

He says that "not a *single* individual, but a *succession* of individuals of the same class had been represented. There had not simply been *a* King but Kings," &c., &c. "Analogy would, therefore," he adds, "lead us to conclude that this will also be true of the *seventh* head; that it, in like manner, may represent not one individual, but several of the same class." But, unfortunately for this supposed erroneousness of my theory, the Word of God, which is higher authority than analogy, leads plainly to the conclusion, that "the man of sin," as therein described, will have had neither predecessor nor successor, of his class; but will stand alone, as occupant of a place never before filled by man of any class, and never subsequently to exist. Even in the days of the Apostles, there were "many Antichrists." But there shall be but one "man of sin." And, again, Mr. M. objects to my considering NAPOLEON I. as head, in any sense, of the Roman Empire. But, he was undoubtedly the last head thereof, between the date of the abdication of the then Emperor, A.D. 1806, and his own downfall, A.D. 1815. And, besides, how came his son to be entitled, as he was, King of Rome? And, again, how could any of the other parties suggested by Mr. M. be "one of the seven?" that is, necessarily, one of the number who had presided over the nation? Let Mr. M. answer this question. εις εκ των ἑπτα cannot possibly be applied to any of the other parties suggested by him.

There are some other points in Mr. M.'s remarks which seem to me open to criticism; but not of so much importance as those specified. I, therefore, decline further reference to his observations on my statement. Believing it, from the reasons I have assigned, to be the will of God that even the name of the coming "man of sin" should be ascertainable by students of the "sure word of prophecy," I have stated my views on the subject; and, should they not be found in accordance therewith, have no desire that they should be accepted. My desire is to know for myself, and promote the knowledge of the truth on every subject of revelation, so far as in my power, and I feel thankful to God that it has pleased Him to bless some of my efforts to that end, much beyond any of my expectations, or estimate of their deserts.

J. C. MCCAUSLAND.

P.S.—For *sense* read *scene*, last par. but one, p. 492.

THE PESHITO.

DEAR SIR,—You remark that from among your numerous readers not a single utterance has reached

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you in recognition of Mr. Holding's papers on the Syriac version. But you cannot suppose we are indifferent to it. It is, on the contrary, a very fascinating study; but then, it is at the same time so difficult to grapple with, externally, so hedged about with historical doubts as to emendations and their sources, that we seem shut up to internal analysis. And here, I for one, feel compelled to wait for further light; the necessary condition, I presume, of the large class of those who are unacquainted with Syriac. I get what assistance I can from the Latin version of Martin Torstius at the foot of a Syriac Testament, of the date of 1621; the same, I suspect, on which J. W. Etheridge based his English translation; but it totally fails to satisfy the curiosity which Mr. Holding awakened by his essay in the RAINBOW for April, 1879, on the doctrine of "Life in Christ," viewed in the light of the Syriac version. On this point, therefore, as well as many others raised by eminent critics during the closing year, we are all, I think, ready to lend a listening ear to anything Mr. Holding may have to offer in the way of clearing the ground of its impedimenta. No one that has given the New Revision much consideration, will ever believe that the English-speaking races will accept it as final. So there is no fear of exhausting the subject. J. WAYLEN.

LITERATURE.

Contributions to a New Revision; or, a Critical Companion to the New Testament. Being a Series of Notes on the Original Text, with the view of securing greater Uniformity in its English rendering, Including the Chief Alterations of the "Revision" of 1881, and of the American Committee. By Robert Young, LL.D. Edinburgh: G. A. Young and Co.

DR. YOUNG'S Biblical labours are unwearied. This Companion to the New Testament gives the literal sense of thousands of passages, and will be found exceedingly useful to the student. But we shall let the learned writer himself describe the work:

PREFATORY NOTE TO THE "CONTRIBUTIONS."

"Though the title of this work is, we trust, sufficiently explicit to explain its object, a few remarks regarding its origin and progress may not be unacceptable to the reader.

"For many years past we have been deeply impressed by the fact so broadly stated by the REVISERS of 1881, that 'the studied variety (in the rendering of words) adopted by the Translators of 1611 has produced a degree of *inconsistency* that CANNOT be reconciled with the principle of *faithfulness*.'

"With the view of lessening this inconsistency we sat down, several years ago, to the task of trying to reduce it to a minimum; and, with a Greek Concordance and an English Testament before us, we began our work by fixing on one or two of the more exact renderings of the English Version under each original word, and then substituting these

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in all places where they would fit in with any degree of propriety. Though this involved 100,000 references, it was in due time accomplished.

"As, however, there was a '*Revised Version*' in progress, it was thought advisable to wait its appearance before going farther; but now that that Version has been issued, there does not appear any reason for further delay, and we therefore feel ourselves free to issue our Notes with a view of supplying a practical *Vade Mecum* to the student of the NEW TESTAMENT,—and what professing Christian, male or female, ought not to be such? To make it more interesting, we have included the chief renderings of the 'Revised Version,' and of the suggested emendations of the American Committee, and have given them the credit of such, by prefixing the letters E and A, even though we had, in the vast majority of cases, already anticipated them; as, indeed, could not fail to be done by any intelligent scholar, as they lie on the very surface.

"But we have not contented ourselves with simply attempting to secure a greater amount of uniformity in the rendering of the various Greek words as to their *meaning*, we have also attempted to secure the uniformity of the rendering of the principal Greek *tenses*, *particles*, &c, which the '*Revised Version*' has also failed to do in numberless cases. Suffice it to say, at present, that we have noted down upwards of 500 cases where (*e.g.*) the '*Imperfect Tense*' in Greek has been neglected by the 'Revisers' of 1881.

"Such is the simple history of the origin and progress of the present work, which we venture to commend to the careful study of the children of God scattered abroad, in their researches into the 'oracles of truth,' as a help to a FUTURE REVISION. "R. Y.

"14, Grange Terrace, Edinburgh."

The God-Man. An Inquiry into the Character and Evidences of the Christian Incarnation. London: Elliot Stock.

As an intellectual exercise along the lines of logic, always assuming the soundness of the premiss, this book is interesting. In the strictly literary sense, it is able; frequently there are profound thoughts; and often it is cloudy in expression. It consists of two parts, "The Apotheosis," and "The Theophany," each of which is developed in several chapters, on the avowed ground that "its method is speculative, not dogmatic." This is all we need say, for such books, according to our view, are of little value in relation to the great themes of revelation. To talk about our Lord in relation to "art" and "politics" is to degrade Him. There are things in the volume which border on serious error, and statements which are palpably unscriptural, *e.g.*, "Christ is to reign by the submission of the spirit to His law, and in no other sense" (217). Alas! for the world, if this be true; but, happily it is not true. It is quite in harmony with much modern theology; but much modern theology would be labeled by Paul, if he were among us—"Another gospel."

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NOTICES.

MRS. R. writes: "Once more I take the opportunity of acknowledging my thankfulness to you, and all contributors to the RAINBOW. It is, I assure you, a source of great comfort and instruction to me."

"H. G." writes: "The Lord be praised for placing you in a position to honour Him; for you will, as a faithful soldier of Jesus Christ, hold forth the *Word of* LIFE, nothing daunted by the adversaries; for the Lord thy God is with thee, whithersoever thou goest. Enough!"

"UNCLE TOM'S CABIN" rendered good service to the cause of freedom years ago. It told wonderfully upon public feeling by its graphic simplicity and truthfulness, and was no mean factor in hastening the doom of slavery in America. Mr. F. E. Longley, Warwick Lane, has just issued this famous story, "Complete and unabridged," for one penny!

A GENTLEMAN who saw the RAINBOW for the first time in the house of a friend three months ago, asks why we do not advertise it largely, as he is confident that "Christian people only require to have their attention called to its doctrines, to embrace them with thankfulness and joy, as the very truth of the Gospel, bringing glory to God and peace to men."

"J. W." writes: "I do not forget that you are ploughing along in the valley, sometimes with weary eyes, but always with steady purpose."

"C. F." Letter and lines received. Immortality is the natural inheritance of no creature; it is supernatural; the *gift* of God in Jesus Christ our Lord. You rejoice in this truth; so would all Christians if the scales of a pagan tradition were taken from their eyes. We are doing our utmost to diffuse this blessed light.

A LADY writes: "I have so much enjoyed reading the 'Divine Side of the Question,' and feel so thankful for the help and comfort derived from the RAINBOW, which, under God, we owe to *you*. My husband bids me tell you how much he has gained from 'The King,' and 'The King Rejected,' and from the articles on 'The Abrahamic Covenant.' He says the RAINBOW is doubly valuable out in the wilds of India, where he is at present, for he has no Christian fellowship."

"L. B." writes: "Although it must seem somewhat impertinent for me to express satisfaction with your work, it is absolutely impossible to avoid doing so, since both 'Ebenezer' and 'The Church' are so good! The former shows clearly my own experience. Why there should be so strenuous and persistent an opposition to Biblical facts, and that continued hugging of the most revolting fancies, so plainly contrary to the whole tenor of the Scriptures, it is extremely difficult to understand."

"M. C." says: "Mr. Holding writes in forcible style on the Peshito. It is among the things that I never could believe that the disciples wrote in Greek. It is not usual even in these days for persons to write in any language but their own; and what could be the object of writing in Greek for the benefit of Jews and the lower orders of Syrians?"

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THE RAINBOW:

A Magazine of Christian Literature, with Special Reference to the Revealed Future of the Church and the World.

FEBRUARY, 1882.

THE REVISED VERSION ON THE WAGES OF SIN.

BY THE REV. SAMUEL MINTON, M.A.

EVERYONE who attaches special importance to any theological view must naturally feel anxious to know how the Revised Version of the New Testament is likely to affect the spread of that view amongst the general mass of English readers. Let us see, therefore, what impression it may reasonably be expected to produce on their minds with reference to the final destiny of those "whose end is destruction."

1. In the first place, by the word *hades* being left untranslated, and the word *gehenna*, wherever it occurs, being given in the margin, though most unfortunately rendered *hell* in the text, much confusion is avoided as to the former, and, at least, a suggestion thrown out to the unlearned to inquire what the latter place, round which such infinite horrors have accumulated in the popular mind, really is, or was.

It will be no longer possible for the most ignorant reader to imagine that our Lord intended to represent the rich man as having received his final doom in "hell." Some years ago an excellent clergyman published a sermon on that parable; in the course of which he said: "Some people say there is no hell; I say there is a hell; and Christ says so too, in this parable." If the Revised Version had been out then, his hearers would have seen that Christ does nothing of the kind; that is, He makes no reference whatever to any such hell as the preacher was contending for. The rich man was in hades, the place of departed spirits; and the parable describes, under the image of bodily sufferings, his remorse of conscience, immediately after death, at the thought of his misspent life. As to what would happen to him when he was raised from the dead at the final judgment, it says not a word.

When, however, the wicked are threatened with future destruction, body and soul, in gehenna, those readers who are not absolutely blinded to the necessity for any inquiry by the traditional ideas

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attached to the English word *hell*, still left in the text, will naturally be led to ask the meaning of our Lord's own word, *gehenna*. And when they learn that it was the valley of Hinnom, outside the walls of Jerusalem, where fires were kept constantly burning to consume the refuse of the city, they can scarcely avoid seeing the incongruity of making such a place an emblem either of an eternal abode of misery for immortal beings, or of a purifying process whereby the wicked would be brought to repentance. Gehenna was neither a place of penal servitude, nor a reformatory. The refuse was not kept there festering for ever in its own corruption; neither was it purified: it was utterly consumed; and thereby presented a striking picture of the ultimate entire destruction, not of a sinner's happiness, nor yet of his sinfulness, but as our Lord distinctly specifies, of his "body and soul," the component parts of his being, "himself."

From this the intelligent reader will easily see, what is so plainly suggested by several passages in the Old Testament, that the fire not being quenched by no means implies that what is cast into it will continue burning there for ever, but rather that nothing can stop the process of destruction until its work is completed. If the fires of Gehenna had been put out, or left to die out, the unconsumed refuse would have lain there polluting the atmosphere; just as orthodoxy imagines that the skies of heaven will be eternally darkened, and the universe eternally begrimed, by the smoke ascending from the torment of immortal souls, clothed in bodies that have been specially immortalised for the very purpose of enabling them to live on, ever burning but never burnt up. The fires were not allowed to be quenched, just to prevent any such abomination. Gehenna could not become a cesspool, because whatever was thrown into it "utterly perished" with a "swift destruction."

In this connection, it is a decided gain to have the correct translation "unquenchable fire" substituted in Mark ix. 43 for "fire that never shall be quenched." Many persons are greatly affected by the mere sound of words; and the old translation is much more calculated than the new to suggest that the fire will burn on to all eternity; from which some would infer, though it by no means necessarily follows, that there must always be something left which requires its action. Homer speaks of an "unquenchable fire" breaking out amongst a fleet of ships; but he would hardly have described it as a fire "that was never quenched." That in using the word "unquenchable," and saying that "the fire is not quenched," our Lord had no intention of asserting its endless continuance, ought to have been seen from His associating it with the "worm" which "dieth not." Can we conceive Him to have invented such a monstrously incongruous figure as an immortal worm preying upon an immortal body, which it is for ever devouring, but has never eaten up? Should we have required the last verse

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of Isaiah to teach us that our Lord was referring to two well-known means of putting away the dead—burial and burning; in one of which nothing is left ultimately but the skeleton; in the other nothing but ashes? The *worm*, as it is expressed according to Hebrew custom—the *worms*, as we should say—go on devouring the dead body until there is nothing left for them to devour; the fire burns, until not a trace is left of anything that ever entered into its structure. This is the simple meaning of the worm not dying, and the fire not being quenched. The words *could* mean nothing else, as written by Isaiah; they manifestly do mean nothing else as spoken by our Saviour.

The fact, which the new translation will make known to many for the first time, that the words were used once, and not three times, at the close of that discourse related by St. Mark, possesses, of course, no controversial value whatever. But it is not unlikely to have some little practical effect, if we may judge by the tone of triumph with which the supposed three-fold repetition has been constantly paraded. The popular mind has probably been swayed by a vague idea that our Lord must have meant something frightfully horrible, and extremely difficult of belief, to have felt it necessary to repeat the statement three times in the course of a minute or two; and so the infinite horror and absolute incredibility of the mediæval hell rather confirmed people in their impression that it was the veritable picture which our Lord here intended to draw. But there was nothing hard to believe in the warning that Jesus actually uttered. The loss, not only of "glory and honour," but also of "immortality;" the "death" which is "the wages of sin," not the mere bodily death which man can inflict, but that of the whole being, body and soul, which only God can inflict; the "everlasting destruction," accompanied by "tribulation and anguish," by "weeping, wailing, and gnashing of teeth," which is to be the end of the finally impenitent, these are, no doubt, depicted in colours well calculated to arrest the careless, and to strike terror into the "stouthearted, who are far from righteousness." But there is nothing to put any strain upon our faith, or to require any unnatural reiteration of assurance to make us believe it. All the objections that have been raised against it are founded entirely upon our ignorance of the means and the processes by which the Divine sentence will be executed. But there is no difficulty in believing the fact that they who have "judged themselves unworthy of eternal life," will not live for ever; while there would be very great difficulty in believing that, being constituted as man is, those who have neglected the great salvation offered to them in Christ, will perish by a painless, or instantaneous extinction. How it will be accomplished, it is impossible for us to conceive; but we may be sure that it will be in a way which will satisfy the conscience of the universe, and compel all creation to say Amen.

2. Neither must we overlook the two-fold improvement, slight

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though it be, in the rendering of Matt. xxv. 46—"And these shall go away into eternal punishment, but the righteous into eternal life."

Those who did not know that the "everlasting" of the old translation in the first clause, and the "eternal" in the second clause, represented the same Greek word, had an impression that our Lord applied the stronger word to punishment, because He knew that "human reason," and "sickly sentimentality," would rebel against what they supposed to be the punishment intended, namely, the being stereotyped for ever in obdurate wickedness, and kept alive for the sole purpose of being tortured. It is well for such persons to have their minds disabused even of that little mistake.

On the other hand, those who are illogical enough to maintain that, because the life, to which the ambiguous word *eternal* is applied, will be actually endless, therefore the punishment, to which the same word is applied, must also be endless, may be glad to find the verbal identity indicated in the New Version. But even if that contention were admitted, the maintainers of the theory that the death which is the wages of sin means the endless torment of a soul and a body that can never die, would be met by the fact—which the Revisers emphasise by preserving the true order of the contrasted words, "eternal punishment" and "eternal life"—that the punishment must, at least, *include* the loss of life; otherwise the righteous and the wicked would both go away into eternal life; the one into an eternal life of happiness, the other into an eternal life of misery. Therefore, if the punishment spoken of in that most difficult parable is endless, it *can* only be so *in its effects*; just as the fire, from which Sodom and Gomorrha were said to be "suffering" long after they had ceased to exist, was called "eternal fire," though it had long before died out, because the destruction it wrought was irremediable. "Eternal redemption" is not eternal redeeming; "eternal judgment" is not eternal judging; neither is "eternal punishment" necessarily eternal punishing.

It is satisfactory also to notice that the Revisers have adhered to the general word "punishment" as the rendering of *kolasin*, instead of changing it to correction, or chastisement, which universalists maintain to be its only true meaning, in direct opposition to the usage both of the Septuagint and of classical Greek writers, who constantly apply it to the punishment of death. Its derivation, no doubt, suggests the idea of corrective discipline; but its application was by no means confined to that. It is rather remarkable that certain writers should press so strongly the *derivation* of this simple word as applied to future punishment, in presence of the fact that the words *paideum*, *paideus*, and their cognates, which mean *only* fatherly chastisement, are *never* used of "the wrath to come;" while *ekdikesis*, *timoria*, and their cognates, which mean *only* retributive judgment, *are* employed to describe it. It is still

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more curious that these should be the writers who, when the strongest and plainest declarations are adduced against them from almost every page of God's Word, reply, that we must be guided by the spirit, and not by the letter of Scripture; though how we are to know what it means, except by what it says, remains to be explained.

3. The most important alteration, however, in the New Version, as bearing upon this subject, is in the translation of Matt. xvi. 26: "For what shall a man be profited, if he shall gain the whole world, and forfeit his life? or what shall a man give in exchange for his life?" And in the parallel passage, Luke ix. 25, "For what is a man profited, if he gain the whole world, and lose, or forfeit, his own self?" It is true that to any reflecting mind, the truth is expressed very plainly and forcibly in the Old Version. But the traditional perversion of everything relating to life and death in the inspired writings has become so rooted in the minds of the common people, that the old words are almost certain to call up the old associations. Multitudes of persons have almost every Sunday of their lives heard the words read aloud, "When the wicked man turneth away from his wickedness that he hath committed, and doeth that which is lawful and right, he shall save his soul alive," without the smallest doubt as to their meaning, that the repentant sinner shall save his immortal soul, which *must* remain alive for ever, from endless misery. So when they hear of any one losing his own soul, they instinctively understand it to mean that God will inflict eternal torment upon a soul that, in its own nature, can never by any possibility be lost; and also upon a body which, though on that supposition strangely overlooked, will be restored to the man in an immortalised condition, in order that he may be able to endure more pain than would have been possible to his soul alone. This is losing his soul. And when they hear of a man losing himself, the assumed impossibility of such a thing ever taking place makes them feel it quite natural to understand it as losing his happiness, if he ever had any; or, if not, losing any chance he ever had of securing happiness. Now it may be thought that persons whose minds are capable of performing such marvellous feats as these must be beyond the reach of argument; that a change of words could be of no use to them; for, that if they can pervert such plain language as the above, they must be able to pervert any language. But still, new words require a fresh intellectual effort to get rid of them; and it may fairly be expected that many will be startled as out of a dream on being told, not by controversialists, who "have a purpose to serve," but by an impartial body of eminent scholars, that when our Lord warned certain persons that they would lose their own souls, He actually meant what He *said*; that they would forfeit their *lives*, forfeit *themselves*, their very existence.

4. Again: our Lord's contrast between the manna being able to keep the Israelites alive only for a time, and vital union with Him-

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self having power to keep His people alive for ever, is made somewhat more pointed by the rendering of John vi. 49, 50: "Your fathers did eat the manna in the wilderness, *and they died.* This is the bread that cometh down from heaven, that a man may eat thereof, *and not die.*"

5. And once more. Although the old translation of 2 Pet. ii. 12, "shall utterly perish in their own corruption," might seem plain enough, especially in its context; the new translation, "Shall in their destroying surely be destroyed," gives even less excuse for the traditional perversion of the apostle's words; which makes them mean, that incorrigible offenders shall never be allowed to perish at all, but shall be kept alive for ever in a hopeless state of moral corruption.

Against all this, there may perhaps be some still left who will imagine that believers in Conditional Immortality have lost at least one of the many hundred passages to which they usually appeal, by the substitution of "incorruption" for "immortality" in Rom. ii. 7. It certainly did sound rather strange to hear of one who possessed an "immortal soul," a "deathless spirit," and so forth, *seeking for* immortality. No wonder that those traditionists, who just knew enough of Greek to see that immortality was not the exact rendering of St. Paul's word, should take refuge in the verbal criticism. But it is just as certain that he *meant* immortality by that word (*aptharsia*) as that he did so elsewhere by *athanasia*, that is, deathlessness. Can any one suppose that when he spoke just before of "the glory of the incorruptible God," in contrast to "an image of corruptible man, and of birds, and fourfooted beasts, and creeping things," he was referring to the Creator's *moral* superiority over His creatures? Or, that, when he said, in 1 Cor. xv. 43, "It is sown in corruption, it is raised in incorruption," and in ver. 52, "The dead shall be raised incorruptible, and *we* (the living) shall be changed," he was thinking of a *moral* change then effected in the living and the dead? Granting that corruption and incorruption refer rather to the conditions of the body than of the soul—which may perhaps account for the two-fold assertion, that "this corruptible must put on incorruption, and this mortal must put on immortality"—it must be remembered, that according to the popular theory, the bodies of the condemned will be as indestructible as their souls; otherwise the worms would eat them up, and the fire would reduce them to ashes. The difficulty, therefore, would remain in full force, of "eternal life" being promised to those "who, by patient continuance in well-doing, seek for glory, and honour, *and incorruption.*" And it is a difficulty which one would think must sometimes have occurred to English clergymen, when, on the anniversary of the reigning monarch's accession, they pray that God would "crown him with immortality in the world to come." Do British Sovereigns not possess "never-dying souls?"

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Must they not "live for ever, either in weal or woe?" The prayer is in remarkable accordance with St. Paul's teaching, but as violently opposed to that of Augustine and his followers.

On the whole, therefore, the advocates of what Canon Farrar calls "the spreading doctrine of Conditional Immortality," have cause to be thankful for the Revised Version, notwithstanding the great blot of rendering the untranslatable term *gehenna* by an old Saxon word, which its etymology and the popular superstitions which have gathered round it, combine to make the most unsuitable one that could well have been selected. They needed nothing to strengthen their arguments: for even so celebrated, though courteous an opponent as the writer just named, admits, that "nothing can be more logical and complete than the demolition which they have inflicted upon the supporters of the current view *on their own ground;*" which ground he defines to be adherence to the letter of Scripture, but which we prefer to designate as an appeal to the plain, direct, positive teaching of Scripture, letter and spirit, from end to end. Still the New Version may be expected, for the reasons already assigned, to lend great practical aid towards procuring a more wide-spread acceptance, in its unmutilated form, of "the record which God gave of His Son," namely, that "He hath given unto us eternal life, and this life"—not merely the holiness and happiness which belong to it, but the life itself—"is in His Son."

THF CHURCH NOT THE KINGDOM.

"This Gospel of the kingdom shall be preached in all the world for a witness unto all nations, and then shall the end come" (Matt. xxiv. 14).

"When ye pray, say, Our Father, which art in heaven, hallowed be Thy name, Thy kingdom come, Thy will be done, as in heaven, so in earth" (Luke xi. 2).

JESUS was seated upon the Mount of Olives overlooking the city and temple of Jerusalem. The disciples had called His attention to the goodly stones and costly gifts which adorned the latter celebrated structure; and He had said, "There shall not be left here one stone upon another that shall not be thrown down."

"And as He sat upon the Mount of Olives, the disciples came unto Him privately, saying, Tell us when shall these things be? and what shall be the sign of Thy coming, and of the end of the world," or age? These momentous questions our Lord answers by a prophecy remarkable for its minuteness of detail and the darkness of its shades. He first cautions them against deceivers and false Christs. "And ye shall hear of wars and rumours of wars; see that ye be not troubled; for all these things must first come to pass, but the end is not yet. For nation shall rise against nation, and

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kingdom against kingdom; and there shall be famines, and pestilences, and earthquakes in divers places. All these are the beginning of sorrows. Then shall they deliver you up to be afflicted, and shall kill you; and ye shall be hated of all nations for my name's sake. And then shall many be offended, and shall betray one another, and shall hate one another. And many false prophets shall rise, and shall deceive many. And because iniquity shall abound, the love of many shall wax cold. But he that shall endure unto the end the same shall be saved. And this Gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come" (Matt. xxiv. 6-14).

This is only part of the long prophecy delivered by the Great Prophet on this memorable occasion, but it is enough to impress every reader of the history of the last eighteen centuries with the fact that our Lord saw the entire future of the age which was then just beginning. The future story of the world and that of the Church until the time of the end is declared with an exactness for which omniscience alone can account; but the point to which attention is here specifically called is "the sign of the end." What is it? Not the growing prosperity and continuous successes of the Church until she shall have brought all nations into professed subjection to the truth; not the destruction of the mutual hostility of nations evidenced by beating their swords into ploughshares and their spears into pruning-hooks; and not the increased love of professing Christians to each other, and their ever-deepening consecration to Him whose name they would bear; but wars, famines, pestilences, earthquakes, persecutions, betrayals, hatreds, false prophets, abounding iniquity, and decaying love. And amidst such trying and dismal circumstances this Gospel of the kingdom shall be preached in all the world for a witness unto all nations, and then shall the end come.

Such is the answer our Lord gave to the question of the disciples, "What shall be the sign of Thy coming, and of the end of the age?" It is, of course, needless to say that the unity of Scripture in this, as in other matters, is perfect. There is no representation elsewhere that suggests a different conclusion. Uniformly we get the idea of testimony borne to the truth amidst corruption and error, on the part of many of those who nominally receive it, and of growing ungodliness on the part of the world. There is no hint of general, far less of universal, belief of the witness-bearers; men will live and act as if there were no God, no Christ, no Gospel, until this practical atheism shall culminate in a positive denial of the Father and the Son. The arrogant question of Pharaoh, "Who is the Lord, that I should obey His voice?" (Exod. v. 2), will yet be asked by others with equal haughtiness; and the swelling tide of unbelief, which has already submerged many of our old ecclesiastical and doctrinal landmarks, will rise higher and higher until the multitude shall speak proud things, saying, "With our

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tongue will we prevail; our lips are our own; who is lord over us?" (Psa. xii. 4) whilst they bend the knee to Antichrist, and bear the fatal mark of that fearful incarnation of Satanic malice against the anointed of Jehovah, the Man of His right hand. "Now the Spirit speaketh expressly, that in the latter times some shall depart from the faith, giving heed to seducing spirits and doctrines of demons; speaking lies in hypocrisy; having their conscience seared with a hot iron; forbidding to marry, and commanding to abstain from meats, which God hath created to be received with thanksgiving of them which believe and know the truth" (1 Tim. iv. 1-3). "This know also, that in the last days perilous times shall come. For men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy, without natural affection, truce-breakers, false accusers, incontinent, fierce, despisers of those that are good, traitors, heady, highminded, lovers of pleasures more than lovers of God; having a form of godliness, but denying the power thereof; from such turn away." "Evil men and seducers shall wax worse and worse, deceiving, and being deceived" (2 Tim. iii. 1-5, 13).

Now all this, distressing and mournful as it is, takes place in the presence of the witnessing Gospel; nay, the most odious of these characters are professors of the faith of Christ; they have a form of godliness whilst they so scandalously deny its power.

But let us suppose the case entirely reversed. Imagine that you find the Spirit speaking expressly in a totally different strain, and assuring us that the Gospel of the kingdom shall not only be proclaimed as a witness to all nations, but that the testimony shall be at once credited by every man whose ear it shall greet. Let us grant, for the sake of argument, that there is sufficient reason to conclude, both from the nature of the Gospel and the declarations of inspiration, that Church agency will subdue humanity to Christ and fill the world with light, liberty, and holiness. Let us imagine the issue of Christian ministry a Christianised world, every land basking in the Sun of Righteousness, every language sending up its daily anthems of adoration to the Saviour, and every form of idolatry, superstition, injustice, oppression, and moral wrong absolutely abolished, from the rising to the setting of the sun; we ask, *what then?* Would not this satisfy the regal claims of Christ? Would not this fulfil all the predictions, on the pages of both Testaments, regarding His kingdom and dominion? and would not this entirely supersede the doctrine of the pre-millennial advent, and prove conclusively that those who taught it had all along laboured under a mistake? I say No! emphatically, fearlessly, *No!* Were every people and tribe Christian to-morrow, not in name only but in reality, the KINGDOM of "the Son of Man" (Dan. vii. 9-14; Matt. xxiv. 29, 30; Matt. xxv. 31; Matt. xxvi. 64; Rev. i. 7; Rev. xiv. 14) would be still future; all the prophecies that foretell and describe that kingdom would remain unfulfilled,

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and the doctrine of the pre-millennial advent would require to be taught as earnestly as ever. Still the prayer would ascend from the lips of faith, "Our Father which art in heaven, Thy kingdom come," and still the saints would be looking for that blessed hope, even the glorious appearing of our great God and Saviour Jesus Christ.

Let this point be well understood, for error here lies at the foundation of the popular theory respecting the kingdom of Christ. It is believed that the proclamation of the Gospel, through the agency of Christian zeal and devotedness, will, at some future period, reach every ear; that its testimony will be accepted by all; and that then, as a consequence, the era of millennial blessedness will have dawned. But admitting, as we have done, merely for the sake of argument, that the first and second of these positions are true, we still deny the consequence which is supposed to flow from them. A world universally Christian is *imaginable* before the return of Jesus in His kingly glory, but the golden age of David and Isaiah would be still future.

The current fallacy on this great theme arises from the confusion of things that differ, the conception that the universality of the Christian faith and the kingdom of God are one and the same thing. But this is a mistake. They differ essentially and circumstantially. and the dispensation of grace ends before the theocracy, or kingdom of God, casts its blessings over our long-afflicted world. The preaching of the Gospel, then, however successful, by no means meets the claims of Messiah the Prince; His kingly rights cannot be secured even by a world full of churches, for it is not the Church but the throne that is in question here. It is the GOSPEL of THE KINGDOM that we are to preach, and its voice, like that of the Baptist in the wilderness, is, "There cometh One after me." Yes, *after* me! It is, in solemn truth, a testimony in the wilderness that the Church bears; and if she would bear it clearly, distinctly, and perseveringly, she would say, "The kingdom long prayed for is coming, for the King is coming!" The rejected of men, the chosen of God, is about to take to Himself His great power, and reign. The kingdom will come, as surely as the herald Gospel is sent to the nations to announce it. It has been promised, and it will surely come. He who promised it forgets not the word that has gone out of His mouth, and upon which He has taught His people to rest. The golden age of humanity—the time of universal light and peace—of heaven's smile and earth's fruitfulness—of the removal of the ferocity of wild beasts, and the more terrible tyranny of despots—of Satan's imprisonment and man's true freedom—will certainly arrive; for holy men of God, who spake as they were moved by the Holy Spirit, have repeatedly said so in many a passage warm with life and full of beauty. The signs of its approach are accumulating with wonderful rapidity; and if the Church were true to her profession and her Lord, she would

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hail them with profound gratitude and joy as the harbingers of glory to herself and of inestimable blessings to the world. One would think that the bare possibility of a new and better era would gladden every benevolent, every Christian heart; how much more its absolute certainty! For this is not a thing that *may* be; it is a fixed, determined, decreed, announced *reality*.

That there will be no chiliasm of human happiness; no cessation of wars and rumours of wars; no end of slavery, oppression, and injustice; no rectifying of the multitudinous errors that trouble and divide what is with bitter irony called the Christian world; and no setting up of the visible kingdom of God until the personal advent of the true King, is perfectly clear on the pages of the Holy Book; and there can be no greater mistake than to suppose otherwise.

Politicians may preach a political gospel of international peace, based upon the instincts of self-interest, and united by the golden bonds of commerce; but they are thoroughly mistaken. Selfish as men unquestionably are, even their selfishness is not strong enough to exorcise the evil spirit of discord that dwells in the human breast, and will dwell there until the true Sovereign of humanity returns to subdue all things to Himself. Philanthropists may urge their touching sentiments, and appeal to the better instincts of men; but whilst the sentiment is admired and the appeal appreciated, cruelty, suffering, sorrow, groaning, sighing, grief, and the ten thousand calamities that make men shudder, will continue to run their accustomed course, until the Lord Himself shall set His blessed feet once more upon our earth. And Christians may encourage each other in the hallowed missionary enterprise with brilliant pictures of complete success, the preachers of the Gospel gaining the ears and winning the hearts of the eight hundred millions of idolaters that put our very rationality to shame by worshipping that which is not God; but it is a hollow ground of encouragement, a deceptive hope, and a picture which will not be realised as a fact, for it is without the sanction and warranty of God's Holy Word. Nothing but disappointment can come of a belief which has no Divine foundation, a faith that has neither doctrine, promise, nor prediction on which to lay its hand.

Let us then look at a few of the prophetic glimpses of "the Kingdom," that we may see how impossible it is that the Gospel which heralds it can satisfy the claims of the appointed Heir, or can be the kingdom which it heralds.

Take the Book of Psalms, a great portion of which is in reality the millennial psalter, and cannot therefore be understood if it be not accepted as descriptive of a state of things which is to take place after the return of David's Son and Lord from heaven, and in consequence of His most blessed government of the nations upon earth.

It is remarkable how this precious book reaches the heart,

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soothes sorrow, cheers the desponding, and pours its heavenly balm on the wounded spirit. Unconsciously the reader finds himself in the presence of the KING, and knows not that the things that gladden him are actual descriptions of what shall be when the Lord he loves shall bear rule over all the earth; the kingdoms and dominions of the world having acknowledged the sovereignty of Him whose right it is to reign over all nations and tribes of the habitable world. There is an unsuspected feeling of something greater, better, holier, than has ever yet been realised even in the most Christian communities; a scarcely heard whisper of the soul that there is something here that tells of the royal presence of the King. The heart lingers on those hallowed scenes, and receives the impression, as if from the finger of the Holy Spirit, that the outward and the visible are in harmony with holy truth: that the will of the Father is done in earth as in heaven; that there is no longer any jarring element to mar devotion; and that the great world has at last become a magnificent temple, vocal with the praises of innumerable rejoicing worshippers.

In the 1st Psalm we look through the light of prophecy upon the congregation of the righteous; and the ungodly and the sinner are no longer among them. They have not stood in the day of judgment. Clearly the dispensation of Gospel witnessing is past, for that allowed tares and wheat to grow together.

In the 2nd, the conspiracy of the kings and rulers against Jehovah's Anointed is described; a conspiracy which began as soon as Herod heard of the birth of the King, and which will reach its impious height, and its final overthrow, when the Antichrist and his confederates shall make war with the King of kings; and the calm assurance is given that the decree is not to be recalled, for Jehovah hath set—by appointment—His King upon His holy hill of Zion; for here, though the *actual* accession is in the far future, its absolute certainty is such that it is spoken of as accomplished. The kings are, therefore, warned, and called upon to be wise *now*, for God's purpose concerning His Son is immutable.

In the 7th, in the midst of terrible disorders and persecutions, the exulting cry is heard, "The Lord shall judge His people!" and, as a consequence, the just shall be established, and the wickedness of the wicked shall come to an end.

The 8th describes the Lord's name as excellent *in all the earth*, and the "dominion" of Jesus, the second Adam (See and compare Heb. ii. 6-9), over all things.

In the 9th, He shall judge the world in righteousness, and *dwell in Zion;* and, consequently, the heathen are rebuked; the wicked destroyed; and their name put out for ever; and the enemy comes to "a perpetual end."

In the 10th, the Lord is KING for ever and ever, and the heathen are perished out of His land.

In the 14th, there is a vehement cry, "Oh, that the salvation of

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Israel were come out of Zion!" and the royal poet adds, gratefully, "When the Lord bringeth back the captivity of His people, Jacob shall rejoice and Israel shall be glad."

In the 22nd, the sufferings of Christ and the glory that shall follow are spoken of; and part of this glory is thus described: "All the ends of the earth shall remember and turn unto the Lord; and all kindreds of the nations shall worship before Thee." Why? "For the *Kingdom* is the Lord's, and He is the GOVERNOR *among the nations*."

The 24th contains a rapturous welcome to "the Lord mighty in battle," the victor, "King of Glory," returning to reign over the earth, which will *then* be truly His, "and the fulness thereof;" the world and they that dwell therein. I do not stay to vindicate my application of this joyful welcome to the second advent, because I am satisfied that no other interpretation can meet the requirements of the case.

In the 29th, after a scene of tumult and terror, the Lord is represented as King for ever, giving strength unto His people, and blessing them with peace.

The 45th is an exquisite epithalamium in anticipation of "the marriage supper of the Lamb," the sceptre of whose kingdom is celebrated for its righteousness. The majesty and glory of the King, and the blessings of His reign, meet here in dazzling splendour.

In the 46th, "the Lord of hosts is *with us*," and the time of universal peace has come. "He maketh wars to cease unto the ends of the earth; He breaketh the bow, and cutteth the spear in sunder; He burneth the chariot in the fire." The tumults of the nations have ceased; the people know that He is God; and He is exalted in the earth, facts which have never yet taken place, and which never will until the glorious King be manifested.

The 47th is a gem of rarest lustre, calling upon all people to clap their hands, and shout unto God with the voice of triumph. "For the Lord most high is terrible; He is a great KING *over all the earth*." The poet-prophet is excited with the splendid vision, and calls repeatedly for adoring songs: "Sing praises to God, sing praises; sing praises unto our King, sing praises; for God is the King of all the earth; sing ye praises with understanding."

The 48th describes Mount Zion in her glory, as the mountain of the Divine holiness, and the city of the great King.

In the 50th the Prophet sees the Advent, and describes some of its imposing circumstances: "Our God shall come, and shall not keep silence; a fire shall devour before Him, and it shall be very tempestuous round about Him. He shall call to the heavens from above, and to the earth that He may judge His people. Gather my saints together unto me, those that have made a covenant with me by sacrifice. And the heavens shall declare His righteousness, for God is Judge himself."

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In the 67th, the blessed government of the King is the reason why the nations should be glad and sing for joy. His saving health shall then be known among them, and then, too, shall "the earth yield her increase."

In the 69th, the sufferings of Christ and the glory that shall follow come before us again. The psalm closes with this delightful declaration: "God will save Zion, and will build the cities of Judah, that they may dwell there and have it in possession. The seed also of His servants shall inherit it, and they that love His name shall dwell therein," all which, of course, is future.

The 72nd is a magnificent and charming description of millennial felicity, in consequence of the government of the Son of God upon earth.

The 74th contains a prayer which we would do well to use in view of the dark places of the earth and abounding iniquity: "Arise, O God, plead Thine own cause," which, in New Testament language, would be, "Come, Lord Jesus!"

The 76th is a judgment scene, and future, when our Lord shall "cut off the spirit of princes, and be terrible to the kings of the earth."

The 82nd prays, "Arise, O God, judge the earth, for Thou shalt inherit all nations;" the peaceful inheritance of the earth by the Heir of all things invariably following His assumption of His royal rights.

In the 87th, "glorious things are spoken" of the metropolitan city, and "the Highest Himself shall establish Zion;" His establishment of her being the cause and the glorious things the consequence.

In the 93rd, "the Lord reigneth," and "the world is established that it cannot be moved;" cause and effect again.

In the 96th, the heavens, the earth, the sea, and the fulness thereof, are summoned to gladness; and the field and the trees of the wood are asked to rejoice before the Lord. But why? "*For He cometh to judge the earth.* He shall judge the world with righteousness, and the people with His truth."

The 97th brings us into the presence of the reigning Sovereign, and *all the people see* HIS GLORY.

The 98th demands a "new song" to Him who has done marvellous things, whose right hand and holy arm hath gotten Him the victory. Israel is restored, and all the ends of the earth have seen the salvation of our God. Therefore, "make a joyful noise before LORD THE KING."

In the 99th, the Lord reigneth, is great in Zion, and is high above all people.

In the 102nd, "when the Lord shall build up Zion, He shall appear in His glory;" and subsequently, and *consequently*, the people will be gathered together, and the kingdoms to serve the Lord.

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The 110th sees the Son sitting at the Father's right hand for a time, and then striking through kings in the day of His wrath and judging among the heathen, that He may put down evil, and establish His reign of peace and righteousness in the earth.

The 145th extols the King, describes men as speaking of His kingdom, and talking of His power, and affirms that His kingdom is an everlasting kingdom, and that His dominion endureth throughout all generations.

The 146th says that the Lord shall reign for ever, the God of Zion unto all generations; and the poet concludes with a grateful "Hallelujah!"

The 147th gives us a beautiful glimpse of Jerusalem rebuilt, the outcasts of Israel regathered, the broken in heart healed, and their griefs at an end. The Lord of great power and infinite understanding hath done all this; and again the sweet singer closes with a "Hallelujah!"

The 148th summons all creation, animate and inanimate, to adore Him who exalteth the horn of His people, the praise of all His saints—even of the children of Israel, a people near unto Him.

In the 149th, the children of Zion are joyful in their King, and the "saints" are in possession of glory, executing judgment under their glorious King.

And the last of the series in the millennial psalter is a burst of praise from "every thing that hath breath," and a final "Hallelujah!"

You see, then, whereto all this conducts us. It establishes the proposition that the claims of the Heir are not met by the Gospel, even on the supposition that its testimony is believed by every child of man, for in that case, its message to the nations that a kingdom is coming would necessarily be credited, and all men would, in consequence, be what are called millenarians. It proves, besides, that the Kingdom and the Church are two distinct things, both in essence and circumstance.

The truth is, the Gospel has two testimonies. It proclaims the salvation of grace to all who believe in Jesus, and the future establishment of a kingdom of righteous rule in our world. It points upward to the glory with Christ, and onwards to the government of peace under Christ. Heaven and earth are embraced in its testimony; heaven to the many sons whom the Saviour is bringing to glory, earth to the nations under Messiah the Prince, when He shall "reign in Mount Zion, and in Jerusalem, and before His ancients gloriously" (Isa. xxiv. 23).

But when we take into account the fact that the witnesses are unheeded by most men as regards the salvation which is by grace through faith during the present dispensation, and by a still greater number as regards the kingdom of righteousness in the next dispensation, the doctrine that the Gospel meets the regal claims of the Lord Jesus is seen to be utterly untenable. "And it came to

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pass," said Paul to the Jews, "that when I was come again to Jerusalem, even while I prayed in the temple, I was in a trance, and saw him saying unto me, Make haste, and get thee quickly out of Jerusalem; for they will not receive thy testimony concerning me" (Acts xxii. 17, 18). This is the history of eighteen centuries anticipated. The world has not received apostolic testimony concerning Christ. The majority of men, though the voice of the witness has been heard in all nations, care nothing about Him; and the majority of the inhabitants of so-called Christendom are destitute of the characteristics of saints, and sadly ignorant of the double message with which the witnessing Gospel is charged. Our Lord distinctly told His apostles that their testimony would be rejected by many. "And into whatever city or house ye shall enter, inquire who in it is worthy; and there abide till ye go thence. And when ye come into an house salute it. And if the house be worthy, let your peace come upon it, but if it be not worthy, let your peace return to you. And whosoever shall not receive you, nor hear your words, when ye depart out of that house or city, shake off the dust of your feet. Verily I say unto you, It shall be more tolerable for the land of Sodom and Gomorrha in the day of judgment than for that city" (Matt. x. 11-15). Again: "He that heareth you heareth Me; and he that despiseth you despiseth Me: and he that despiseth Me, despiseth Him that sent Me" (Luke x. 16).

Great multitudes have, during the entire dispensation of grace, down to this hour, rejected the testimony of God. Comparing the throngs that crowd the world's broad way with the little flock that have returned to the Shepherd and Bishop of souls, the complaint of the witnesses has all along been, "Lord, who hath believed our report?" Surely it requires no ingenious argument to convince any one that these things are so, when the fact is so painfully visible to us all. I would not state a thing so obvious, but for the important bearing it has on the subject of this paper. If even under the supposed case of a Christianised world, through the instrumentality of Gospel witnessing, the royal claims of the Lord Jesus would not be satisfied, what shall we say about those claims in the face of existing facts? Oh that I had the means of placing this simple question before every Christian minister in England! I am sure that an honest answer to it would dispel the delusion that the Christian dispensation and the kingdom of Christ are one and the same thing. The witness to the nations, even if its voice were heard, could never so far forget itself as to suppose that testimony and the fact of which it testifies are one; that the herald and the Prince who follows are the same person; but to see it falling into this mistake when so few hear its voice is matter for deep lamentation. Under no circumstances could a messenger sent to the nations to testify that the kingdom of God shall shortly appear, declare that his testimony was itself the kingdom, without rendering himself liable to punishment for his want of fidelity to

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his Master; but to say it under the actual circumstances of the case as we see it at this late hour of the dispensation whose last sands are running out, is distressing, perplexing, mournful; although, as usual, the sure word of prophecy has prepared us for it by telling us plainly that the promise of the Lord's coming would be the scoffers' jest in the last days,—the very time when that promise shall receive its fulfilment to the overwhelming terror of the scoffers.

Would, then, that the Church, as long as she has the opportunity, would take up her forgotten testimony, and cry, "Behold, the Bridegroom cometh; go ye out to meet Him" (Matt. xxv. 6). "Behold, He cometh with clouds; and every eye shall see Him, and they also which pierced Him; and all kindreds of the earth shall wail because of Him. Even so, Amen." "Behold, I come quickly." "He which testifieth these things saith, Surely I come quickly. Amen. Even so, come, Lord Jesus" (Rev. i. 7; xxii. 12, 20). EDITOR.

STUDIES IN THE LIFE OF CHRIST.

No. X.

Baptisms.

JOHN forbad Him. "I need to be baptized of Thee, and comest Thou to me? Suffer it to be so now," said Jesus, "for thus it becometh us to fulfil all righteousness." The crowd had been baptized, the sky was aflame, and Jordan's valley black with shadow. It was the climax of John's baptizings, and the proper end of them. Obedient to the Master's word, with reverence and awe, he baptizes Him; and when Jesus straightway went up from the water, the Forerunner following, and as prayer filled the heart of the Son of God on the threshold of His ministry, lo, the darkening heavens have opened to Him and John, and silently descends a star-like dove, shooting its radiance into the black rocks around, and a voice from heaven proclaims, "This is My beloved Son, in whom I am well pleased." John has some lingering disciples still around him, but they neither see nor hear that vision. Other work has now, however, been given John: to tell those disciples and all others that the Christ has now appeared, and entered on His mission.

Wherefore came the Son of God—the spotless One—to be baptized of John, whose baptism was unto repentance? He had no sins to confess or to turn from. The same inquiry would seem necessary in reference to His attendances at the Passover, and every other ceremony of the Jewish worship to which He paid respect. And the only reply possible is, that He acted thus for our example.

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The worship that He, as perfectly holy, could render acceptably to the Father, would, of course, be dissociated altogether from repentance, contrition, and the need of expiation. The sacrifice He daily offered was the sacrifice of His own most blessed will; offered up continuously in every movement of His thought and every impulse of His soul. And that sacrifice of His will was a sacrifice for us. Every moment of His human life He offered up Himself for man; His death was only the climax and the most significant, most easily apprehended evidence of the sacrifice His total life had been, and of the love which made it so.

To every institution of the Divine appointment devised for the spiritual education of the people, He conformed; because Himself a man, and appearing as the Founder of other Divine institutions of religion to which mankind were thenceforward to conform. But more may be said. The appearance of the Son of God submitting to the baptism of John shows Him to us as still numbered with the transgressors, and adding emphasis to His lesson to His disciples, "When ye have done all, say, we are unprofitable servants. We have done only what it was our duty to do."

The Spirit of God descended in the form of a dove. The Dove of God rested on the Lamb of God; sweet emblems of the Son and Spirit. Creation does not furnish a meet emblem of the Father. Nowhere is an image of Love discoverable that would suit. How sweet and consoling the selection of the dove as the symbol of the Holy Ghost. The passive meekness, sheer obedience of the lamb appearing in the world for a few days only, to be slain for man. We see at once how it shows to us the Lamb of God that taketh away the sins of the world. And not less significant the dove, with its flowing curves, its modest, gentle plumage, its sweet silence, and its sweeter confidence, of that Spirit of holiness and of grace which flies so fearfully from ungracious hearts and nestles so closely to the loving soul. A winged creature it needed to be—linking heaven to earth, and delighting in the sun, and also in the cleansing bath; a creature allied in history to a lost world's hopes, when it brought a branch of peace and promise to the voyagers over graves. The most vanishing, the most retiring, the least self-asserting of birds. In colour, mixing with the mists; in utterance, infrequent, soft and low. In action and disposition, the embodiment of restfulness and peace. Such is the dove, such are the characteristics of that hidden life whose battle-strength is fed by tokens from another world, by flights to heaven, by the brooding of God's wings, by voices faint but known, by peaceful resting on the Father's breast.

A point is here suggested with reference to the scientific theory of evolution. We read of the Lamb slain before the foundation of the world. Ezekiel saw in vision creatures that, in addition to the face of a cherub and a man, had the heads of a lion and a flying eagle. To these, in John's vision, was added the head of a calf. The Holy Spirit, we have just seen, appeared in the form of a dove. The theory

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of evolution dispenses with a presiding Providence, attributing all outcomes to the free, self-moulding action of creature and environment. Whoever made the original atoms, they were, once made, no longer superintended or controlled. This is the scientific theory, and an attempt to reconcile it with revelation might be made by supposing that after the atoms had rattled themselves for ages in the dice-box of the universe, the Supreme became curious to see what had come of it; and, lifting the dice-box, was pleased to find man, and to adopt him; was pleased also to find lambs and doves and lions and eagles, and discovered that they might happily adapt themselves to the revelation He was pleased to make to His foundling. Is it necessary to expose the impossibility of reconcilement with any theory of evolution. The *Lamb* slain *before the foundation of the world* is alone an insuperable obstacle; but *Development* we can welcome, a development of the material universe, in constant subjection and part correspondence to the spiritual and the moral: the plan of the material universe being, in fact, laid down upon the unalterable lines of "the Lamb slain before the foundation of the world," every plant and animal having had their origin in the purpose of God, to manifest His character and its opposite, and to conduct all spiritual intelligences to the right choice therein—a physical cause having moulded them so, in direct obedience to that glorious purpose. Development every Christian can accept; Evolution none at all.

To return. Why did the Spirit of God need to descend, and why did it really abide upon Him in an especial manner at that juncture? The mysterious union of the perfect manhood with the perfect Godhead is the only possible reply. Made in all things like His brethren, like them must Jesus know those intermittent visitations of Heavenly benediction, those overshadowings and withdrawals of the Divine Presence and Spirit which makes a bird so appropriate a symbol. It seems to be a necessary part of the spiritual economy under which the Christian lives, that God should flit about a human soul as a bird about its nest, never really leaving it when apparently farthest gone, but only returning laden with what will satisfy its hungry cry, and replenish the damage of its storms. Ah, if we only knew it, humanity is God's proper nest; humanity is God's ark. The Christian has his seasons when God seems out of call, but he is up above, like the lark, singing victoriously; and the nest is never safer than when thus left. So will we trust in God whether we feel the brooding of His wings or not. He will return from the bright heavens and find our sod, and comfort us again.

But it was an act of obedience that drew down the heavenly benediction upon Jesus. Obedience always opens the heavens and brings down the dove. John's baptism of water is succeeded by the baptism of the Holy Ghost, the very baptism which Jesus placed at the entrance of His kingdom. Let us think of this baptism of the

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Holy Ghost and of fire. What is the wheat, and what is the chaff that is burned with unquenchable fire? What imports the action of the Divine Thresher, who will throughly purge His floor of all that is not wheat? A little consideration of the symbol must convince that there is no intention to pourtray the judicial functions of Christ and the opposite destines of the wicked and the just. The parable of the wheat and the tares does that. Here we are concerned with wheat alone. Considered as human food, the straw and envelope of the grain are useless substances, from which the thresher must free it, and which are given to the winds, or burnt; got rid of somehow. The lesson we have to learn is, that the baptism of Christ must separate the soul from all which renders it unfit for God—unready for the garner. The Holy Ghost fills out the grain; the fire of chastisement and conflict must burn away the chaff, and the fire that burns the chaff shall be unquenched until the grain is wholly free. Sanctification is the object, fiery trials are the means. Who will repine under God's everlasting burnings? Who will object when the Thresher fills His Church with tribulalation? It is the wheat He is after: He will throughly purge His floor. What floor? The wide, wide world.

There are souls which rattle in their sheaths, having dissociated themselves from the chaff in which they were nurtured, and drop out of it into the arms of God without needing His heavy flail; and there are souls whose shrivelled substance yet clings unto their chaff, and need that full oft the flail falls on them ere they can be free. Oh! let them rejoice if by any means they are garnered at the last.

Straw and sheaths are essential, however, to the growth of wheat, though after they have served their purpose they are burnt. Is it fanciful to find here a correspondence between things phenomenal and real, between the wheat plant and man's planting in an evil world, the evil that ministers to his spiritual education, but must be burnt away, the inevitable concernment of his soul with things rooted in the earth, and which may yet, perishable though they are, be means of bearing up his spirit to a nearer glimpse of heaven? Might we not extend the query to the consideration of sin and evil in the universe as things essential to the harvest of good that is to come, but which are destined to be purged away?

Behold Him baptized of water and of the Spirit, and without need of fire, though fire He was to feel; led in the darkness to the wastes and wildernesses, where evil beasts, devils, and Satan himself await His coming. God-man as He is, and freshly dowered with unction from on high, the destinies of the race depend upon the issue of His conflict. All we see now is the Second Adam lost in shades of night, from amid which arise the painful cry of the jackal and howling of the wolf, while unseen vipers lurk amid the grass, and the Prince of the power of the air is marshalling his hosts.

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No. XI.

Devils.

Immediately after His baptism, our Lord was led up by the Spirit into the wilderness to be tempted by the devil.

It was after that experience that He taught His disciples to pray, "Lead us not into temptation, but deliver us from the evil one." Certain good men, shocked by the thought of an evil personality with subordinate agents, have sought to find in the human heart the sole *fons et origo* of evil: but as we cannot deny personality to men, by this mode of arguing we establish the existence of millions of evil personalities in order to avoid the admission that the Scriptures acquaint us with one great antagonist of God and man, whose malignant designs are seconded by hosts of subject spirits all loyally wicked. The domain which is given them to corrupt and torment is not, we think, confined to mankind, but is coextensive with the sentient creation. Character is exhibited by the dumb animals: there are good and bad horses and dogs. Everything that hath the breath of life, or that is a living soul, is capable of being indwelt by an evil spirit—responsibility not involved: and if we seek for the most lucid and powerful images of moral evil, we must have recourse to the frame and habitudes of the brute creation. It is thus that the Scriptures sum up all evil in the type of the beast, and as a guarantee that the evil at present corrupting the animal creation shall be purged away, exhibit to us four living creatures: Lion, calf, man, and eagle in "the midst of the throne, and round about the throne, which rest not day or night, saying, Holy, holy, holy, Lord God Almighty, which was and is, and is to come."

Mysterious as it must at first sight appear that human life should be burdened by so terrible an addition to its difficulties and perils, it is little less so than the unquestioned fact of the existence of cruel superstitions, of devouring priesthoods, of monstrous tyrants, of fatal ignorance, of perennial wars—not to mention the reign of "blind" (as we foolishly call it)—physical convulsion.

Every view of human life which does not regard it as probationary, and every view of the inferior creation which does not regard its present condition as a prelude, must be attended by insuperable difficulties; but accept the Scriptural view that man's ultimate exaltation depends upon God manifesting Himself to him as Judge and Saviour, and that when man shall be so exalted, the whole creation shall be delivered from its bondage and its corruption; we then have shed upon the whole mystery the only and the clearest light that we possess—a light sufficient for hope to find her anchorage and faith to feed her torch.

It has been imagined that demoniacal possession was permitted in our Lord's day, in order that opportunity might be given Him for the display of his miraculous power, which amounts to making

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us to believe that our Lord's Advent was purposely accompanied by an influx of evil upon His day and generation, so that God might be glorified. Let our faith prescribe for us this axiom—that God never consults His own glory in anything, but always the good of His creation, and it is this procedure that invests Him with eternal glory.

Discarding completely the view we have alluded to, we say, on the contrary, that from the hour of our Saviour's birth the power of Satanic agencies began to be abridged: that the king of evil received his sentence of deposition when he returned baffled from the unavailing temptation of the Second Adam; that what was presented to the Saviour was a view of humanity such as it had always been, but humanity already relieved from some appreciable pressure of its burden. Possibly the multitude too freely connected deafness and dumbness and other physical calamities with demoniacal possession; or, possibly, they were wiser than most of us now, and what we have to learn is that there are infinite varieties and functions amongst the hosts of evil, some having power to affect simply the bodies of men and animals, others their mind, others their hearts or spirits; that every form of disease whatsoever is due to the action of the kingdom of darkness; that the reign of death is the reign of the devil and eternal life a necessary consequence of renouncing him, and instead enthroning Christ. What we know from the Gospel is that the truth of demoniacal possession was demonstrated in our Lord's time, not alone by the cure of diseases, but by the taking away of moral maladies. Persons were substantially possessed and the evidence shown by the fact of transfer from man to animals. Mary Magdalen could never have become a ministering angel, had not Jesus cast out from her seven devils. That demoniacal possession is a present day truth a thoughtful consideration of current events must lead us to assert. Amongst heathen people the excesses of devotees and the frenzies of "medicine men" are attributed to nothing else. When a native of Siam "runs a muck," when Wordsworth's sister, standing on her own doorstep, is moved to pour forth a stream of ribald language, when wealthy ladies and noble lords are found afflicted with kleptomania, is it not sound sense to attribute the phenomena to demoniacal possession? The subject is a wide one, and touches critically the question of human responsibility. We are prepared to hold that though men may be possessed of evil spirits and tormented by them, they are never helplessly in their power (we speak now of moral maladies), and that, therefore, responsibility, though affected, is not abolished; at all events, inequalities of probation in this respect are paralleled by inequalities arising from a thousand other causes of a totally different nature. That God is the Judge of all, is one of the most comforting lines in the Gospel message. Every man singly judged, every man by a separate standard, and every man by God: this is good news indeed. By-the-bye, it is an

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interesting fact that justices of the peace and police magistrates have discovered that kleptomania is confined to rich people, and has never yet been known to afflict the poorer classes—any outcast boy or homeless girl.

The question of demoniacal possession would be draped in shadows did we not know that it is the counterpart of man's possession by God Himself. It is because the very foundations of man's being are laid with a view to his becoming a temple of the Holy Ghost that he is also capable of spiritual possession of an opposite character. The spirit is the "eye" of man's rational "body," of which the Saviour said, If thine eye be single, thy whole body shall be full of light; that is, singly possessed by that light for which it was created; the eye, we know, is a passive organ, it simply perceives impressions, but it has power to open and to close itself. The objects that approach man's spirit come uncalled, be they from the upper or the under world; man, however, has the power either to open or to close his spirit against the kingdoms of darkness and of light. If to the former he will open, and remain shut up to the latter, then becomes true that saying of our Saviour, "If the light that is in thee be darkness, how great is that darkness." We may note in passing that the four beasts before the throne were full of eyes within and without, showing the complete deliverance of the inferior creation from brute dominionships and its entire possession by spiritual God-enlightened influences.

The way to regard this question of a devil-inhabited world is at the same time to keep ever steadily in view the opposite class of truths, the incontestable evidences of rescue and deliverance in the cases of thousands and millions, the indisputable Lordship exercised by Christ over myriads of believers, who are "habitations of God through the Spirit." How signal is the proof of a Divine inexhaustible energy ceaselessly working against evil and for man! We know that along with the tares the wheat is ceaselessly growing, and we joyfully await the harvest-time when the field will be cleared and its refuse burnt. We live in the happy days when Satan has received his mortal thrust, and when long previous the sentence of his deposition had gone forth. Slowly but surely the tide of evil recedes, though in the last days sin will concentrate itself in individuals and exhibit monstrous forms. Faith, which is gradually departing from the educated and commercial classes, is finding another and an ampler home in the souls of the enduring poor. Vain indeed is the expectation that more will be done in this dispensation than to stud the midnight landscape with flocks of stars; each of those stars is however a morning star heralding the dawn—that one "Divine event," towards which creation moves and which may not be so "far off" as most suppose.

To recur, in closing, to the question alluded to at the beginning, as to an evil personality. The temptation of our Lord seems to settle

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the question. In Him evil dwelt not, temptation could only come from without. The case of the Second Adam precisely corresponded with that of the first Adam in that being innocent temptation was advanced by another—the difference consisting in the opposite issues of the conflict. It is notorious that men are tempted by one another: the difficulty of admitting personal tempters of the spiritual order is no whit the greater. Probation and education are the reasons sufficient to faith and almost entirely so to understanding.

HENRY DEACON.

A NEW VERSION OF THE "OLD OLD STORY."

TELL me the "old old story,"
Of Him who came to save
Poor sinners from destruction,
And raise them from the grave.

Tell me the "old old story,"
Of Him who is the Life;
Who soon will come in glory,
To put an end to strife.

Tell me the "old old story,"
Of God's anointed King;
Henceforth to reign in Zion,
And with Him justice bring.

Sing *we* the "old old story,"
Till God shall all fulfil;
When a *new* song in glory
Our lips with praise shall fill.

L. L. WADESON.

THE WITHDRAWAL OF LIFE.*

CHAPTER I.

THE work of Mr. Cox, which we propose to review in this and some of the following numbers of the RAINBOW, has met with great success. It is now in its seventh edition. We do not wonder at its popularity. Written in a clear and elegant style, it advocates with power and earnestness a theory of the future to which a large proportion of mankind would, if possible, fondly turn. That theory is that at some time or other, in another age and life, if not in this, all beings who have fallen from God, fallen angels as well as fallen men, they whose

* "Salvator Mundi," by Samuel Cox, 7th edition, London, 1880.

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sin has been of the deepest dye, as well as they whose sin has been comparatively light, will be brought back by some means or other, by a severer or a gentler discipline, to God, and holiness, and happiness, and eternal life. To this great end, he tells us, the character of God is pledged. He would not be the God of the Bible if He failed to effect this glorious purpose. And of that which he tells us God's character is pledged to he also affirms that God's inspired Word is full. Not in dark or doubtful or ambiguous language, but in language as clear as the light of day, this final purpose of God has been spoken of "by the mouth of all his holy prophets since the world began" (Pp. 174, 182).

Tennyson discussed this solemn question when the death of his friend brought before him vividly and strongly the future of the entire human race. The whole current of his soul's wishes ran in favour of the theory which Mr. Cox has advocated. But he could see no ground for faith, scarcely room for hope, that thus it would be. The voice of nature spoke against the creed he was fain to adopt. He seems to have seen no promise of it in the Word of God. The utmost he can feel for what he calls "the larger hope" is *a "faint trust."** But Mr. Cox is not satisfied with a faint hope or trust of this kind. He will have us commit ourselves "wholly and fearlessly" to his theory, by showing us that we have "ample warrant for *it in the Scriptures of the New Testament*" (Preface vii.).

Why Mr. Cox should, in his preface, appear to say that it is in the *New Testament* alone or chiefly that we have "ample warrant" for his opinion, we cannot tell. When he comes to speak of the Scriptures which, in his opinion, justify his view, he presents to us numerous passages from the Old Testament which, he tells us, are just as plainly and clearly in favour of it as those he advances from the New. The Psalms and the Prophets are, acccording to him, just as much for it as the Gospels and the Epistles. No words of Christ, or Paul, or John, could "more emphatically declare the Divine purpose than those Isaiah has used" (179). But let this pass for the present. The hope that of the whole race of mankind not one is to be lost is the hope he would have us adopt boldly and fearlessly. The poet he refers to has expressed this hope to be :

> "That nothing walks with aimless feet;
> That not one life shall be destroyed,
> Or cast as rubbish to the void,
> When God hath made the pile complete."

There is one point upon which certainly Mr. Cox has our fullest sympathy. Having arrived, upon mature consideration, as he supposes, at his conclusion, he does not hesitate to state it openly and fully. He also lays down the position that truth should never be hid. Whatever God has revealed to us we should proclaim it upon the housetops. We are to leave the consequences to God. (Preface ix., xi.) Upon this principle we have ourselves always acted. We have been often told with regard to this particular question, the future state of those unredeemed in this age, that even though we supposed we had ascertained the truth we should keep it to ourselves. We have been told not to give offence

* "In Memoriam." Tennyson. Pars. liii. liv.

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to others; not to add to the too numerous subjects of difference between Christian men; not to publish a doctrine which would or which might be taken hold of by some as an encouragement to sin. All such considerations we have always thought should be sternly set aside. If God has revealed a matter it is not for us to hide but to publish it. With God we leave the consequences, certain of this, that no truth will in the end be productive of any consequences but those which are desirable.

Before commencing our review of Mr. Cox's work, we must expressly state our standpoint. We argue, of course, from the ground of those who hold the view of the mortality of the wicked, and of their destruction or annihilation in the place of future doom, call it hell or Gehenna.

Mr. Cox, we are somewhat surprised to see, scarcely refers to our view throughout the entire of his book. As he has read the literature of the last half-century on this subject, and as he in two or three passages of his work distinctly though very briefly alludes to it, we cannot suppose that he has all but absolutely ignored our view from any ignorance of it. He has, for whatever reasons, throughout his book reasoned as though he had no other antagonists but those who hold the doctrine of everlasting pain and sin. Why he has chosen to do so we cannot of course say. We will, however, take the liberty to state that in doing so he has chosen the easiest ground for himself. He virtually tells his readers that if his view be rejected they have no other view to fall back upon than the Augustinian theory. If in one or two places he faintly admits that our view is another alternative, he throughout his work argues as though that of Augustine were the only one. (37, 147.) If they do not go with him, he practically leads his readers to suppose that they must adopt a view which dooms the impenitent of this age to a "torture which has no end, which will do nothing to correct or amend them." Against such a treatment of this great subject we here enter our protest. Mr. Cox has not exhausted it when he rejects and holds up to our horror the terrible theory of an endless torture. We reject that view as much as he possibly can do. We put forward another view which appeals to Scripture, and which has commanded the assent and consent of sober-minded, truth-loving men, throughout the world. Such men as Edward White, and Samuel Minton, and Dr. Leask, and very many others, have reasoned for this view, have suffered for it, and have proved it.

One of those men to whom Mr. Cox allows that he is much indebted, Mr. Dobney of Maidstone, once held this view, if he no longer holds it. To this view Mr. Cox must turn more of his attention than he has done. It is from this view that we now proceed to controvert the argument of his "Salvator Mundi."

Mr. Cox opens his work with the quotation of one of the wonderful sayings of Christ. It is indeed one of the most solemn and one of the most suggestive sayings that ever fell from the lips of Him who spake as never man spake. It is a text and a theme that have often deeply stirred our own mind. If our readers will turn to a chapter of one of our works upon this subject, they will see that years ago we have thought closely on it, though we were led by it to a different, we strongly incline to think a more glorious as well as truer conclusion than Mr.

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Cox has come to from it.* The words of Christ, addressed to the hardened inhabitants of Chorazin, were these :—"If the mighty works, which were done in you, had been done in Tyre and Sidon, they would have repented long ago in sackcloth and ashes."†

In the passage of which these words form part our Lord brings up in contrast some of the guilty cities of His own time and some of the guilty cities of the remote past. He tells us that the guilt of the latter was less than that of the former, because they sinned against a lesser light. He brings up before us, not merely as a possibility or a probability, but as a certainty, that if the miracles which He wrought in Chorazin and Bethsaida had been wrought before their eyes they would have repented with all the signs of a true penitence. We do not suppose that our Lord meant much more by the contingent repentance of Tyre than he did when he spoke of the actual repentance of Nineveh.‡ But we will go to the fullest length to which His words can fairly lead us, and allow that if the mighty works done in Chorazin had been wrought by Christ in the havens of Tyre and Sidon in the old days of their maritime supremacy, some of the prince-merchants who stored up the commerce of the world, some of the wary pilots who dared the dangers of the Mediterranean and the ocean with no other guide than the stars, some of the fearless rowers who strained at the oar with unblanched cheek when the storm was at the highest, would have come to Jesus, even as Nicodemus and Joseph and Peter and John came to Him, and coming found in Him eternal life. He did not come to them in those old days. He did not work among them in the long ago. And so they did not repent because they heard not His voice and saw not His works.

And so, on the review of God's dealings with these men, Mr. Cox asks some very solemn and weighty questions, involving considerations which stretch out into the eternal future. "Why," he asks, "were those mighty works *not* done?" "Why were they not permitted to witness them then? Can we blame them, will God condemn them to an eternal death or an eternal misery, because they did not see what they could not see, because they did not repent, when the very means which would infallibly have induced repentance were not vouchsafed them?" (1, 2). And farther on he asks a similar question of some of the greatest and best men of the heathen world, as Socrates, and Plato, and Cicero, who, he supposes, would have fallen at the feet of Christ if they had but seen Him. "Are they," he says, "to be damned for not having seen Him?" (21).

Now we must put this question and this whole subject fairly before us. We do not think that Mr. Cox in the above quotations has done so, and so we must endeavour to state the matter as it really lies between him and us. In the first place, we deny that "eternal misery" would be a just punishment either for the sin of Tyre or for that of Chorazin, or for any imaginable amount of sin of which the most sinful being is capable. We put the Augustinian view out of the question and turn to our own. We deny, then, that "eternal death," by which phrase we understand

* The Duration, &c., of Future Punishment. 5th edition, p. 187.
† Matt. xi. 20-24. ‡ Matt. xii. 41.

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Mr. Cox to mean our theory of destruction, or any punishment whatever, could, with justice, be inflicted on the people of Chorazin, "because they did not see what they could not see." We doubt if there is among any Christian denomination anyone who would say that it could. Certainly we could not. The true question comes to this,—would eternal death or destruction be a just punishment to Sodom for its actual sin?

Mr. Cox does not deny that Tyre was a very guilty city. He calls its people one "of the wickedest races of heathen antiquity" (13). Its guilt was less than that of Chorazin, because its religious light was less. But it was not without sin, and for all sin Mr. Cox insists there must be retribution (150). The question, then, between him and us is this,—would it be right or just for God to inflict death on persons who sinned as Tyre sinned; i.e., sinned against all the light they had, though there was a higher light not vouchsafed to them, but which would, if it had been vouchsafed, have led them, or some of them, to repentance unto life eternal? This is the real question between him and us. This is the very solemn, awful consideration that we have to discuss, for, no doubt, it is a very solemn question which relates to the life or the death of a being who might live for ever.

We will state the question thus: Is God unjust in withdrawing life for ever from any to whom all possible advantages and opportunities for salvation have not been offered? These men have been guilty, but not so guilty as others have been. They had not the advantages which some others had, and which, if possessed, would have led them to salvation. Is God unjust in withdrawing life from these for the sins of which they have been guilty? This is the real question which we must discuss. It is not whether everlasting torments are a just punishment or not. It is not whether the withdrawal of life is just for not seeing "what they could not see." It is whether it is just in God to withdraw life for ever; i.e., to inflict eternal death for sins which, though great, were far more light than those of others? This is the real point which Mr. Cox must argue on. We have stated it fully, and repeated it, because of its importance, and because Mr. Cox, throughout his very able work, has never fairly faced it. We suppose that Tyre was less guilty than Chorazin. We suppose that if Christ, the light of Chorazin, had shone upon Tyre, some of the inhabitants of Tyre would have sorrowed with a godly sorrow. We suppose that with their actual amount of guilt, whatever it was, they will not be partakers of eternal life. The question is, whether this would be just conduct towards them on the part of God.

A great many considerations come up to us here. Some of these are within our grasp, others lie beyond it. Some we can answer, while others we can only conjecture. We here fully agree with Mr. Cox, when he says, "The complete answer would imply a complete apprehension of the entire scheme of Providence, a complete knowledge not only of the whole story of time, but also of the Divine motives and purposes of which that story is a vast and manifold illustration. And such knowledge is too wonderful for us, too high for us to reach, too broad for us to grasp" (2). Surely when we allow all this, and acknowledge that the whole story of time, the whole history of God's dealings with man in the ages that are past and passing, are connected with a far vaster scheme of Providence of which we know as yet very little indeed, we

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may be well prepared to expect somewhat that may surprise and perplex us. There may well be reasons, at which we can perhaps do little more than conjecture, for acting not only with what appears to be, but really is severity. The withdrawal of life may have that bearing upon a boundless future which, while it is an act of severity to some, may be one of incalculable blessing to myriads more.

In endeavouring, then, to answer the question whether it would be just in God to withdraw life for any amount of sin greater or lesser, and to answer this by saying that it would, we would ask this further question of those who differ from us, namely, whether God is bound *to give* life, long or short, temporal or eternal, to any creature whatsoever? We more than doubt that He is. Geology tells us that there were vast periods of time when there was no life upon earth. Scripture tells us of a past eternity—if such a phrase is admissible—where there was no life but the divine. Doubtless God intended to create creature life, but he would be a bold man who would say that it would be unjust in God not to produce this life.

But there is another question here. Who will say that God, having given life, happy conscious life rejoicing in its being, is bound to perpetuate it even in a single instance? We say that He is not, and here we leave the abstract question for one where we have an actual experience to guide us in our reply.

Below man there are innumerable genera and species of living creatures. They have been coming into life at the word of God from the remotest periods of the past, and they have been bidding an eternal farewell to life after an existence more or less prolonged. The life of some has stretched out to a century or more of years: for others it has been but a brief moment of time. With them life has been a thing of conscious happiness while it lasted. The bird as it clove its way through the air, the fish as it darted through the softly-flowing water, the lamb as it frisked upon the meadow, all felt life to be a thing of beauty and of happiness, and in their way gave thanks to the Giver of it. God, their Creator, has never been unmindful of these humbler creatures of His hand, they have ever depended upon His care with, it may be, a blind, but surely a not worthless faith. And God fed them. He gave to the beast his food, and to the young ravens which cried.* These have never transgressed the law of their being, but as they were created so they are. Yet God withdraws life from all of these, and we do not say that He is therefore unjust.

Now we do not suppose that it would have been unjust in God to have treated man as He has treated these, *i.e.*, created him to live and then to die.† But with man our case is in some respects much stronger. He has sinned against God. He has transgressed the law of his being. He is out of his place in the world of God. It would not surely be unjust in God to have treated the whole race of man as He has treated the lower creation. It cannot surely be unjust in Him so to treat those of mankind who have sinned against such light as they possessed. The saying of the great reasoner, Locke, has never been, and never can be

* Matt. vi. 26; Luke xii. 24; Job xxxviii. 14; Ps. civ. 21; cxlvii. 9.
† Locke, "Reasonableness of Christianity." Par. 6.

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controverted, "The wicked had no right to demand their existence, and so no right to demand its continuance." The Tyrians were wicked men, though not so wicked as the men of Chorazin. They come under the proposition which Locke maintains. Who is prepared to confute it?

We have, we think, shown from considerations open to our reason and our knowledge that it would not be an unjust thing to inflict "eternal death" upon such sinners as the men of Tyre. But in truth, this whole question of human sin and punishment, of redemption put within man's power and by him accepted or rejected, is only a part of a wider and an infinite jurisprudence. We may not suppose, though we see not the connection now, and are only given hints of it in Scripture, that earth's history, the dealings of God with man whether in mercy or in severity, that all these end with man and are unconnected save with our race. Most certainly they are not. As in physical science there is not a sun of the innumerable suns, a planet of, in all likelihood, planets beyond numbering, we may say not even an atom of countless atoms, which does not influence in its proper measure and degree the physical universe, so it is in the moral government of God. Man, his sin, his redemption, his punishment, affect, we need not hesitate to say, *all worlds*.

Man is not alone. He is not unseen, unfelt for, unsympathised with by beings higher than he, though with his dim mortal sight he cannot see them. Around us and about us, watching us, caring for us, guarding us, looking on earnestly into our future, are numberless beings invisible to us.

> "Millions of spiritual creatures walk the earth
> Unseen, both when we walk and when we sleep." *

This idea is not the creation of Milton's brain, but is in agreement with the oft-repeated teaching of Scripture. These angels of whom he speaks are all of them messengers of God. Between the heaven of God's throne and this earth where we dwell is a wondrous distance. It is but the highway, easily travelled, for those angels who watch over the Father's "little ones" upon earth, and in heaven "see his face." Through all space these angels wing their way, universal messengers, bringing into one communion the scattered worlds of God. Milton describes Raphael as describing to Adam the history of the fall of a race of angels. There are ten thousand times ten thousand Raphaels to communicate throughout the universe the story of man and of his fall, if it were unknown by any other way.

The Apostle Peter has an expression which evinces the deep interest felt by the angelic world in the whole story of redemption, and at the same time seems to tell us that even they do not yet understand it in its infinite relations. Speaking of the things reported to the Church of Christ in the Gospel, he says that "the angels desire to look into" these things † The Greek word translated "look into" is a remarkable expression. It properly signifies to stoop down or forward in order to look at a thing. Bishop Sanderson in his sermon Ad Aul, 14, speaks

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* Milton. Paradise Lost. Book iv., L. 677.
† 1 Peter i., 12.

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thus of the angels :—"They peep a little into those incomprehensible mysteries, and then cover their wings and peep again; as not being able to endure the fulness of that glorious lustre that shineth therein." Such is the aspect of the angels towards the place of redemption. There is the intense desire to comprehend it: there is at the same time the confession that its bearings upon the future are but partially within their grasp.

The Apostle Paul in his Epistle to the Ephesians speaks of human redemption as in its present operation and ultimate results making known the manifold wisdom of God to the principalities and powers in heavenly places.* There are in these words of St. Paul a wonderful amount of meaning, but a little part of which we are able to comprehend. God's "manifold wisdom" is a phrase which seems to take in all His dealings with all His creation. The redemption of His Church, or elect people, comprehended, as in part it is, by the heavenly intelligences, and as it shall be more and more fully by them as the progress of the ages reveals more and more of the Divine wisdom has its effects upon all with which the manifold wisdom of God is concerned. We think that there can be no doubt from these words but that human redemption will tell upon more than man. The principalities and the powers of heavenly places are learning, and will learn, that it has a mighty bearing upon interests and upon beings which have not yet come into existence. For the sake of these God has dealt with man, whether in goodness or in severity. The future will show to the angels how wise God has been in the past.

Reflections such as these may surely show us that there may be reasons, wise and merciful in their ultimate issue, for a severity, in some respects, which is not injustice. Connected as human redemption is with the interests of infinite space and time, there may surely be reasons, though we are not, perhaps, able to point them out with much more force than that of conjecture for that particular judgment of the withdrawal of life from some at which offence is often taken. In his severity to individuals there may be a regard for a far wider community. If this be, as may very reasonably be conjectured, God's way to permit freedom of will to His higher creation while He rids it of its terrible danger, should we not think even this severity to be but the expression of love? The experience of angels, and of men, has shown beyond any question the fearful risk that arises from the possession of free-will. If the dealings of God with angels and with men, whether those dealings take the aspect of judgment or of mercy, bring about a state of things in which evil shall be unknown for ever, most assuredly there would by those dealings be made known to the heavenly principalities the manifold wisdom of God. At all events, we consider that our reflections have brought us to this point. If no one is unable to maintain either that God is obliged to give equal advantages to every man, or that it would be unjust in Him for human sin of a lesser or a more aggravated kind to withdraw life from some, we approach the Bible with no prejudice on our minds forcing us to put an unnatural sense upon its words, and ask, what has God there taught us upon this most solemn and important subject?

HENRY CONSTABLE.

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* Ephesians iii. 10.

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SYRIAC VERSION.

A WORK which was brought out by that excellent Grecian, J. F. B. Tinling, M.A., shortly before he left Reading, bore the following title: "*Hidden Lessons, from the Verbal Repetitions and Varieties of the New Testament.*" It must be gratifying to Mr. Tinling to know that the great majority of his suggestions have been adopted by the recent Revisers. The following is one among many, just by way of illustration:—"Matt. xxiii. verse 8, One is your Teacher . . . Verse 10, One is your Master."

"Although in the Received Text (and that we are generally following) the same words occur twice, it appears more probable that the Lord used different words, the first being literally *Teacher*, and so corresponding more exactly than *Master* with the Hebrew Rabbi. In the former clause the words *even Christ* have been introduced without reason from the tenth verse. On this, Dean Alford suggests that the teacher meant was the Holy Ghost. So that the passage presents to the believers the one Father, God; the one Master, Christ; and the one Teacher, the Holy Ghost" (*Hidden Lessons*, p. 19).

In accordance with which, our late Revisers have ventured on substituting *Teacher* for *Master* in the first of the three clauses, and they have also rejected the words *even Christ*.

But the Syriac suggests that the repetition of the word *Master* may possibly be the error of the third clause and not of the first; for, according to Trostius's old Latin translation of the Syriac of 1621, while *Master* is retained in the first clause, *Leader* (*dux*) is the term adopted in the third clause,—so far, at least, confirmatory of Mr. Tinling's opinion that the two words originally used must have been different.

The question arises,—How came the words *even Christ* to occur in both clauses? Is it uncharitable to suppose that it may have been the handiwork of some mediæval copyist, who thought that by thus preoccupying the ground with a wrong name, he should anticipate the possible insertion of *even the Spirit*, by any venturesome hand in the future; and thus the notion that the Spirit's teaching superseded and negatived that of the priest's would be arrested?

But, indeed, the absence of the Great Teacher's name, whichever of the Divine Persons was intended, is sufficiently supplied by the succeeding words, *For all ye are brethren*, indicating the absolutely dead level which all true disciples occupy in His presence. This is the dominant idea of the entire passage.

And lastly, the idea of Christ being our Leader, or *Dux*, seems to forbid our slavish adherence to any other man's tactics or methods of ecclesiastical warfare, acknowledging allegiance neither to Ignatius Loyola nor to John Wesley, neither to any modern church nor to the orders of the Salvation Army. Though, for my part, I have no quarrel with the Salvation Army. Let them go on their own way triumphantly.

Rotherham, as usual, powerfully claims our assent; and with his version of the passage we may suitably conclude:—"Ye, however, may not be called Rabbi; for one is your teacher, and all ye are brethren. And ye may not call [any] of you father, upon the earth; for one is your Father, the Heavenly. Neither may ye be called leaders; because your leader is one, the Christ."

J. WAYLEN.

[I have already expressed all this to Mr. Tinling.—J. W.]

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FOR EVER.

WHO can condemn the justified,
Or what from Christ His members sever?
Though faith in Him be sorely tried,
He loves, and loves for ever.

Hath He call'd thee, weary one,
And will He leave thee? Never!
The triumphs that His grace hath won
Are thine, and thine for ever.

Dost thou know that none can gain
Life, by self-endeavour?
Christ died for thee, and not in vain;
He lives, and lives for ever.

Hath He bid thee look to Him?
None can hence thy faith dissever;
When heart shall fail, and sight grow dim,
Christ *will be* thy strength *for ever*. C. F.

COMPLETENESS IN HIM.

"In Him dwelleth all the fulness of the Godhead bodily, and in Him ye are made full" (Col. ii. 9, 10, Revised Version).

MANY opinions are now expressed and much loose talk has been of late indulged upon the subject of Christian Perfection. Without adding thereto, let us endeavour to obtain the scriptural view of our completeness in Christ, and so learn wherein consists our *true* perfection; especially now that the Revised Version has come to our aid by showing us that our completeness in Him consists in our being *full of Him* or *filled in Him*.

"The fulness of the Godhead bodily." These are great words, and greatly expressive of a great subject. We speak of the ocean and the universe, and the terms are soon expressed, but to one of the keenest intellect and most comprehensive mind, how small a portion can be known of either! Still less can the ocean fulness of the Godhead bodily become measured by finite thought, or described in words of finite expression. And only as that fulness has become revealed and expressed in Him, can we now attempt to speak of a subject that altogether passeth knowledge. But in Him *dwelleth* all that fulness of God. Now a fulness that is perfect hath fulness *sevenfold*; so then let us consider it,

1st. In its perfection of *Love*. The perfection of Divine love is surely the love of God to man, for, indeed, we know of no other love of God, unless it be the love of God to the God-Man. He may love angels, for His very nature is Love. But the perfection of Divine love as revealed in the Scriptures, is the love of God to man in the Man Christ Jesus. In the gift of the God-Man—the Son of His love, out of His bosom, to redeem a lost world of sinners—we have all other gifts outdone. We have love expressed *perfectly* in a gift *so* perfect. And if God *so* loved the world, Christ *so* loved the Church. Let such as will, take these expressions to mean one and the same thing; to *us* they express two

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concentric circles, the one enclosing the other, the one "manifested in His own season" (or its own season) (see Titus i. 3); the other "the testimony to be borne in its own time" (see 1 Tim. ii. 6, Rev. Ver.).

2nd. In its perfection of *Grace*. It may be difficult, but not impossible, to think of love *apart* from grace. Love might appreciate objects lovely, but grace is required to love the unlovely and unlikeable. God loved the world of sinners, lost and ruined by the Fall. But why? Because they were His creatures, and He wanted them for children, He would have those sinners for sons; and hence in the Son of His love He expressed Himself in redeeming grace and dying love; and *thus* "God commendeth His love toward us, in that while we were yet sinners Christ died for us," for, "Christ died for the *ungodly*." It is love expressed in *grace* that commendeth God's love to us. God hath made everything lovely and beautiful in its time, and then was the time to manifest forth the loveliness and beauty of His grace when

> "He saw the nations dead in sin,
> And felt His pity move.
> How sad the state the world was in,
> How boundless was His love."

3rd. In its perfection of *Wisdom*. God's attribute of Omniscience ought to be the believer's firmest ground of consolation. That He knows all our failures and shortcomings, may cause sadness sometimes. But that He knows, too, our great need of His help, and our desire for it, should be a never-failing source of consolation, healing, and help. For not only does He know our need, but He knows, too, how to meet it, and how to supply it. He knows, too, the best *time* as well as the best *way;* all, all is known to Him; and, therefore, in Him, as "a brother born for adversity," this fulness of knowledge is treasured, that He may be our Friend in need, and so our Friend in deed.

But this treasury of wisdom is *in Him* as our Head, and hence *for us* as His members; as we read, "He is before all things, and in Him all things hold together;" for "He is the Head of the body the Church. For it was the good pleasure of the Father that in Him should all the fulness dwell" (Col. i. 17-19, Rev. Ver.). Here we have the Head and its fulness as the *property* of the body the Church. Is He the perfection of wisdom *for us?* Then shall He be wisdom *in us*. His Spirit indwelling us and filling us shall control our ways, our words, our works, and thus the ways and words and works shall become rather His than ours. We cease to live that life which is properly our own, sinful, wilful, wayward, that He may live in us His own pure, perfect, and obedient life. And *thus* He becomes to us, and within us, wisdom, righteousness, sanctification, and redemption; and *so* it comes to pass that he that glorieth glories alone in the Lord.

4th. In its perfection of *Power*. And what a consolation is the knowledge of the Omnipotence of the God in whom we trust! Ours is a God "able to do exceeding abundantly above all that we can ask or think." What more could words express! What more could faith expect! Power to save, power to sanctify, nor less power to glorify spirit, soul, and body in all the completeness of glorified humanity. For, we trust in God which raiseth the dead, who delivered us from so great a death, and doth deliver; in whom we trust that He will yet deliver, when this corruptible shall put on incorruption, and this mortal

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shall have put on immortality. And this power is *in* Him as our Head, and *for* us as His members. It was in this connection with Him that the great apostle said, "I can do all things through Christ which strengtheneth me." Not less is He power in us than wisdom in us. They are twin graces given, with which to go forth in loving earnest Christian work until evening, and thus the fulness in Christ becomes a fulness in us, a readiness to every good work.

5th. In its perfection of *Fellowship* or *Companionship*. "Lo, I am with you alway, even unto the end," were the consoling words left by our loving Lord when, leaving His disciples in person, He would comfort His mourning ones concerning an abiding presence as verily *His own*. He had spoken to them of sending another Comforter; but how could another be to them what He had been? How could an untried stranger be to them what a tried and well-proved friend had been? So then He added, "*I* will come unto you," and, "Lo, *I* am with you alway." The omnipresence of our God and Saviour is a stronghold to faith at all times. The meek man Moses felt that to be his one need. God, in His anger, had said, "I will not go up in the midst of thee, but I will send an angel before thee:" but no angel could suffice Moses in the stead of God, and hence his plaintive effective plea, "If *Thy* presence go not with me, carry us not up hence," as if he should say, "We can die here with Thee, but go up without Thee we cannot." And that also it was which gave such boldness to the unlettered fishermen Peter and John: the conscious presence of another with them in their work. An omniscient, omnipotent, omnipresent God has been the comfort and stay of His people in all ages.

6th. In its perfection of *Trustworthiness* or *Fidelity*. "Faithful is He that hath promised, who also will do it." Do what? "Sanctify you wholly, and preserve your whole spirit, soul and body, blameless at the coming of our Lord and Saviour Jesus Christ." Then, while the *trusting* is ours, the *doing* is His. Whatsoever good we trust Him for, that will He do, and even more than we can ask or think. And we may trust in Him at all times, not only to give us what is good, but to withhold what is evil, and even to protect us against our own petitions sometimes; for oft we know not what we should pray for as we ought. Often we ask in ignorance for what God has neither promised nor purposed to give, and hence He, in love, withholds, as the loving parent from the child. But God is that wise and loving Father, Christ is that skilful and tender-hearted Physician, to whom we may come most reliably for counsel and protection, food and medicine, too. Our wisdom is to come to Him with our symptoms, and leave the rest to Him. Let Him treat the case as seems to Him the best. He is well worthy of our fullest constant trust. This feature of the Divine fulness invites our fulness of trust.

But 7th and lastly. Its perfection in its *Perpetuity*. Perpetuity *implies* perfection, as change implies imperfection. And the perpetuity of perfection is expressed here in the word "*dwelleth*." "In Him dwelleth the whole fulness of the Godhead bodily." What Christ is to us and for us to-day, He was yesterday, and shall be for ever. And this invites our confidence also, that what we *ever* found Him to be, we may ever come expecting to find Him *still*. Perfect love, perfect grace, perfect know-

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ledge, perfect power, perfect companionship, perfect trustworthiness, and all in *perpetuity*. Surely, then, we are completely equipped in Him, *filled full in Him!* Sons and daughters of the Lord God Almighty, equipped for loving and obedient service here or there; servants of that one Master, equipped for honest and faithful duty in sunshine or shade; soldiers and sailors equipped to endure hardness on any battle-field, or tossed on the roughest sea. Men of God throughly furnished unto every good word and work. All, all in Him, and ours through *abiding* in Him. "If ye abide in Me, and My words abide in you, ye shall ask what ye will and it shall be done unto you." Now, then, it behoves us to be full of faith in Him as presiding over such a fulness, and over it all, saying, "Ask what ye will, and it shall be done unto you." What less shall we ask? What more can we ask than that we may be filled full with such a fulness, and so realise our true equipment in Him?

Now this is a great fulness, and but a feeble setting forth thereof. But we would press the inquiry, Have ye understood these things? Can we say with the beloved apostle, "And of His fulness have all we received, and grace for grace?" Far too often have we heard the hackneyed form of utterance in prayer, "May we realise our completeness in Jesus!" to which we have often felt ready to reply, "Yes, you may! why not?" Both invitation and promise invite *appropriation*. The proprietor realises the richness of his estate as he lives upon it and appropriates its produce. The wife realises the love and fidelity of her husband, as she is faithful to him and shares his home. The son realises the blessings of home, as he stays at home under the smile of loving parentage. The member realises its completeness in the head as the life-current flows freely and fully, supplying health and vigour to every part of the body. The branch realises its completeness in the root, as it abides where the sap is flowing. Joshua, with his mighty men of valour, did not stay on the other side of Jordan *praying* Jehovah to give them the land of promise, but, marshalling their forces, they went up to take possession of the promised land. So in like manner, Christ with all His completeness is ours by promise, and the business of faith is to go up and take possession. The life of faith is a life of fulness where it apprehends that for which we have been apprehended of Christ. Destitute of this grace, none can be saved; ever so little "received not in vain," will save; but, *filled* with this grace, we shall both serve here and shine hereafter. So then let us understand wherein consists our true perfection; not in the first Adam which is of the earth earthy, but in the second Adam the Lord from heaven, as He dwells in our hearts by faith.

Hackney. NATHANIEL STARKEY.

THE PARABLE OF THE SOWER.

(*Read* MATT. XIII. 1-23; MARK IV. 1-20; LUKE VIII. 4-15.)

JESUS had been going throughout all Galilee, in every city and village preaching, and showing the glad tidings of the kingdom of God, and healing all manner of sickness and disease among the people; and His fame went throughout all Syria, and great multitudes followed Him. On the present occasion He had taken a seat by the seaside, the Sea of

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Tiberias, accompanied by "the twelve," to rest and refresh Himself after protracted teaching and reasoning within doors. The desire to hear the gracious words that fell from His lips was so widespread, however, that great multitudes still gathered around Him. To address them more effectively He went into a boat, while the whole multitude stood on the shore.

Such popularity might well excite within His disciples the most sanguine expectations regarding the effect of their Master's teaching. Surely such intense interest in the Gospel of the kingdom must soon result in universal submission to Israel's King! To prepare the minds of His disciples for what was to happen, He describes in this parable the chequered results in the world of His preaching and theirs.

"Behold, a sower went forth to sow; and when he sowed, some seeds fell by the wayside, and the fowls came and devoured them up: some fell upon rocky places where they had not much earth, and forthwith they sprung up because they had no deepness of earth; and when the sun was up they were scorched; and because they had no root they withered away. And some fell among thorns, and the thorns sprang up and choked them; but other fell on good ground, and brought forth, some thirty, some sixty, and some a hundred fold. He that hath ears to hear, let him hear."

THE COUNTERPART of the parable as explained by the Lord is—the preaching of the Gospel, and the different effects it would have on different classes of mind.

Regarding these, please to notice:—I. The *manner* of the sowing. It was *broadcast* sowing. The description of the sowing suggests the picture of a field, through which there was an unfenced roadway, such as we have often seen. Some parts of the field were rocky on the surface, preventing the seed from taking root deep enough to grow to maturity. There were also patches covered with thorns, or, more probably, thistles and such like growths. But the sower casts forth the seed in handfuls, liberally and freely. He does not *plant* the seed, or carefully select the fittest place on which to scatter it; He sows it broadcast so that "some fell" on the wayside, some on rocky places, some among thorns, and some on good soil.

The Lord did not point out in His exposition of the parable, a counterpart to the manner of sowing the seed, but the sequel of the description involves the idea that the *mode* of the *preaching* was to resemble that of the *sowing*.

A critical brother, in whose hearing I once made these remarks, called my attention to the fact that in our day a good farmer would have removed "the thorns" and deepened the soil, previous to sowing the seed. True; but that sort of farming was *not* the picture which the Lord had before His mind at the time when He spoke this parable; it was not *so* that preaching of His Gospel was to be done, else why this counterparts to "thorns," &c.?

After this manner He told His ambassadors to preach—"Go ye into all the world, and preach the gospel to every creature; he that believeth and is baptized shall be saved; he that believeth not shall be condemned" (Mark xvi. 15, 16). My conviction is that the Lord means His followers to sow the good seed "beside all waters." We can never tell, beforehand, where the truth may find a healthy home; sometimes we are disappointed, sometimes surprised at the results. Therefore, in

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this matter we should follow the maxim—"In the morning sow thy seed, and in the evening withhold not thine hand; for thou knowest not which shall prosper, either this or that, or whether they both shall alike be good" (Eccles. xi. 6).

II. Notice the counterpart of the *seed* sown. Mark calls it "the word;" Luke, "the word of God;" Matthew, "the word of the kingdom." That Gospel which Jesus sent His apostles into all the world to preach, was not *any* word, not even *any word of God*. It was God's word about THE KINGDOM. "This Gospel of the kingdom," said He, "shall be preached in all the world for a witness unto all nations" (Matt. xxiv. 14). Just as He went about "preaching the Gospel of the kingdom," so did His apostles; not only while He was on earth with them, but, also, after they had been endued with power on His ascension to heaven. Their message was indeed enlarged then. Along with the good news about the kingdom they were to announce "remission of sins in His name among all nations" (Luke xxiv. 47). Any preaching that lacks either or both of these elements is, to that extent, short of the gladsome message the apostles were honoured to bear. The kingdom of God, and forgiveness of sins through the Lord Jesus Christ, must ever be held forth as the Gospel of God's grace to perishing men, if we wish them to be saved.

III. Notice *the results* predicted of the preaching of this word of the kingdom. Mostly, FAILURE.

First, *by the speedy removal of the seed*. "When any one heareth the word of the kingdom and understandeth it not, then cometh the wicked one [Satan (*Mark*), the devil (*Luke*)] and catcheth away that which was sown in his heart. This is he which receiveth seed by the wayside" (Matt. xiii. 19).

A *second* cause of failure is *shallow convictions*, represented by the "rocky places." The word is heard and received with joy, and for a while the convert seems to make progress in spiritual life. But times of trial came to him; persecution, scorn, loss of friends, loss of gains, and such like, put his fidelity to the test. Like the seed which fell on the rocky places, he has no root in himself, and so he fails and withers away. A result, alas, how common!

A *third* cause of failure is represented by "the thorns," which "choke the word." The good seed had fallen on soil of sufficient depth to germinate and sustain its growth. Its roots had taken firm hold of the soil, and the stalk seemed healthy, and promised fair; but noxious plants sprang up around it and above it and stifled its young life, and so it perished long before harvest time.

It is of consequence to notice the *kind* of evils compared to "thorns." Not errors of the intellect or understanding. It is a common idea that even where the word of the kingdom finds a lodgment in good and honest hearts, false notions on collateral truths render it ineffectual to salvation; in other words "subvert the truth." This is a sad mistake, and has done much mischief in the household of faith, as many who read these pages very well know. This idea, also, dishonours the word of God, in supposing its vitality to be so low that it cannot live alongside of misapprehension of some parts of revealed truth. The judgment seat of Christ will make manifest, beyond dispute, what may be

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seen in the lives of many of God's children now, that the vitality of the good seed caused it to operate effectually, in spite of the existence of errors of belief through misconception and human tradition.

The gracious Father who knows what is in man, who looks on the heart, regards with loving tenderness and pity all who are His children by faith in Christ Jesus. And when we consider the unbroken love and care of the Master towards His disciples to the last, in spite of their astonishing thoughtlessness and "slowness of heart to believe all that Moses and the prophets had spoken concerning Him," as well as His own oft repeated instructions, how can we imagine Him rejecting a faithful, loving disciple, who trusts in Him for safety and eternal life, when He comes in His kingdom?

The hindrances which the Lord compared to "thorns" are *moral* evils, errors of the affections (Matt. xiii. 22).

1. "The care of this world." The temptation to have one's mind engrossed with the cares of the present life is always present; it besets us on every hand wherever we go. Most insidious also is this worldly care. Like all sins of the heart it begins in the mildest possible form, and grows so quietly and imperceptibly that its tendrils are twined firmly round our energies ere we are aware. The Unseen and the Eternal get daily less room in our thoughts. The *present* presses more and more closely to us; the coming kingdom of God and His righteousness find less and less room in our hearts, and at last get quite crowded out. The fair crop of fruit, which early blossoms once promised, has perished in the growth, choked by the cares of this present mortal life. The great Teacher foresaw all this and foretold it. Let us hear His words of warning and admonition. "Take heed lest at any time your hearts be overcharged with surfeiting and drunkenness and the cares of this life, and the day come upon you unawares." "Be not anxious about to-morrow, saying, What shall we eat? what shall we drink? or wherewithal shall we be clothed? Your heavenly Father knoweth you have need of those things; but seek you first the kingdom of God and His righteousness, and all other things shall be added unto you."

2. "The deceitfulness of riches." The fact that a man is commonly esteemed more for what he *has* than for what he *is*, forms a strong temptation to be rich. And wealth enables one to do so much for the welfare of others; to supply the wants of the needy, give employment to the industrious, and disseminate the knowledge of God's gracious purposes with the sons of men, that it seems a most natural thing for a Christian to desire to be rich. Yes; but observe that it is the *deceitfulness* of riches which chokes the word. Surely, judging from the estimate God's word puts upon riches, there must be something essentially dangerous connected with their possession. "A rich man can hardly"—that is, with difficulty—"enter the kingdom of God." The secret of this danger is here revealed by the Lord. Riches have *deceitfulness* about them. They deceive their possessor in many ways, which we cannot now stay to point out. Suffice it to add to the warning of the Master the testimony of His apostle Paul: "They that will be rich fall into temptation and a snare, and into many foolish and hurtful lusts, which drown men in perdition. For the love of money is a root of all kinds of evil; which some reaching after have been led astray from the

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faith, and have pierced themselves through with many sorrows" (1 Tim. vi. 9, Rev. Ver).

3. Another class of thorns which choke the word is "the pleasures of this life" (Luke viii. 14). Probably the same that in Mark's account is termed "the lust of other things" (Mark iv. 19). A very different sort of growth this from those just remarked on. The furthest possible remove from "carking care," or a desire to be rich! "Begone dull care" is its motto. Money, sometimes the fruit of long years of frugality and toil, is lavishly spent for the sensuous, aye, sometimes *sensual* enjoyment of the pleasure of the hour.

Is it really the case that minds in whom the Gospel of God had taken root, and prospered for a while, could exchange the joy of salvation, the blessed hope of life everlasting, and pleasures for evermore, for "the pleasures of this life?" Ay, indeed it is. Even in the acquaintance of the writer several sad instances have transpired. The fairest and most luxuriant blossoms have been blasted, in young and amiable lives, by the insidious poison of the love of the pleasures of sin, which, like a resistless torrent, carried them on to the gulf of ruin. O reader, beware! "Abstain from the appearance of evil."

But it is time to notice that the *result* is not all failure. For just as some of the sower's seed fell on good soil, so "the word of the kingdom" often is "received into honest and good hearts," which, having heard the word, keep it, and bring forth fruit with patience (Luke viii. 15). On the illustration of this happy truth our space forbids enlargement.

Just a word or two on the *degrees* of fruitfulness, pointed to by the language, "Some an hundredfold, some sixty, and some thirty." These words of Jesus are very suggestive, and will repay consideration. Plainly, He foretold a differing yield of fruit in different persons, while *the seed* was the same. If these lines meet the eyes of a child of God sad at heart and desponding, because the harvest of his life has been poor compared with the yield in other cases known to him, I would remind him that the Lord speaks approvingly of all who bring forth fruit in the varying degrees mentioned. His patient and considerate treatment of "the twelve" may well comfort your heart in view of His treatment of you, if faithful to the end. Just as a farmer gathers *all* the wheat into his barn, whatever may have been the yield of various soils, and only blows the chaff away, so will the good Lord, who laid down His life for us, not cast away any one who comes to Him and clings to Him for dear life, lovingly, to the end. W. LAING.

TESTIMONY.

1*st.*—*Of Early Christians.*

POLYCARP,* Ignatius, and Clement, disciples of the apostles, bear testimony to the authenticity of the Christian Scriptures. They mention the greater part of our sacred books, proclaim their inspiration, and show the submission that was paid them in all the churches.

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* Gaussen, *On the Canon*, 249, 277.

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The epistle of Polycarp abounds with quotations from the New Testament. Those of Ignatius are also filled with quotations in the very words of Scripture; and the epistle of Clement has quotations from most of the books of the New Testament.

These are the earliest writers in the Christian Church, living in the day of the apostles. Their writings show that the Christian Scriptures were in extensive circulation in the latter part of the first and beginning of the second century, and form the first link in the chain which joins the writings of the Christian Church to the writings of the Apostles; and we can give the succeeding links till we reach the link we hold in our hand in the nineteenth century.

2*nd.*—*Of Enemies.*

The Church had enemies in its early day, from whom we can gather something favourable to our argument.

Celsus,* an Epicurean, under Trajan, assailed Christianity with the weapons of argument and ridicule, and is a witness to the antiquity and authenticity of the New Testament, for he cites the facts of the birth, life, miracles, discourses, sufferings, death, and resurrection of our Lord, and declares that he took them from the writings of the disciples of Jesus. Lucian, born about A.D. 120,† in his satirical dialogues attacked Christianity, but did not deny that the books of the New Testament were written by the authors whose names they bear Porphyry, born A.D. 232,‡ composed fifteen books against the Christians and did not deny the authenticity of their books, but merely said that they contained contradictions. Thus the unbelievers of the first, second, and third centuries, admitting all our sacred books, confute the unbelievers of the nineteenth century rejecting them, and form a second link in the chain of proofs, showing that, in the second and third centuries, the Christians had long been in the possession of a collection of sacred books, whose authenticity was acknowledged by their enemies.

3*rd.*—*Of Heathens.*

Tacitus, Suetonius, and Pliny, contemporaries of Paul and John, testify on behalf of the New Testament.

Tacitus says that "Nero, to remove suspicion from himself,§ sought for persons to be believed the authors of the devastation, and subjected to torture persons called Christians; and then says, Christus, after whom they were called, was put to death under Tiberius by the Procurator Pontius Pilate." The burning of the city by Nero took place in A.D. 64, and soon the persecution began, which is described by Tacitus, in which he says, "an immense multitude were convicted."

Gibbon says, the truth of this extraordinary fact is confirmed by Suetonius, for he likewise mentions "the punishment inflicted by Nero on the Christians."‖

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* Gaussen, *On the Canon*, 211. † Ibid. 145. ‡ Ibid, 146.
§ *Annals*, lxv. ‖ Suet. xvi.

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Pliny was governor of Bithynia under Trajan, and in a letter to the emperor, written while John was living, he says, "The Christians * declare that their only offence consists in meeting together on a certain day before sunrise to sing alternately to Christ as to a god, and to bind themselves by an oath to commit no offence. After this they separate to meet again, without any disorder, at a repast, which they take in common. Vast numbers are, or will be, under persecution. This superstition is spread in the cities, towns, villages, and even rural districts."

Such is the testimony of heathen writers to the existence of the Church in the days of Paul and John, to the vastness of their numbers in both east and west, to their worship, and their observance of the Lord's day and Lord's Supper, "a repast which they took in common." And what stronger testimony could be desired to the existence of a large Christian Church in the very days when the New Testament was being written?

CORRESPONDENCE.

NOTES ON THE REVELATION.

DEAR SIR,—For some time past I have been desirous of sending you a few remarks upon the "Notes on the Revelation of Jesus Christ," by T. W., but a very severe illness during the last six weeks has prevented me from writing. I was in hope that some good soldier of Jesus Christ would, ere this, have done battle for the Truth, but as these "Notes" remain unchallenged, I feel strongly moved to submit a remonstrance against the method that T. W. has adopted of handling the Word of Infinite Wisdom. My endeavour shall be to do so "in meekness and the fear of God," in Christian charity, but also in faithfulness.

T. W. has, I fear, forgotten the precept which declares that "no prophecy of the Scriptures is of any *private* interpretation," but that "holy men wrote as they were moved by the Holy Spirit;" that such writings were "not in the words that *man's wisdom* teacheth, but which the Holy Spirit teacheth, comparing spiritual things with spiritual." Moreover, he seems not to have noticed among the peculiarities of Scripture, that the Spirit of Truth has never occupied Himself with secular or mundane history, except when treating of events in connection with Israel or Jerusalem.

Let the reader now trace the Divine record from Chap. x. to the opening verses of Chap. xiii., and compare it with T. W.'s "Notes" on the same in the RAINBOW for October, 1881, and January, 1882, and he will not find a remnant even of the prophecy in the literal language in which it has been the purpose of the Spirit to convey instruction; but instead thereof, a traditionary legend and "private" exposition for which not the slightest warrant from Scripture is adduced; add to which, much of the Divine

* Pliny, lib. x. ep. 97.

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narrative is unnoticed as not being in accordance with the object of the "Notes."

I know that there are many symbols in the Book under notice, but that is a very different thing from treating it as if it were *wholly symbolical*. And I can assure T. W., that the meaning of the symbols employed in the prophecy may be found in the pages of the Bible itself. Instead of appealing to the only source of reliable information, the statements of T. W. are attempted to be supported by such untrustworthy reeds as "it would seem," "by this is meant, I think," "by this I understand," "by this is, perhaps, intended," &c.

Apart from the untenable character of the historical system, let me ask T. W. to produce the sanction of the Word of God for "considering" the two witnesses to be the "Old and New Testament," and from whence he obtains such strange metaphorical application of the events connected with them as appears on page 437 of October's number? A witness is not a symbol, but a person, as Webster can bear witness to; one of which persons is actually mentioned by the Prophet Malachi. Neither is "a dead body" a symbol, nor "the street of the great city," neither are the powers exercised by the witnesses to be thought of as symbols, for their literality is attested by similar acts performed by Moses and Elijah.

It would be tedious and unprofitable to comment on all these strange notes, for I am not writing a review but a protest; but will select one which will serve, not only as a specimen of the way in which the Holy Word of Inspiration has been rendered of no avail, but the record itself perverted by an arbitrary transformation of times, places, and events. The opening scenes under the seventh Trumpet shall serve our purpose.

On page 4 of January number, T. W. relegates the scenes of this vision to "the commencement of the Christian era," quite ignoring the fact that the text places the whole under the seventh or *last Trumpet*, the first sounds of which would declare that "the Mystery of God," or body of Jews and Gentiles (Ephes. ii. 15; iii. 6) "*should be finished*" (Chap. x. 7; with 1 Cor. xv. 52) not commenced! May not this be called misleading, at the least, for the Spirit of Truth is "not the Author of Confusion." But, further, no better proof could be afforded of the fallacy of the historical system, than the implied necessity for such inversion of the orderly record.

Further still. The woman of chap. xii. is said to be the Church, the Sun is Truth with which she is clothed—in oblivion of Malachi iv. 2—she is also crowned with the twelve Apostles, who are symbolised by stars; but where is the moon of ver. 1? Mystical astronomy may dispense with this luminary, but Scripture cannot. Then as to the crown, here is another fault; we have always understood that "the Church was built upon *the foundation* of the Apostles and Prophets" (Ephes. ii. 20). How can a foundation become a crown?

Once more. The woman is said by T. W. to be the Church at the beginning of this age, consequently *on earth*, but he has shut his eyes to the words of the text which pourtray the whole scene to be "*in heaven*," or in the firmament (Ch. xii. 1), a place, with the scenes in which history can have nothing to do! Chap. xii. 1-9 is an enlargement of the revelation of 1 Thess. iv. 15-17, as I have endeavoured to show in my work on the Apocalypse of Jesus Christ.

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My last remark shall disclose the most strange error of the whole system. The woman being the Church, "the Man-child," according to the "Notes," "cannot be other than Christ," thus making the astounding inference that *the Church is the Mother of Christ!* page 7 of January number. Can perversion go beyond this? And where, in all these "Notes," let me ask, is the instruction concerning "The Revelation of Jesus Christ?" the very object of the Book.

It would be well for T. W. to consider—and I tender the counsel as an aged disciple—that the three principal signs, Seals, Trumpets and Vials, respectively, according to their nature, govern the exposition of the several phenomena ranged under each; or wherefore are they so conspicuously placed in the Book? See RAINBOW for June, July, and August, 1876.—Very faithfully yours,

H. GOODWYN.

Reading, Jan., 1882.

THE PHOTOGRAPH.

DEAR DR. LEASK,—The readers of your valuable periodical are already too much indebted to you for its labour of love, and I, for one, must decline to accept the excellent portrait of the Editor, with which the number for January is accompanied, without *some* acknowledgment.

If, instead of the usual price, you had asked an extra shilling, I venture to think that we should all have gladly paid it; but seeing you have generously presented us with it, I must, for one, beg to enclose one shilling each for my customary six copies, as a gratuity or New Year's gift to the "Rainbow Fund."

And as one having the privilege of your personal acquaintance for ten years, I must pronounce the likeness a *decided success*. Wishing you may be spared in health and energy "*until He come*,"—Yours faithfully,

N. STARKEY.

LITERATURE.

A Critical Greek and English Concordance of the New Testament. Prepared by CHARLES F. HUDSON, under the direction of HORACE L. HASTINGS, Editor of "The Christian." Revised and completed by EZRA ABBOT, D.D., LL.D., Professor of New Testament Criticism and Interpretation in the Divinity School of Harvard University. Boston: H. L. Hastings. London: Haughton & Co., Paternoster Row.

MR. HASTINGS gives the history of this book in an unusually interesting preface. It is one of the curiosities of literature. The book was never *written*. Mr. Hudson had learnt the printer's art in his younger days. "The arranging of the senses, the insertion of the various readings, the setting of the type, the proof-reading, correcting, and preparing the pages for the electrotyper, were all done by Mr. Hudson's own hands, Mr. Abbot giving constant counsel and kindly assisting in the revision of the final proofs." The book is a very useful one; the plan is excellent and so admirably simple that a man who does not know a word of Greek can

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profit by it. We quote the description: "To illustrate, suppose you wish to know the precise meaning of the word 'nurture,' in the passage, 'Bring them up in the nurture and admonition of the Lord.' You first turn to the Index, and look for the word, which you will find in alphabetical order in the middle of page 465,—where you will read, 'nurture, 305.' Turn then to page 305, and look over the page, noticing the words printed in black type, and in the middle of the second column you will find 'Nurture, Eph. vi. 4; instruction, 2 Tim. iii. 16; chastening, Heb. xii. 5, 7, 11; chastisement, Heb. xii. 8.' Now the Greek word stands above the English, but you need not read it unless you choose. You will see, however, that the word rendered nurture occurs six times in the New Testament; once it is translated 'nurture,' once 'instruction,' three times 'chastening,' and once 'chastisement,' and hence you will readily conclude that nurture includes the entire work of training up children."

Ebenezers: or, Records of Prevailing Prayer. Written and selected by H. L. Hastings. Boston: Scriptural Tract Repository; London: Haughton & Co., Paternoster Row.

A book that stimulates faith by facts proving that God hears prayer, must be healthful to any reader. We have spent some hours over these anecdotes, and feel refreshed. Some of them are very striking, and not a few of them even romantic. The critic—or rather the reviewer, for this is not a book for criticism—who wishes to report honestly to his constituents, naturally asks, Is not this or that report of alleged answer to prayer exaggerated, or, at all events, embellished during its migrations? Possibly, nay, probably. What then? Trace the question to its root, and you will find the latent unbelief that makes our prayers such heartless and formal things. What myriads pray, if such words can be called prayer, who never expect an answer, and never give a second thought to their so-called petitions! But the facts of this book are in perfect harmony with the testimony of Scripture regarding the prayer of faith and its answers; aye, and if it were necessary, we ourselves, from personal experience, could add to its pages. These "Ebenezers" are of three classes:—Part I. Prayers for Rescue, Relief, and Blessing. Part II. Prayers for Healing. Part III. Prayer for Conversion.

The Reign of Christ on Earth: or, The Voice of the Church in all Ages concerning the Coming and Kingdom of the Redeemer. By Daniel T. Taylor. Revised and edited, with a preface, by H. L. Hastings. Boston: H. L. Hastings; London: Haughton & Co., Paternoster Row.

The glorious apostolic doctrine of the "blessed hope" has never entirely perished from the earth. There have been at least "two or three witnesses" from the days of Paul until now. Those who tell us that Millenarianism is a modern thing and a heresy are not very well acquainted with the New Testament; and of "The voice of the Church in all ages," on this sublime subject they know nothing. There is no want of charity in this statement; on the contrary, charity prompts it; for it implies that if they did know the doctrine and its history they would not oppose brethren who teach that the return of the Lord is the grand event for

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which His friends should look. We give Mr. Taylor's valuable and elaborate history a hearty welcome. It condenses facts, and brings into view honoured names from age to age of men who saw that the conversion of the world by Church instrumentality is no part of the revealed purpose of God, but that the Church is to be a witness for her Head until He come to be the Divine Ruler of all nations, the King of kings and the Lord of lords. If this truth is ever to be recognised by modern churches, the sooner the better, both for their own light and for a testimony to the world. See "The Church not the Kingdom," in the present number.

NOTICES.

"A CONSTANT READER" (Bradford). Thanks.

"AN EARNEST INQUIRER."—It is not worth your while to search for "arguments" to silence men who take upon themselves to legislate for God. He does not teach the horror of which they are so unaccountably fond, and He does not need our counsel (Isa. xl. 13, 14; Rom. xi. 34, 35).

"G" (Gibraltar).—The passages you quote are very precious to us; but there is not a word about water in any of them. The Holy Spirit only can baptize into the death and resurrection of Christ.

"A. B."—We thank you sincerely for the high testimony you bear to the value of this Magazine.

"LOMOND."—Has it never struck you that the portraiture of the Christ of the gospels MUST BE *from the original?* It is utterly beyond the power of the wisest philosophers; and to say that the imagination of the fishermen of Galilee created it is simply absurd. If Jesus had never lived, the story of His life *could never* have been written. This is ABSOLUTELY CERTAIN!

"ONE OF THEM."—We quite agree with your remarks in relation to the fearful storms at sea. The signs of the times appeal to the wise; for they only can read them.

"W. L."—We are pleased to see "The Messenger" beginning the year hopefully, enlarged in size, and with good articles. We wish success to this advocate of Gospel truth. The price is twopence, monthly. Goldie, 90, Mitchell Street, Glasgow.

MR. STOCK is now the publisher of the "Evangelical Magazine," and the Rev. W. M. Statham its new editor. The profits of this venerable serial go to the widows of ministers, a fact which should go a long way to sustain its circulation.

DR. PETAVEL (Geneva) writes: "From year to year we are gaining ground on the Continent. I saw Dr. de Pressensé the other day in Paris, and he promised me he would publish in his monthly, 'La Revue Chrétienne,' an article of the Rev. C. Malan, and several others of Mr. Byse, all in support of our convictions. For my own part, I have been permitted to undertake a free and full defence of Conditional Immortality both in 'La Critique Religieuse,' a Review for inquirers, and 'Le Chrétien évangélique,' a leading magazine of Switzerland."

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THE RAINBOW:

A Magazine of Christian Literature, with Special Reference to the Revealed Future of the Church and the World.

MARCH, 1882.

RESURRECTION ROYALTY.

"He hath appointed a day in which He will judge the world in righteousness by that Man whom He hath ordained; whereof He hath given assurance unto all men in that He hath raised Him from the dead."—Acts xvii. 31.

"For the hope of Israel I am bound with this chain."—Acts xxviii. 20.

THE resurrection of the Lord Jesus from the dead is the Father's seal to His Messiahship. It is also the Divine sign-manual to the great sacrifice of reconciliation. It is the keystone to the glorious arch which henceforth connects heaven and earth. The way is open now; the barriers are all removed; the path is clear; and whosoever will may tread the King's highway with the certainty of an abundant entrance into the city to which it leads.

No wonder that Jesus spoke of His resurrection with glad anticipation. He knew, as only He could, its marvellous importance. No wonder that apostles referred to it in exulting tones. They saw that it consolidated the entire framework of revealed truth. No wonder that the early Christians rejoiced in it. They felt that it was life, immortality, and glory to them. In the light of the resurrection "the offence of the cross" is gone, the sorrow of the dark hour is turned into the joy of an unsetting sun, and the gloom of the grave is illumined by an uncreated light from the highest heaven. Looked at through the resurrection, the "story of the Man of Sorrows" is no longer an awful mystery, from which the mind shrinks in dismay, but a lesson in the wondrous ways of God, fitted to win all hearts to His throne, and to fill them with adoring thanksgiving. Taken alone, the sorrows and sufferings, the denial and betrayal, the crown of thorns and the mock sceptre, Gethsemane and the cross, crush the heart to the dust; but when they are seen to culminate in resurrection, it is thrilled with irrepressible joy and worships the God of infinite wisdom and love. It is a night of fearful storm, of unprecedented violence, filling all hearts with terror, in which heaven seems to have forgotten the

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world and to have left it a final and eternal wreck, followed by a morning of peerless splendour, the best and the brightest that ever poured its rejoicing beams on the earth. It was the dawn of a new era, the emergence of a new world from chaos, the herald light of a new manifestation of God to the sons of men.

It was thus that Jesus spoke of it to His disciples, seeing across the gloom that lay between Him and the glory: "From that time forth began Jesus to show unto His disciples, how that He must go unto Jerusalem, and suffer many things of the elders and chief priests and scribes, and be killed, *and be raised again the third day*" (Matt. xvi. 21). "And Jesus going up to Jerusalem took the twelve disciples apart in the way, and said unto them, Behold, we go up to Jerusalem; and the Son of Man shall be betrayed unto the chief priests, and unto the scribes, and they shall condemn Him to death, and shall deliver Him to the Gentiles to mock, and to scourge, and to crucify Him; *and the third day He shall rise again*" (Matt. xx. 17-19). "He taught His disciples, and said unto them, The Son of Man is delivered into the hands of men, and they shall kill Him; and after that He is killed, *He shall rise the third day*" (Mark ix. 31). "The Son of Man must suffer many things, and be rejected of the elders, and chief priests, and scribes, and be slain, *and be raised the third day*" (Luke ix. 22). "All things that are written by the prophets concerning the Son of Man shall be accomplished. For He shall be delivered unto the Gentiles, and shall be mocked, and spitefully entreated, and spitted on; and they shall scourge Him, and put Him to death; and *the third day He shall rise again*" (Luke xviii. 31-33).

Thus, whilst at different times the rejection is foretold, with its attendant circumstances, and the actors in the sorrowful scene are described, invariably the resurrection on the third day closes the prophecy—the bright light from heaven shining in the near horizon over the dark deeds of men. And it is not less remarkable than instructive that the disciples failed to realise the plain meaning of our Lord's words. "They understood none of these things; and this saying was hid from them, neither knew they the things which were spoken." Behind this fact there is another which accounts for it, namely, their settled belief in the Messianic rights of their Master. How could He, the Son of David, who was to sit upon David's throne, be put to death? The thought so troubled them that they were afraid to ask Him for further information. The belief of the disciples concerning the continuance of the Messiah was the popular one; hence on one occasion, to a statement of His, the people answered, "We have heard out of the law that Christ abideth for ever, and how sayest Thou, The Son of Man must be lifted up? who is this Son of man?" (John xii. 34).

Thus, we have in the very fact of their reluctance to receive testimony concerning His death, a strong incidental proof of the deep hold which the doctrine of Messiah's kingdom had taken upon

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the public mind. As we have previously seen, the law did say the very thing here alleged; but it also spoke of the sufferings of Christ, and as they were unable to reconcile the two oracles, they ignored the latter.

The time came, however, for the solution of the difficulty. To deny an unpleasant doctrine is not the way to deal with it. It will take its course in spite of our unbelief, and when God throws fresh light upon it, as He did upon the sufferings of Christ, by raising Him from the dead, its place in the system of things will be found exceedingly important; so much so, indeed, that to displace it would be to derange the entire economy. Hence, when the time came for the explanation of what appeared to the wondering disciples so incredible a thing as the death of their Lord, they see the truth as they never saw it before, and grasp it with a vigour upon which we gaze with admiration. Not now in fragments, but as a consistent and wondrous whole, it stands before them, and they are, in consequence, a brotherhood of new and noble men. Their fears and doubts and timidity are gone, and a college of heroes meets the eye of the spectator. Their fearlessness, boldness, courage, daring, are altogether admirable. Their Lord has risen from the dead, and ascended to the Father, and sent down the Holy Spirit, and there step forth upon the world's platform a few men to address it in a style such as it never heard before. Assembled priests and scribes are troubled at their presence, men of large culture are confounded by the force of their logic, and crowned heads tremble before them. How is all this to be accounted for, except upon the principle that they recognise the wonderful wisdom of God counteracting all the evil designs and deeds of men, and establishing the kingly claims of their Lord upon an immovable foundation? The Heir has been rejected and killed. He was charged with imposture, sedition, and blasphemy; but by rising from the dead the proof is Divinely established that these charges were all false; and now His apostles come forward and boldly affirm that He is *all that He said*, and that He ought to be recognised as Son of David, Son of God, Lord of all. These *post*-resurrection assertions of His supremacy are in every way remarkable. For clearness, and force, and a constant appeal to the ancient Scriptures they are unsurpassed.

Let us hear Peter, the man who a few weeks before denied his Master. How speaks this man now? "Ye men of Israel, hear these words: Jesus of Nazareth, a man approved of God among you by miracles and wonders and signs, which God did by Him in the midst of you, as ye yourselves also know; Him, being delivered by the determinate counsel and foreknowledge of God, ye have taken, and by wicked hands have crucified and slain; whom God hath raised up, having loosed the pains of death; because it was not possible that He should be holden of it. For David speaketh concerning Him, I foresaw the Lord always before my face, for He

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is on my right hand, that I should not be moved; therefore did my heart rejoice, and my tongue was glad; moreover also my flesh shall rest in hope; because Thou wilt not leave me in the grave, neither wilt Thou suffer Thine Holy One to see corruption. Thou hast made known to me the way of life, Thou shalt make me full of joy with Thy countenance. Men and brethren, let me freely speak unto you of the patriarch David, that he is both dead and buried, and his sepulchre is with us unto this day. Therefore being a prophet, and knowing that God had sworn with an oath to him, that of the fruit of his loins, according to the flesh, He would raise up Christ to sit on His throne; He seeing this before spake of the resurrection of Christ, that He was not left in the grave, neither His flesh did see corruption. This Jesus hath God raised up, whereof we all are witnesses. Therefore, being by the right hand of God exalted, and having received of the Father the promise of the Holy Spirit, He hath shed forth this, which ye now see and hear. For David is not ascended into the heavens; but he saith himself, The Lord said unto my Lord, sit Thou on My right hand, until I make Thy foes Thy footstool. Therefore let all the house of Israel know assuredly, that God hath made that same Jesus whom ye have crucified, both Lord and Christ" (Acts ii. 22-36).

If this be not a piece of clear logic, ending in an irresistible conclusion, we know not where to find it. The proof that this Jesus is heir to the throne of David, is taken from the lips of that illustrious monarch himself; and that it would be *in resurrection life* that this right to the throne of David would be established, is demonstrated by prophecy. The conclusion therefore is placed beyond question, that God hath made Jesus, who was crucified, both Lord and Christ. Here are the two facts,—the prophecy of David and the resurrection of Jesus; put them together, and the Heir to the throne is declared in the person of the Risen One. Overwhelming conviction was the result of this demonstration. Peter's audience were pricked in their hearts, and cried out, What shall we do?

As we go through the apostolic narrative, the assertion of the rights of Jesus meets us habitually. In the case of the cripple who lay at the gate Beautiful, Peter again speaks: "Ye men of Israel," he says, "why marvel ye at this? or why look ye so earnestly on us, as though by our own power or holiness we had made this man to walk? The God of Abraham, and of Isaac, and of Jacob, hath glorified His Son Jesus, whom ye delivered up, and denied Him in the presence of Pilate, when he was determined to let Him go. But ye denied the Holy One and the Just, and desired a murderer to be granted unto you, and killed the Prince of life, whom God hath raised from the dead, whereof we are witnesses. And His name, through faith in His name, hath made this man strong, whom ye see and know; yea, the faith which is by Him hath given him this perfect soundness in the presence of you all" (Acts iii. 12-16).

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Here was a miracle of healing. A man over forty years of age, lame from his birth, perfectly well known to the citizens of Jerusalem, from the fact that his friends laid him daily by the side of that splendid gate of the temple which attracted every eye, was spoken into vigorous strength by a word of one of the witnesses to the resurrection of the rejected and crucified Son of God. The people were amazed, the rulers were filled with consternation, the entire city was excited, and the man who spoke that healing word, persistently declared—This is no deed of mine and my brother John. It is not by any power or holiness of ours that the man so well known to us all as lame from childhood, stands, and walks, and even leaps for very joy before you. This is the work of JESUS, the Son of God, the Prince of life, the risen, the exalted One whom ye lately denied and killed.

Thus clearly and boldly speaks the witness in the hearing of the amazed crowds in Solomon's Porch; but what will his tone be to-morrow, when, after a night's imprisonment, he shall stand in the august presence of the officials of the nation? Will he shrink before the majesty of wealth, and influence, and office? Will fear of personal consequences lead him to study caution lest he offend? Let us see. The rulers and elders and scribes, and Annas, the high priest, and Caiaphas, and John and Alexander, and as many as were of the kindred of the high priest, gathered in council on the following day at Jerusalem, and summoned Peter and John before them. Oh, it is morally sublime to witness the deportment of these two Galilean peasants in the presence of this august council! Every eye is keenly fixed upon them, pierces them with eager curiosity; they know that they are under the scrutiny of the very men who sought and effected the death of their Master; and they know that from such men they have nothing to expect but anger; and yet there they stand with all the calmness of men whose consciences were perfectly at ease, and with all the dignity of men who felt that they were witness-bearers to the greatest truth of all history.

"*By what power or by what name have ye done this?*" Such was the short question, officially and solemnly asked. The court is hushed into profound silence. What will these men say? You will observe the question *admits* the miracle. There is no possibility of denying *that*. The point upon which information is sought, and yet dreaded, is simply the "POWER" by which it was accomplished. Now mark Peter's answer:—"Ye rulers of the people and elders of Israel,"—here is a courteous recognition of their official rank—"if we this day be examined of the good deed done to the impotent man, by what means he is made whole; be it known unto you all, and to all the people of Israel"—be it universally known, for we have nothing to conceal, and wish the utmost publicity to be given to our words—"that by the name of JESUS CHRIST *of Nazareth* whom ye crucified, whom God raised from the dead, even by Him doth this man stand here before you whole."

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The question is answered fully, explicitly, pointedly. But the prisoner at the bar is not yet done. He has Jews before him, and he will send them to their own book: "This is the stone which was set at nought of you builders, which is become the head of the corner." And having thus referred to David and Isaiah, he closes thus: "Neither is there salvation in any other; for there is none other name under heaven given among men, whereby we must be saved" (Acts iv. 8-12).

What was the effect upon these rulers of the people and elders of Israel? "When they saw the boldness of Peter and John, and perceived that they were unlearned and ignorant men, they marvelled; and they took knowledge of them that they had been with Jesus. And, beholding the man who was healed standing with them, they could say nothing against it." Peter and John are now commanded to retire, and a secret conference is held, the result of which is that the apostles are strictly commanded not to speak at all henceforth in the name of Jesus. Do they promise obedience? No; their reply to this prohibition is, "Whether it be right in the sight of God to hearken unto you more than unto God, *judge ye*. For we cannot but speak the things which we have seen and heard." Again they are threatened with the high displeasure of the Sanhedrim, and let go. No sooner have these courageous witnesses to the Messiahship of their Lord obtained their liberty, than they go straight to their own company and report what has taken place; and the result is praise to God for so far fulfilling prophecy regarding His Anointed. They also prayed. "And when they had prayed, the place was shaken where they were assembled together; and they were all filled with the Holy Spirit, and they spoke the Word of God with boldness" (Acts iv. 31). We are likewise told that "with great power gave the apostles witness of the resurrection of the Lord Jesus; and great grace was upon them all" (Acts v. 33). Shortly after this, "by the hands of the apostles were many signs and wonders wrought among the people;" and the perplexity and indignation of the rulers led to the arrest and imprisonment of the undaunted apostles. "Did not *we straitly command you*," asked the high priest, when they were brought before him, "that ye should *not teach in this name?* and, behold, ye have filled Jerusalem with your doctrine, and intend to bring this man's blood upon us" (Acts v. 28).

Is there any quailing now, any recession from the claim formerly advanced on behalf of the Messiahship of Jesus, or even any keeping back of those points which were most annoying to the court? "We ought to obey God rather than men," say Peter and his colleague, with unmoved calmness. "The God of our fathers raised up Jesus, whom ye slew and hanged on a tree. Him hath God exalted with His right hand to be a Prince and a Saviour, for to give repentance to Israel, and remission of sins. And we are His witnesses of these things; and so is also the Holy Spirit, whom God hath given to them that obey Him" (Acts v. 29-32).

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Enraged by this unflinching testimony, the rulers take counsel to slay the apostles. This insane resolution, however, was overruled by the wisdom of the eminent Gamaliel, the man who has the signal honour of having had the future Apostle of the Gentiles as a pupil. But, though yielding to the great influence of Gamaliel, they gratify their malice by beating the apostles, and once more commanding them not to speak in the name of Jesus. And again, a picture of rare sublimity meets the eye. Those scourged men depart from the presence of the council, rejoicing that they were counted worthy to suffer shame for the name of their beloved Lord.

Similar testimony is borne by Stephen, the first of the Christian deacons, and the first in the army of Christian martyrs: "Which of the prophets have not your fathers persecuted? and they have slain them which showed before of the coming of the JUST ONE; of whom ye have been now the betrayers and murderers" (Acts vii. 52).

At the death of this heroic martyr, we get the first glimpse of one destined to occupy no secondary place in the apostolic ranks. He is quite a youth, and short of stature; but he is of brilliant intellect, and Gamaliel is proud of him. He consults his own safety, by keeping out of the furious crowd that are hurling stones upon the person of the martyr; but he rejoices in this manifestation of zeal for the law, and volunteers to keep the clothes of Stephen's executioners, until each man shall return and claim his own. Be sure no thief will touch the raiment over which this young man stands guard. That eye of his is too quick for the nimblest of them; and whatever he undertakes he goes through. The lad's name is Saul. That this young man should appear at such a time is very remarkable. The Lord introduces the man who is to be His future witness to the Gentiles, at the moment when the first Christian blood is shed by the Jews; and just afterward, as if the fire in the breast of the young zealot had been fanned by the storm of Jewish zeal that overthrew Stephen, we find him pursuing a career which, of course, out-distanced all competitors in the act of persecution, or, as Saul himself considered it, that of doing God service, by trying to exterminate those apostate Jews who were following an impostor.

The accounts we have of this man's life in relation to the Christians, before his call to the apostolate, make the flesh creep. He had to be first in all he undertook. His masterly intellect necessitated that; his brain was his sceptre, with which he ruled; he was born to this royalty. Foremost against the faith of Jesus, whose Messiahship he denied, he was the very impersonation of the Judaism of his day; in him that corrupt Judaism culminated; and foremost, susequently, as an apostle of the Lord, the Messiahship of Jesus, and His right to universal sovereignty, were placed by him in a light which commands the homage of intelligence and

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the admiration of criticism. What this man has to say about the Divine King demands attention. Educated, thoughtful, zealous, with a mind of marvellous power and subtilest logic, Paul is also the connecting link between Judaism and Christianity. His expositions of both, therefore, under the guidance of the Holy Spirit, must be intensely interesting.

After his conversion, "he mightily convinced the Jews, and that publicly, *showing by the Scriptures that* JESUS *was* THE CHRIST." His line of argument is not difficult to imagine; and the strength of that argument is evinced by the many efforts of his enemies to put him to death. We have a sermon of his delivered at Antioch in Pisidia, in the course of which he says, "Of David's seed hath God, according to His promise, raised unto Israel a Saviour, Jesus. . . . We declare unto you glad tidings, how that the promise which was made unto the fathers, God hath fulfilled the same unto us, their children, in that He hath raised up Jesus again; as it is also written in the second Psalm, Thou art my Son, this day have I begotten Thee. And as concerning that He raised Him up from the dead, no more to return to corruption, He said on this wise, I will give you the sure mercies of David. Wherefore He saith also in another Psalm, Thou shalt not suffer Thine Holy One to see corruption. For David, after he had served his own generation by the will of God, fell on sleep, and was laid unto his fathers, and saw corruption; but He whom God raised again saw no corruption" (Acts xiii. 23, 32-37).

There was a synagogue of the Jews at Thessalonica. "And Paul, as his manner was, went in unto them, and three Sabbath days reasoned with them out of the Scriptures, opening and alleging that Christ must needs have suffered, and risen again from the dead; and that this Jesus whom," said he, "I preach unto you is Christ" (Acts xvii. 2, 3).

To prove to *Jews* that Jesus was the Christ, or the anointed of God, was the same thing as proving that He was the Heir of David, or the Divinely appointed King of Israel, the great Ruler destined to bear sway over the whole world. And this was Paul's constant method with his countrymen. Let him but prove from their own prophets that Christ was to suffer, and die, and rise again, and all the rest in relation to His regal position followed. At Corinth, "Paul was pressed in the spirit, and testified to the Jews that Jesus is the Christ."

But how will He speak to the *Gentiles?* Will He touch on this subject when addressing them, or will He confine Himself to the great doctrine of salvation from sin by faith in the Saviour? His discourse at Athens furnishes the answer. "And the times of this ignorance," said he—that is, of idolatry—"God overlooked; but now commandeth all men everywhere to repent; because He hath appointed a day in the which He will JUDGE THE WORLD in righteousness by that man whom He hath ordained; whereof He

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hath given assurance unto all men, in that He hath raised Him from the dead" (Acts xvii. 30, 31). Thus, then, to Gentiles also, the appointment of Jesus to rule over mankind at some future day is plainly declared.

At Ephesus, "he went into the synagogue of the Jews, and spake boldly for the space of three months, disputing and persuading the things concerning *the Kingdom of God*" (Acts xix. 8). Before the council he declared, "Of the hope and resurrection of the dead I am called in question" (Acts xxiii. 6). Before Felix he said, "After the way which they call heresy, so worship I the God of my fathers, believing all things which are written in the law and in the prophets; and have hope towards God, which they themselves also allow, that there shall be a resurrection of the dead, both of the just and unjust" (Acts xxiv. 14, 15). Before Agrippa, he stated, "I stand and am judged for the hope of the promise made of God unto our fathers; unto which promise our twelve tribes, instantly serving God day and night, hope to come. For which hope's sake, King Agrippa, I am accused of the Jews. Why should it be thought a thing incredible with you that God should raise the dead? . . . I say none other things than those which the prophets and Moses did say should come; that Christ should suffer, and that He should be the first that should rise from the dead" (Acts xxvi. 6-8, 22, 23). And to the Jews at Rome, he said, "For the hope of Israel I am bound with this chain;" whilst the last words of the Book of Acts are, "And Paul dwelt two whole years in his own hired house, and received all that came in unto him, preaching *the Kingdom of God*, and teaching those things which concern the Lord Jesus Christ, with all confidence, no man forbidding him" (Acts xxviii. 20, 30, 31).

This is far enough from exhausting apostolic doctrine on the subject under notice; but it fairly represents what is elsewhere said upon it; and it more than suggests whether Christians in general have not lost sight, almost entirely, of that testimony of the Gospel which relates to the "KINGDOM" of Christ. The theme is one of profound interest; and infinite as are our obligations to our blessed Saviour as high priest of our profession, we should not allow our thoughts concerning what He has done, and is doing, in this capacity, to fill the entire field of vision to the exclusion of His kingly rights. Nay, would not our gratitude for the blessings that have come to us through Jesus as Mediator, be more fully evinced, if we took pleasure in contemplating Him as the crowned Sovereign of universal empire, the Priest upon His throne?

It is absolutely certain, from what we have seen, that the rejection of Jesus did not invalidate His claims to the loyal homage of the nation that rejected Him. As Son of David, Son of Abraham, Son of Man, and Son of God, His fourfold royal rights were untouched by the conspiracy—"This is the Heir, come let us kill **Him**;" and now that, in the light of resurrection, we see those rights

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finally confirmed by the seal of God, and urged in great variety of form by His apostles, the chosen witnesses of His resurrection, we ought to anticipate with joyful hope the day "when the Son of Man shall sit upon the throne of His glory."

Let not our song in the Christian assembly—"Crown Him! crown Him!"—be a mere religious sentiment, conveying no definite meaning, and alluding to no settled decree of heaven proclaimed in the great Book of revelation. The words of the Bible *have* meaning. Nothing is more certain than that. Let biblically instructed men also make their words the symbols of realities, the expressions of thoughts that will bear examination. Let us realise, for example, the fact that whatever *was meant* by "the throne of David," by "God's Anointed," by "the King of Israel," by "the Son of Man coming in His Kingdom," before the rejection and crucifixion of Jesus, *is meant still.* No change has passed upon the things signified by these words. In this case, the death of the Heir does not alienate the inheritance; for God, who had appointed Him Heir of all things, raised Him from the dead, and He dieth no more; death hath no more dominion over Him.

Nor is this all. It is not merely the *fact* that He who was dead lives again, and can thus be and do all that the Father wills concerning Him; but it is in the sunlight of resurrection that His royal claims are conclusively tested, verified, and admitted. The disciples could not, would not, hear of their Master's death. The thought was too terrible. But when the resurrection of the SLAIN ONE fills their hearts with a tumult of joy and wonder, the discovery is made that the decreed way to universal authority was through death and resurrection. To their amazement, they find that this had been predicted long long before. Christ must go through the grave on His way to the throne. They had read the second and sixteenth Psalms often, but now a new and surprising light falls upon those prophetic odes. "Thou art my Son, this day have I begotten Thee." What means this? It means that the promise made unto the fathers, God hath fulfilled to us, their children, in that He hath raised up Jesus again; as it is also written in the second Psalm. He is the firstborn from the dead, that in all things He might have the pre-eminence. He is the first-begotten of the dead, and the prince of the kings of the earth. His sceptre and dominion are therefore sure; they are His *in right of death and resurrection,* as well as in virtue of the claims formerly stated. And then this, in the other Psalm named, "Thou wilt not leave Me in the grave, neither wilt Thou suffer Thine Holy One to see corruption." To whom does this refer? The resurrection of Jesus furnishes apostles with the answer. "I will give you the sure mercies of David,"—a witness, a leader, and commander of the people—and here is the proof: "Thou shalt not suffer Thine Holy One to see corruption." David died and saw corruption, but He whom God raised again saw no corruption. Thus, then, through

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death and resurrection, our blessed Lord passes on His way to dominion. The Heir of David, the Heir of Abraham, the Heir of God, must be attested thus. Verily, it is well ordered in all things, and sure! It is all surpassingly wonderful. Imposture here is an absolute impossibility. Possession of the kingdom and dominion can only be in resurrection life. Christ has that. "I am He that liveth and was dead;" and "I am the root and offspring of David;" and He will most surely enter upon His royal inheritance at the time appointed of the Father. EDITOR.

THE MAN OF SIN.

THE November number of the RAINBOW had in it a paper entitled, *The Man of Sin*, which, from its subject and the place accorded it in the pages of the magazine, was doubtless read by many with great interest. But, as I think Mr. McCausland has arrived at a conclusion which is not warranted by Scripture, I, while thanking him for the care with which he has provoked me into studying anew the whole matter, desire to show what seems to me to be the teaching of the Word. I will give my reasons and texts as I go, and if I go wrong I trust some brother, better instructed in the mind of the Lord, will set me right. I must write a little at length, and so crave much patience from your readers.

I will state, first, my conclusion; and then at once proceed with my reasons for arriving at that conclusion. The *Man of Sin*, I believe, will be an Israelite, most probably a Jew; and he, while in close alliance with the revived eighth head of the beast, the little horn, is not otherwise connected with the last manifestation of the great world empire. The *Man of Sin* is the Antichrist, an individual man; and as he is also called "the false prophet that wrought miracles" before the beast, and the beast and the false prophet were "both cast alive into a lake of fire burning with brimstone," they cannot be one and the same individual (Read Revelation xix. 19, 20).

It will be necessary, first, to study the visions of Nebuchadnezzar, of Daniel, to draw instruction from what the Spirit revealed to Isaiah, to Zechariah, to Ezekiel, and from what our blessed Lord Himself revealed to John, His servant, for our learning, regarding the beast, the little horn, who is evidently a great prince, whose coming in power may be very near. After that I will show who the Antichrist is.

The second chapter of Daniel gives us the vision seen in a dream by Nebuchadnezzar, king of Babylon, and the interpretation thereof revealed to Daniel for the king to learn thereby. The head of gold, we are told, was the empire of Babylon, under Nebu-

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chadnezzar. The breast and arms of silver typified a kingdom inferior to Babylon, and to arise after it; the belly and thighs of brass set forth a third kingdom, "bearing rule over all the earth;" and the legs of iron showed the fourth kingdom, "strong as iron," that "breaketh in pieces and subdueth all things." But at its close, this kingdom would admit ten smaller kingdoms, typified by the mixed iron and clay toes, to hold power with it; but the alliance is unequal and short-lived. When, however, it is in existence, "in the days of these kings" (Dan. ii. 44), "shall the God of heaven set up a kingdom which shall never be destroyed." This age-during kingdom was typified by the "stone cut out without hands, which smote the image upon his feet, that were of iron and clay, and brake them to pieces. Then was the iron, the clay, the brass, the silver, the gold, broken to pieces together, and became like the chaff of the summer threshing-floors; and the wind carried them away that no place was found for them: and the stone that smote the image became a great mountain, and filled the whole earth" (Dan. ii. 34, 35). I beseech my readers to mark this quotation carefully.

The image had lasted its time, and lasts till that time is run out, when it disappears altogether, once and for ever; not piecemeal, nor wearing down from above. In its entirety it represents the whole "times of the Gentiles" from the day when Jehovah, withdrawing His presence from the temple (Ezek. x.), gave the power of earthly kingship to "His servant, Nebuchadnezzar," the head of Gentile power, until the day when "the set time" shall come, when Daniel's "people shall be delivered" (Dan. xii. 1), and the Christ shall take the kingdom to Himself and reign gloriously in Zion. As the stone has not yet fallen, and as the last manifestation of the world-empire has not yet been set forth in its final stage, I cannot accept the often put forth proposition that the ten kings are simply forms of government in the old Roman empire. Christ's kingdom is not yet set up. Nor can I see, for reasons to be given hereafter, that the fourth kingdom, though certainly Roman in its beginning, is to be limited at the close to the western Roman empire, or more or less ingeniously devised tenths of that empire. It is the gathered manifestation, in great power and great wickedness, of the whole four empires of the times of the Gentiles. The ten toes are "the ten horns . . . . which have received no kingdom as yet, but receive power as kings one hour with the beast" (Rev. xvii. 12). That beast we will consider presently.

The seventh chapter of Daniel gives us the vision of the four beasts seen by Daniel, and of the interpretation vouchsafed to him. "The four winds of heaven strove upon the great sea, and four great beasts came up from the sea diverse from one another" (verses 2, 3). "The great sea" in the Old Testament invariably means the Mediterranean, whose blue waters wash the shores of Europe, Asia, Africa, the "inhabited earth" of Scripture, the

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"world" of ancient history; and then, through the Straits of Gibraltar, mingle with the Atlantic, whose long billows break on the far away land of the west, and go up to "the isles of the sea." We know as a fact that the Persian empire succeeded to that of Babylon; was itself followed by the Grecian, which, in its turn, gave place to an empire which, beginning from Rome, was afterwards transferred to Constantinople. We often forget this phase of the fourth empire when we speak of it and think of it simply as the Roman empire. It was at Constantinople that the *Greek* Church of to-day had its beginning, and whence that form of idolatry has spread to Russia. I desire to emphasise this. Now every one of these empires held dominion along the shores of the Mediterranean, the great sea, and also of Palestine, "the pleasant land" and "the glorious holy mountain" (Dan. viii. 9, and xi. 45). So I conclude that the fourth kingdom in its last phase, with its "horns" and "little horn," must be looked for in close connection with the Mediterranean, on which sea the four winds of heaven strove, and from which the beasts came forth.

As the end of the fourth beast is that he and his developments are swept away and destroyed by the kingdom of the saints of the "Most High, whose kingdom is an everlasting kingdom, and all dominions shall serve and obey Him" (Dan. vii. 27), I conclude that the fourth beast in his final stage, and the "legs of iron, and toes of iron and clay" of the great image seen by Nebuchadnezzar, and destroyed by "the stone cut out without hands," are one and the same. Again, going on to Daniel viii., which tells us of the prophet's second vision, we learn that the ram with the two horns, "one higher than the other and the higher came up last;" and the "rough he-goat" with "the notable horn" which, broken, is followed by four horns, out of which again comes a little horn which waxes great "towards the pleasant land," magnifies himself to the prince of the host, and takes away the daily sacrifice, practices and prospers . . . . . "destroys the mighty and the holy people," and then is "broken without hand," are, respectively, the two kings of Media and Persia, and "the king of Grœcia." I beg that the chapter be read very carefully, and it will be noted that when this little horn is "broken without hand," Daniel is told to "shut up the vision." More is vouchsafed at another time, and we have much given us in Revelation; but this eighth chapter of Daniel brings us to a period of the little horn's history.

Now this little horn does just what we read elsewhere (chap. vii.), of his doing till the Lord's kingdom comes in; and as that is the final kingdom, we see that there is a clear bond between "the king of Grœcia's" final outcome and the fourth beast. This fourth beast puzzled Daniel (chap. vii. 19) for a time, and so we may well search deeply for its meaning, and not be disheartened if we do not at once see it. But from what goes before we may, *independently of profane history and guided by the Word of God alone,* identify

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the second, third and fourth beasts with "the breast and arms of silver," the "belly and thighs of brass," and "the legs of iron and toes of mixed iron and clay" of the great image. Then the first beast must be Babylon, the "head of gold." I urge the importance of thus identifying from God's Word alone, in this subject especially. Next, can we from Scripture elsewhere find anything to identify a lion with Babylon? for I mean now to consider the four beasts in order.

I turn to Isaiah xxi. and find it written thus: "The burden of the desert of the sea. As whirlwinds in the south pass through; so it cometh from the desert, from a terrible land. A grievous vision is declared unto me; the treacherous dealer dealeth treacherously, and the spoiler spoileth. Go up, O Elam: besiege, O Media." . . . The prophet pants with fear at the awful sight that he dimly sees coming before him, and he is told, "Go, set a watchman, let him declare what he seeth. And he saw a chariot (troop) with a couple of horsemen, a troop of asses, and a troop of camels; and he hearkened diligently with much heed: and he cried, A lion: My Lord, I stand continually upon the watchtower in the daytime, and I am set in my ward whole nights: and, behold, here cometh a chariot of men with a couple of horsemen. And he answered and said, Babylon is fallen, is fallen." Here by the Medes and Persians, the two-horned ram, is the destruction of the lion, Babylon. So I take the first beast of Daniel vii. to be Babylon, the head of gold, the lion, king of beasts, with the wings of the king of birds—"This great Babylon."

The second beast, we have already seen, is Persia. Here we are told that it was "like to a bear;" and in Isaiah xxi. we see Persia associated with horsemen, and camels, and asses; much facility of locomotion for an army. This bear "raised itself up on one side," marginal reading, "raised up one dominion on one side; and it had three ribs in the mouth of it between the teeth of it; and they said thus unto it, Arise, devour much flesh" (Daniel vii.). Now Persia, having consolidated her own boundaries, went entirely westward of her old boundaries—"one side"—and there took up Lydia, Babylon, Egypt—"three ribs"—and so entered into possessions on the Mediterranean—the Great Sea—and in Palestine.

The third beast was "like a leopard, which had upon the back of it four wings of a fowl, the beast had also four heads, and dominion was given to it." This we have already learned was Greece. How apt the symbol! To the leopard, a beautiful, graceful, cunning beast, but without the strength of the lion; endowed with the faculty of swift motion also, the image intensified by the four wings—not like Babylon's, of an eagle, but "of a fowl"—is given dominion, and it has four heads. Read the first part of the vision of the rough he-goat (chapter viii.), and then, behold how Alexander the Great, at the head of the men whom all acknowledge as the types of manly beauty of face and form, as

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masters of the graces and the arts, as cunning, in the sense both of knowledge and finesse, passing from his little principality of Macedon with almost incredible rapidity to the Indus, and winning in rapid succession the battles of Granicus, Issos, Arbela, succeeds to the whole inheritance, including Syria, of Babylon and Persia, and bears "rule over all the earth" (Daniel ii. 39). Note his small beginning, rapid rise, and speedy end. The "notable horn" broken off, four horns arise, the four heads of the leopard are set forth, Alexander's four generals, Cassander, Lysimachus, Seleucus Nicator, and Ptolemy Lagus succeed him.

The fourth beast is diverse from the others; it is very strong and terrible, a devouring, breaking beast; from it come forth ten horns; a little horn among them comes up; three are plucked up before it, and in this little horn are eyes, "and a mouth speaking great things." Daniel beholds, till "the Ancient of days did sit . . . . a fiery stream issued and came forth before him . . . . . the judgment was set and the books were opened. I beheld then because of the voice of the great words which the horn spake, I beheld even till the beast was slain and his body destroyed and given to the burning flame." I note, this is not the final judgment, for the next verse proceeds, "As concerning the rest of the beasts, they had their dominion taken away, yet their lives were prolonged for a season and time." Then follows the kingdom of the Son of Man. Again we see the period, the stop in the history of the little horn, but now as the whole fourth beast, this time destroyed, having been slain, and, not as in the seventh chapter, "broken without hand," when the vision is immediately closed.

Now I turn to Revelation xiii. 1, and read, "And I stood upon the sand of the sea." I know that it is said that in Revelation this sea means "the heaving nations," and "peoples." Why so? I read in chapter xvii. 15, that John is told that "The waters which thou sawest, where the whore sitteth, are peoples, and multitudes, and nations, and tongues," but that is quite a different scene, and the whore is not the beast, for the beast and his ten minions kill her, chapter xvii, 16; and "seas" and "waters" are not "the sand of the sea." So, I take it that John sees the beast with horns rise from the Mediterranean, as did Daniel. But now it is the beast in its last manifestation, the last and progressive last setting forth the great world empire. Let us contemplate it. "I saw a beast rise up out of the sea, having seven heads and ten horns, and upon his horns ten crowns, and upon his heads the name of blasphemy. And the beast which I saw was like unto a leopard, and his feet were as the feet of a bear, and his mouth as the mouth of a lion, and the dragon gave him his power and his seat and his great authority."

Here we have the three first beasts of Daniel again, but the beast as a whole is the LEOPARD. He moves on the feet of the bear, he has the mouth of a lion; and further he has the ten horns

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which identify him with the fourth beast of Daniel, which, as before noted, was the kingdom that following Grœcia, had its beginning in Rome, and then as the Byzantine Kingdom went east to Constantinople and was really Grecian, and originated the Greek Church. I turn to Zechariah ix. 12, and read, "Turn you to the stronghold, ye prisoners of hope: even to-day do I declare that I will render double unto thee, when I have bent Judah for me, filled the bow with Ephriam, *and raised up thy sons, O Zion, against thy sons, O Greece.* The Lord of hosts shall defend them, ... the Lord thy God shall blow the trumpet, ... the Lord of hosts shall defend them, ... and the Lord their God shall save them as the flock of His people; for they shall be as the stones of a crown, lifted up as an ensign upon His land." And so to the end of the book is the deliverance and safety of Israel spoken of. That is yet future, and follows on the time when Zion's sons shall be raised against "the sons of Greece." Here at the end of "the times of the Gentiles" we see Greece opposed to Zion, and this accords with the vision of the beast, which to John conveyed the idea of the leopard, and with the horn that came forth on "the rough he-goat's" forehead, Grœcia, and so I gather that the fourth empire must not be narrowed down to Rome's empire, in the west. If I am right, all the ten forms of government in the past on the one hand, and the attempts to show ten divisions of the empire of Pagan Rome, all differing as they do, may well be given up, even if in Revelation xvii. 12 we did not read of "the ten kings which have received no kingdom as yet;" and that was said to John long after Kings of Rome and decemvirs and tribunes had passed away, and emperors had held sway for a long time.

So I, for myself, come to the conclusion that the little horn, who represents the head of the fourth world empire, must be a Grecian, possibly from the eastern shores of the Adriatic, or from Macedonia, as was Alexander of old, or possibly a Grecian who, upheld by the power of Russia, will be seated again at Constantinople, that is, Byzantium.

This leopard-like beast moves on the feet of the bear. The bear we saw was Persia, and we noticed how Persia was associated with camels and asses and horses, all the animals needed for the locomotion and transport of an army in lands around the Mediterranean. I think the various references to the northern power called Gog, and several geographical identifications, and the distinguishing him as the Prince of Meshech and Tubal, all point convincingly to Russia as Gog and Magog. Then turning to Ezekiel xxxviii. 1-6, I find "Gog, the land of Magog, the chief Prince of Meshech and Tubal," associated with "Persia, Ethiopia, and Libya, Gomer and all his bands, the house of Togarmah of the north quarters." Now it is a well-known fact that Russia is at this moment fast closing on and round Persia, and rapidly approaching Merv and Herat, she has already established herself

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paramount over the greater portion of the hordes of Central Asia, and will use these vast forces of cavalry, and vast troops of camels and asses, to the advancement of her own ends, and, if I have read the Word aright, to assist the Greek prince. But, here, it may well be said, Why to assist the Greek, while Russia is incomparably the greater power? I would reply, "I can only speak as I read, and the Word of God says Greece." But apart from this, there are indications in the Word that Russia afterwards, assuming Gog to be Russia, separates from and fights against this little horn, and that Gog is the true Assyrian, whose real ancestor, as well as type, was Sennacherib of old, who, advancing triumphantly towards Jerusalem, there met his doom, and with his thousands of soldiers, furnished a supper to the fowls of the air, as will Gog and his armies after the terrible and great battle of the future, the day of Armageddon. And, further, if we turn to the tenth chapter of Genesis and read there the genealogies of the sons of Japheth, we shall have little doubt that the Russians, descendants of Tubal and Meshech, and their brethren, Gomer and Togarmah, are the brethren too of Greece, for Javan is Greece. (For those who care to follow this more fully I append the substance of a note by Sir H. Rawlinson, which will be found more fully in the "Royal Geographical Society's Proceedings for February, 1879.")

The mouth of the beast is like a lion. In Revelation xiii. 5, 6, this mouth speaks great blasphemies. "Out of the fulness of the heart the mouth speaketh." Turning to Daniel vii. 4, I find that the lion, which we have seen was Babylon, "was made stand upon the feet as a man, and a man's heart was given to it." In Genesis vi. 5, I am told that "God saw that the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart were only evil continually." Read Psalm xiv; and see what our Lord, in Matthew xv. 19, tells us of the source whence through the mouth come the things that defile the man. I do not think this passage in Daniel vii. refers directly to Nebuchadnezzar's madness and recovery, for Daniel here speaks of the end of the Babylonian empire, which was after Nebuchadnezzar. Even if it does so refer, then Nebuchadnezzar, the man, spake the blasphemy for which he was punished. The man's heart supplies the mouth of the lion with blasphemies. And here again the type can be traced back. Babylon is "Babel of old," built by Nimrod, the grandson of Ham, in the plains of Shinar. Turning to Zechariah v. 5-11, I read of the woman thrown into the ephah; on her is cast the talent of lead, and, borne by two other stork-winged women, the ephah is carried to its own place. "Wickedness" (ver. 8) "is carried away," says the angel, "to build it an house in the land of Shinar; and it shall be established and set there upon her own base." From Babylon, through Nineveh, Egypt and Greece, first pagan and then papal Rome, has flowed the black stream of blasphemy, of the parodies of the Christ, whose coming in the

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flesh, known to Satan when he heard the prophecy and promise to Eve in the far back days of Eden, has been travestied beforehand so as to deceive and lead away mankind. From Babylon and Nineveh we get the beginnings of this foul wickedness, of the unclean parody of the Virgin Mother and Child; from her comes the image of the woman with the glory round her head and the babe in her arms, Semiramis, Ashtaroth, Astarte, Beltis, Venus: all alike called the "Queen of Heaven," the very name which Roman idolatry has given to the mother of our Lord. Well may the lion-mouth speak foul blasphemies when we know it to be Babylon. And while on this part of the subject we may note that the old *leopard-skin-clothed* god of Chaldæa was afterwards Dionysos, the great adopted Grecian god. "The wrath of man shall praise" our God, just as while the ten kings slay the scarlet woman, it is because "God hath put in their hearts to fulfil His will, and to agree and give their kingdom unto the beast, until the Words of God shall be fulfilled" (Rev. xvii. 17). But while we recognise this blasphemous mouth as that of Babylon, it is the outcome of the heart; and we must not confound Babylon the empire with Babylon the scarlet woman, who sits for a time on the beast, but is in the end destroyed by the ten horns of the beast. Full of evil as she is, the woman is not the Antichrist; nor is she the world-empire, though she long rules its religion. But even her slight connection with the idea of the Christ is at last hateful to the beast, who will have none of God, away with Him; and so the whore dies by the hands of her old lovers, whom she thought to rule for ever.

We have already noted the command to Daniel to close the vision at a certain period of the little horn's history, when he appears (chap. viii. 23) as the latter time king of a fierce countenance; and there is a stop in the history also when, in verses 13, 14, the saint asked, and is told when the end of the desolations will come. This seems to me to synchronise with the wounding to death of the seventh head, which "deadly wound" of the beast being healed, the resuscitated eighth head works wonderfully, and causes more awe, wonder and admiration than ever to be paid to the beast. This eighth head, I believe, is the seventh head resuscitated. His blasphemies (see Revelation xiii. 5, 6) seem to increase, but he is allowed to continue "forty and two months." He rages against everything that is called God, and also destroys the scarlet woman.

May we take this revivified head of the great world empire to be a blasphemous parody of the resurrection of the Lord? At this point of the history we see another portentous monster appear on the scene (Rev. xiii. 11-17). The Leopard Prince is in the pleasant land, seated at Jerusalem, which we now see in that awful phase of her history when she appears as "that great city which, spiritually, is called Sodom and Egypt, where also our Lord was slain." The

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two witnesses have been slain, their bodies insulted, and they have been raised to life again, and been called up to heaven in the sight of their affrighted enemies. The prince is in the midst of peace, a deadly peace with the Jews, and he is aided by the other beast (Rev. xiii. 11-17) whom John "saw coming up out of the earth; he had two horns like a lamb, and he spake like a dragon." This beast is, I believe, THE ANTICHRIST, the MAN OF SIN.

John the Baptist had called the Jews to look on the Lamb of God; and so we see the Antichrist arise with "two horns like a lamb." He has all the powers of Satan and of Satan's demons placed at his disposal, joined to the earthly power and force of the prince of earth. He works all lying wonders and deceptions through the direct instrumentality of demons, and he places the badge of slavery to the beast on the men who buy life on such conditions. He brings down fire from heaven, he makes the image of the prince speak, and he makes it to be worshipped. His mouth speaks "like a dragon." Surely this is he of whom Paul speaks (2 Thess. ii. 9), "even him whose coming is after the working of Satan, with all powers and signs and lying wonders." He is that "wicked one;" and, if he is the beast coming out of the earth (Rev. xiii. 11), and if he aids the first beast in his resuscitated eighth-head development, then he is not the prince who wields the world's power, but is, so to speak, his high priest and coadjutor; or, as the Word calls him, "the false prophet."

It seems to me that the burden of proof lies rather with those who hold that the Antichrist is not a Jew to show how the Jews accept him as their leader, through whom they make a covenant with death, a league with hell (Isaiah xxviii. 18), which I take to be the covenant with the Leopard Prince against the armies of "the King of the North," called at varying times in Scripture, "Gog, the land of Magog, chief Prince of Meshech and Tubal," and the Assyrian, "the sword of the Lord." There appears to have been a falling out amongst the nations, and this may be the reason for the deadly wound of the seventh head, but which is wonderfully healed. From now, however, if we turn to Daniel xi. 29 to end, we see the little horn king is opposed by enemies north and south, and the king of the north enters "the glorious land," and plants "the tabernacles of his palace between the seas in the glorious holy mountain." So in Isaiah viii. 7-8, we read how the King of Assyria "shall pass through Judah, he shall overflow and go over; he shall reach even to the neck; and the stretching out of his wings shall fill the breadth of thy land, O Immanuel." The march of this king was traced in Isaiah x. 20-34, and being lopped down, the rod from Jesse's stem comes forth and rules in righteousness and equity, and Israel, all Israel, is called back to the land from Damascus to the river of Egypt, and from the great sea to the river, "even the river Euphrates." This, too, is evidently the same king, and these are the same events described in Ezekiel

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xxxviii. xxxix. So, too, in Daniel xii. we see when the nation is at the last gasp, receiving the heavy punishment for her continued sin, and for her "covenant with death and agreement with hell," which (see Isaiah xxviii.), "shall be disannulled: and when, as in Zechariah xiv. 2, half Jerusalem is actually taken, then the Lord goes forth (v. 3); Gog falls a prey to ravenous birds in the open field (Ezekiel xxxix.); the bow of Assyria is lopped (Isaiah x. 33); and Michael, standing up for his charge, Daniel's people are delivered, from the "time of trouble, such as never was since there was a nation even to that same time" (Daniel xii. 1). When "the King of kings and Lord of lords" (Rev. xix. 16) goes out "to rule with a rod of iron and to tread the wine press and fierceness of the wrath of Almighty God, the fowls of heaven are called to "the supper of the great God to eat the flesh of kings and . . . . . of horses," as in Ezekiel's vision of Armageddon. Then the ruling beast, and his false prophet, and the kings of the earth, seeing the Conqueror coming, combine at once against him, sinking their own enmities. But in vain. The kings fall and their dominion is taken away, though, as we are told, and have already noticed in Daniel vii. 12, "their lives were prolonged for a season and a time." Not so *the beast* and the false prophet. They are "both cast alive into a lake of fire burning with brimstone." Revelation xix. 20; and Daniel vii. 11, confirms the fate of the beast. Satan is bound, the Lord reigns a thousand years. Satan is loosed, and the reprieved beasts again show that the heart of man is only evil continually; they go forth against the Almighty, but there is no more fighting, no more fowls called to "the supper: fire comes down from heaven and devours the armies, and the Devil that deceived them is cast into the lake of fire and brimstone."

Nowhere are we told that the Man of Sin is a great prince, no, the Wicked One is a man filled with all lying and wickedness to deceive. I know that part of Daniel xi. may have been fulfilled, but assuredly we cannot believe that it is all yet fulfilled, for, if so, we must set aside the clear statement that the end of the trouble is deliverance for ever to Daniel's people, or else that Michael, the great prince, is the father of the Maccabees, who rallied Judah for a time: a most lame and impotent conclusion.

It is open for anyone to take the resuscitated eighth head as the Antichrist, as he undoubtedly magnifies himself against Christ; but in that case he is clearly distinct from the Wicked One, the Man of Sin. And I think in no way can we assign these terrible heights of sin and power to Napoleon I. or III. The Prince must be of Greece; the deceiver of Jews must surely be a Jew, if they, who look rightly for a deliverer from the stem of Jesse, are ever to yield him obedience, and, under his guidance, look for safety from the Assyrian to any but the Lord, the Messiah, Jesus of Nazareth, the Son of God.

G. J. v. S.

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Substance of Sir H. Rawlinson's note referred to in the foregoing pages:

Gen. x. 4. "Tarshish," reduplicate of Tarsh. Tarsh, as primitive form of the name, will represent the Etruscans of later history, and especially the Tyrrenian, or Tyrrhenian Sea, which was an early name of the eastern part of the Mediterranean. "Kittim," "Dodanim," races *first colonized Cyprus*, and then passed on to Latium and Magna Græcia. Kittim-Chittim-Cyprus. "Dodanim." Early Assyrian inscriptions divide the inhabitants of Western Asia into two great classes, highlanders and lowlanders, Highlanders in Taurus, Zagros, Ararat in Eastern half, including Assyria and Babylon. Lowlanders, Western half, or Syria proper. Highlanders, unial name. Akkad-ankad-nejd; and also Tilla, from *ala*, to be high. Lowlanders: Tidan, from *dan*, or *adan*, to be low. So Tidan means Syria; also called Akhari, or, Western Tidan-Dedan, true form of Dodanim. Dedan is cognate form of Yadnan, the old Assyrian name of Cyprus. Yadnan, reduplicate of Yadan—in Hebrew to Vadan, the old Jewish name of Cyprus, and Ezekiel xxvii. 19—should be "Vadan and Javan," i.e., "Cyprus and Greece." Possibly *Danaus*, from Yadan, in Authorised Version of Ezekiel xxvii. 19.

The second colonization of Cyprus was Phœnician (?), about B.C. 2,000. The third by Cypriotes proper, cognate with Carians, Dycians, and other Pelasgic nations.

Sargon, of Babylonia, in 17th century B.C., conquered Syria, and embarked on the Mediterranean. His son, Naramsin, was deified in Cyprus. In 7th century B.C., a second Sargon visited Cyprus, and set up his image in Citium; a monolith, with his image and record of his titles, being found in Larnaca. At that time the Yahnag kings ruled Yahnag = Inachus (?) who was the father of Pelasgus.

Famagousta: Ammachosta (with initial diagamma), Amta Khadusta, "holy lady" in Assyrian; or, the Syria Dea.

THE UNITY OF THE FAITH.*

THE Scripture doctrine of Immortality has usually been discussed as a matter of mere speculative belief concerning the destiny of the lost. This, however, is only the reverse side of the medal. The obverse side—the positive statement of the doctrine—tells of the reciprocal relations existing between Christ and His saints. These relations are based on the possession of a common life, just as are the relationships of an earthly family. The non-immortality of those who do not possess this life is a corollary, and necessary result of the doctrine, but is by no means the substance of the doctrine itself.

The Bible is not a compendium of abstract doctrine. It is, rather, considered as a whole, the history of a Person. All Scripture Truth concerns this Person.

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* By William R. Hart, Philadelphia, Author of "Eternal Purpose: A Study of the Scripture Doctrine of Immortality." This Essay is a contribution to the Symposium contained in Prof. J. H. Pettingell's comprehensive work (now in press), entitled "Life Everlasting."

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Apart from Him, doctrinal statements are dry and powerless. Reduced to scientific formula, they may interest the mind, but have no effect upon the heart. But when these statements are apprehended as concerning the character and history of One with whom we are most intimately connected; with whom, indeed, we are allied by the ties of kindred; to whom we are indebted for untold benefits; whose undeserved but perfect, unchangeable, unforfeitable love to us we have known and believed, and with whose eternal future our own is closely identified; they become personal to ourselves, living, powerful, and, so far as they are apprehended, dominant in the heart and life.

The truth concerning the Lord Jesus Christ is, therefore, the beginning of the Scripture doctrine of Immortality. All truth centres in Him. He *is* the Truth; that is to say, He is the personal, living embodiment of all that God has to say to His creatures. In Him all truth is harmonised, and each separate statement forms part of a resplendent and harmonious whole. It is just here that Christendom has missed the key to Revelation. Revelation is about *Him*, and all its disclosures centre in Him. But theologians have supposed it, instead, to be about *Man;* and taking isolated statements, they have built up clashing and inconsistent theories. Their starting-point has been wrong; hence their exegesis and dogmatic induction have led to wrong results. Hence, also, no two commentators, starting from the same point, have ever been able to arrive at the same end. The most fruitful source of error in this respect has been the assumption that the Bible history of man assumes his native and inherent immortality.

"Break but one link, the whole you mar."

The Unity of the Faith which centres in Him as the Life, as well as the Way and Truth, is shattered when immortality is claimed to be, instead of His possession and His gift, the inherent and inalienable possession of the creature. The whole Divine economy as revealed in Holy Scripture changes its aspect. It becomes merely remedial, instead of radical. Atonement has different relations and effects. The doctrine of God's sovereignty becomes mere intellectual Calvinism, or is denied altogether; or is, at any rate, deprived of its power and blessing. Faith becomes a work, Regeneration a mere figure of speech, the Hope of the Church is set aside; in brief, the popular doctrine of the Immortality of the Soul is the foundation of an incoherent and heterogeneous *religion;* while the doctrine of Immortality derived from Christ only is a central fact in an homogeneous *Christianity*. Worst of all, the former doctrine cuts up by the root the relationships, based on the possession of a common immortality, which the New Testament reveals between Christ and His saints. The Rev. Dr. Hodge, of Princeton, recently said, in reviewing adversely a work which advocated the truth of Life in Christ only, "He sets forth the most

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precious views as to the person and work of Christ, and as to the intimacy and fulness and security of the believer's union with Him, and of its blessed and glorious consequences." There is evident surprise that such views should be held in connection with what Dr. Hodge calls (most incorrectly) "the doctrine of the annihilationists;" but these views are the necessary result of belief in an actual vital union with Christ, and they are contradicted by the assertion of an immortality independent of Him. Many who believe the latter doctrine do indeed gather from their Bible-reading precious views of Christ, and of His relations to His saints, but they are fragmentary and incomplete, and are held illogically. They cannot be fully apprehended while the union of Christ with His Church is held to be mystical and symbolic rather than a literal and real, although spiritually apprehended fact.

The central fact in this Unity of the Faith is the essential Deity of the Lord Jesus Christ. Apart from this it is impossible to rightly understand the Scripture-teaching concerning immortality. This teaching is based on the fact—most fully set forth in the Epistle to the Ephesians—that God's design in Redemption was to manifest Himself to His creatures. This manifestation is made in a Person, through whom immortality is conferred on the worthless and perishing. Now if this Person were less than God, He could not be the expression of God. A Revelation may be made through a creature, but God only can be the absolute and complete expression of Himself. And Jesus is the "brightness of His glory, and the express image of His substance."

The next essential element in this Unity is that God became Man. He who was "in the form (*morphē*) of God and thought it not robbery to be equal with God, emptied Himself, took on Him the form of a servant, and being found in fashion as a man humbled Himself, and became obedient unto death, even the death of the Cross."

The third essential is Resurrection. This self-emptied One came into a world of which Satan had gained possession. Man had failed utterly, and the race lay in the helplessness of moral death. It was put on trial again in the person of this, the Second Man. As man, and not in the exercise of Divine power, He successfully met every test imposed upon Him. In the power of faith in His Father, He lived, suffered, and died, displaying throughout entire sinlessness and perfect self-abnegation. Committing His spirit to His Father's hands, He went down into death. One sin would have kept Him there, but His perfect victory was demonstrated by His resurrection from the dead. "Wherefore," it is said, "God also supremely exalted Him, and gave Him the Name which is above every name, that in the name of Jesus (a human name) every knee should bow." This exaltation was bestowed upon Him not as the mere rightful acknowledgment of His Godhead, but was the reward of the victorious Man; the Head,

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as we shall shortly see, of a new race, superior to angels, and in the likeness of Himself. The Divine gift of essential immortality was bestowed upon a Man, who is now seated on the right hand of the Majesty on high, "far above all principality and power and might and dominion, and every name that is named, not only in this age, but in that about coming" (Eph. i. 21).

In the fulfilment of the Divine Purpose, and in order to the full revelation of God's character to the universe, this gift of Immortality—the resurrection life of the Man Christ Jesus—is imparted to other men. Worthless in themselves, they are made the necessary medium of showing forth the riches of the grace and the manifold wisdom of God. Together they constitute the Body of Christ, the manifestation of the fulness of Him who filleth all in all. They are one body, because they have a common life. This life is deathless (*athanasia*); it is incorruptible (*aphtharsia*); words never applied to man out of Christ, nor to angels.

Running all through the Epistles of the Apostle Paul there is a triple chord of truth, viz., Grace, Atonement, Life.

Grace is the sovereign, unpurchasable, unchangeable love of God which saves, immortalises, and exalts helpless and worthless sinners. It is briefly defined in the words, "The gift of God is eternal life." A *gift* is necessarily gratis, on the ground of the ability and willingness of the giver to bestow. The gift of *life* must in its very nature be bestowed without antecedent choice on the part of the recipient. Moreover, God has left nothing to chance in the carrying out of His purposes. The future possessors of Immortality were given by the Father to the Son in eternity; an eternity which knows neither past, present, nor future. Before the commencement of the first geological era their names were catalogued in the "Lamb's Book of Life."

No doctrine so excites human enmity as this, yet none is more clearly stated in the Bible. God is no more bound to bestow immortality upon a man than He is upon an ant. Both are the objects of His care and the recipients of His blessing. God gave man life, and he is morally unfit to live for ever. His life, with all its drawbacks, is still a boon and a blessing, but it is righteously subject to death. The moralist may thank God for Virtue's present reward, but he has no right to complain that God passes him by to bestow immortality upon a sinner.

From this very sovereignty springs the freedom of grace. "The gift of God is eternal life." What God has to give He gives freely, absolutely, unconditionally. . . . But before the object of Grace can become its subject—before immortality can be bestowed—Sin must have been taken out of the way. This was done by the work effected upon the Cross. Infinite Wisdom and Mercy had joined all the elect of God with Him in that transaction. They were already counted of God as one with Christ. They were, according to God's estimate, identified with Him, as though they

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really and personally hung there too. He had identified Himself with them and with their sins. The penalty of sin descended upon His head; the same penalty which will by-and-by utterly destroy the wicked, so that they will "be as though they had not been." The sins were consumed, the penalty exhausted for ever. In Christ, the believer has already endured the death which is the wages of sin. He has been judged once, and he will never enter into judgment again. He is justified—made righteous—in the sight of God eternally. The conscious reception of this justification is (*ek pisteos*) in the way of faith.

The believer is not only reckoned of God as having died with Christ, but he is also risen with Him. As thus risen, and only because he has thus risen, he possesses eternal life. This is a real life, a new principle of being, as real as the natural or psychical life with which plants, animals, and men are endowed. It differs from that, in that it is incorruptible, holy, and deathless. Its source is the Second Adam, the immortalized Man, on whom the Father conferred the gift of "life in Himself." Hence regeneration is an actual thing, not a symbol. Its recipient is "born again," born from above, born of the Spirit, and that which is born of the Spirit *is* spirit. That the spirit thus born is a real entity we learn from 1 Cor. xv. (and many other Scriptures), where we are told that just as to each soul or vital principle of plants, animals, and men God has given an appropriate body, so this new life shall receive in resurrection its appropriate body. So then the doctrine of Resurrection depends on the doctrine of Immortality derived from Christ alone. It is nothing more nor less than the visible manifestation of a hidden life, and has its analogies in the manifestation of hidden vegetable and animal life.

The Christian is now the possessor of this life, but "it is not yet manifested." When Christ our life shall be manifested, we shall also be "manifested with Him in glory." The possession of this life is the basis of all New Testament exhortation to holy living. The believer is addressed, not as a psychical, but as a spiritual man, and it is to his spiritual intelligence the truth is unfolded which it is said that the "psychical man cannot receive." As risen with Christ, he is exhorted to set his mind on things above, not on things on the earth, and to put to death his members which are upon the earth. False teachers are declared to be "psychical, not having a spirit." It is said of Christians that God "hath made us alive together with Christ, having forgiven us all trespasses, and hath exalted us together, and seated us together in the Heavenlies in Him." The believer is virtually there *now* because his life is there "hid with Christ in God." From that standpoint his spiritual perceptions are taught to look down on all earthly things, and he is thus exhorted to "walk worthy of the calling with which he is called." He is a child of God—a son—to wear in a little while the likeness of Him who deigns to call Him-

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self the first-born among many brethren. As one with Christ, he belongs to a new creation, in which all things are of God; which God has reconciled to Himself, and in which sin is not imputed. There is now no condemnation because he is in Christ Jesus. These facts, which have for their substratum the possession of an actual new nature, form, with their correlated facts, the whole basis of Christian ethics. The facts are always stated first, and the invariable exhortation is, to live in correspondence with them.

Thus, also, this truth is the foundation of the true Church. This is represented in 1 Cor. xii. as a living organism, fulfilling, through its members, the inner law of its being. It is not an organisation held together by the pressure of external laws and regulations. As the head and life of this organism is in heaven, its status is heavenly. Here and there a little company may be found, which, waiting in faith upon God for gifts of ministry, manifests organic life in the distribution by the Holy Spirit of these gifts among its members. This is not possible where human authority, human election, and human organisation are allowed to rule.

The law of this new life is also that it always seeks its source. Its tendency, when unchecked, is to rise to the level of its fountain. It loves Christ, trusts Christ, glorifies Christ, and acts out Christ in its practical behaviour. In the same man, while in the flesh, this new or spiritual life exists side by side with the old or psychical nature, and is in direct opposition to it. The one is Christ-seeking, the other self-seeking. As the one principle or the other holds sway, the Christian is heavenly or earthly-minded.

As thus made one with Christ, the believer is properly identified with Him now in earthly rejection as by-and-by in heavenly glory. He sees himself separated by death and resurrection from a cosmos which lieth in the wicked one. It is, therefore, impossible that his hope should rest in the improvement of the world, and he is compelled to receive as literal truth the promise, "I will come again and receive you to Myself, that where I am there ye may be also." His Lord's return is the hope which is the anchor of the soul, sure and steadfast. Identified with Christ, his hope centres on the hour of His vindication. He rejoices in the prospect, not of his own happiness or glory, but "in the hope of the glory of God."

The same principle of interpretation which accepts the Lord's return as the proximate hope of the Church leads us to believe in an immortality derived only from Him. It is a mystery to me how any intelligent Christian can believe the one without believing the other.

Finally, the doctrine teaches the ultimate destruction of all evil. Nothing is eternal but good. It tells of a universe re-headed up in Christ; of a kingdom which, when the *last* enemy has been

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destroyed, the Son will deliver up to the Father, that God may be all in all; of new heavens and a new earth, in which there shall be no more sorrow nor crying nor pain, when God declares, "Behold, I make all things new." In that purified and reconstituted universe the saints will be with and like Christ, and will to all eternity form with Him the expression to its inhabitants of the wonders of the love and the riches of the wisdom of the Godhead.

Contrast with all this the theory that man is immortal; that evil is eternal; that the death of Christ is but the partial remedy for the great misfortune that befel the universe when evil began to be; that notwithstanding this mighty sacrifice, countless millions must suffer in hell for ever; that regeneration is a mere symbol, and all its blessed results, in the "intimacy and fulness and security of the believer's union with Christ," are mere figures of speech, and tell me which of the two statements is discord and which is harmony?

May my readers "all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of THE CHRIST!!"

THE ELDER BROTHER.

O WONDERFUL! What can we say to this?
What thanks express for such transcendent bliss?
He, the great "Prince of Life," the glorious King,
Whose worth and work celestial beings sing,
Calls *us* His "brethren," and "is not ashamed"
To have the fact throughout the world proclaimed!
His brethren? We, of dust and death the kin?
Feeble and erring, and defiled by sin?
Whilst He is sinless, spotless, and divine,
Through whom the Father's glories brightly shine?
How can it be, or can it be believed,
That we such peerless honour have received?
Brethren of Him upon whose head the light
Of God's Shekinah fell, that wondrous night
Which for all time reveals the holy story
Of the high mountain crowned with awful glory?
A symbol and a prelude of the day,
Eternally decreed, which shall display,
In actual fact accomplished, the designed
Far reaching purpose of Jehovah's mind.
Brethren of Him who walked on earth a God,
Demons and death obedient to his nod;
Whilst tempests felt His all-commanding will,
And owned the regal mandate, "Peace, be still!"

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Brethren of Him who from the dead arose,
A mighty victor over all His foes,
And went to heaven, while glory round Him shone,
To take His place upon His Father's throne?
Yes! it is true; "the sons of God" are one
With Him who sits upon the Father's throne!
Called, chosen, changed, the life in Christ is theirs;
Of Him the "brethren," and with Him the "heirs."
No nimbus yet descends upon their brow,
No stephanos proclaims them royal now,
No glory-halo, star, or diadem
Asks passers-by to bend the head to them.
Their grandeur is in promise, and the Lord,
Their elder Brother, will redeem His word;
The amaranthine chaplet will be given
When He, their "Life" immortal, comes from heaven.
Their place on earth, if far from earthly throne,
Obscure and lonely, to their Lord is known.
And though in royal courts they have no speech,
The book of life contains the name of each.
Enrolled in heaven, the Son hath made them free,
And in the glory with Him they shall be.
When God's great purpose with the Church is gained,
His will performed, His glorious end attained,
The universe made holy, sin unknown,
Sorrow and sickness from existence gone,
Creation freed for ever from its thrall,
Our song will be—"OUR BROTHER DID IT ALL!"

EDITOR.

THE APPEAL TO SCRIPTURE.*

CHAPTER II.

BEFORE we proceed to consider Mr. Cox's appeal to Scripture in proof of his theory of a universal restoration, we would say that, in our judgment, he represents the prospects of the heathen, unless further trial be given them in another age beyond this, as much darker than Scripture warrants us to hold. He seems to think the very wisest and best men of the heathen world are shut out by Scripture from any hope of salvation, unless they obtain a further probation in another scene. "If Socrates," he asks, "and Plato, and Aristotle, if Cicero, and Marcus Aurelius, and Epictetus, would have fallen at the feet of the Son of Man, and joyfully have taken Him for their Master and Friend, are they never to hear the gracious words that proceeded out of His mouth? Are they to be damned for not having heard them?" (21.)

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* "Salvator Mundi." By Samuel Cox.

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If the picture which Mr. Cox holds here before our eyes were a true one, i.e., if Scripture represented the case of all heathen men whatsoever as hopeless, unless they obtain, in some condition after death, knowledge and opportunities greater than they had in this life, he would certainly raise up a strong feeling in favour of his view. We suppose that there were among the heathen of various times and lands men who strove to walk after their light, men who loved so much of truth as they were acquainted with, men who did actually, with, of course, the drawback of many imperfections and failures, follow their truth and their light. How led to this we are not here to determine. Whether given this love of truth and this following of truth through the influence of a Divine Spirit whose operations would seem not to have been confined within the sphere of a covenant, it is not our part here to say. It is sufficient to say that such have been before the advent of Christ, and not included within the covenant people of Israel. We hope that all the great men whom Mr. Cox has named were men of this kind, as we fully believe that most of them were. Now if Mr. Cox could show us from the Scriptures that all such men must perish unless they obtain a probation beyond this life, he would certainly enlist a very considerable amount of feeling in favour of his theory. Even here we should bow to the will of God if so His will had been expressed; but we are perfectly satisfied that Scripture holds out no such gloomy prospect of their future as Mr. Cox has so powerfully expressed.

We do not think it possible carefully and candidly to read the second chapter of the Epistle to the Romans, from the 14th verse to the end, without seing that the great Apostle of the Gentiles, while he gloried in the cross of Christ, and taught that it was through Him alone that redemption came to any man, yet fully and gladly acknowledged that there were Gentile men who knew nothing of any covenant and who yet knew much of truth, and loved and followed it, and were counted as within the covenant made by God with faithful Israel, and partakers of its blessing. Surely such men are they who "do by nature the things in the law," who "show the work of the law written in their hearts," whose "uncircumcision is counted for circumcision," "the circumcision of the heart, in the spirit, and not in the letter."* Surely He who counteth according to that a man hath, and not according to that he hath not, and who has spoken so thoughtfully and so kindly and so favourably here of men who knew nothing of Jewish or of Christian covenant, has pronounced them on the review of their life on earth to be His,—His, as Abraham was His, and Jacob and Isaac were His. Surely as these men passed one after another out of life into the domain of death, perhaps only faintly hoping that for them there was somehow or other an existence beyond the grave, while they were utterly ignorant that the hope of that existence lay in "Jesus and the resurrection," they were reckoned as within the fold of Jesus without requiring the stern discipline of hades or of hell of which Mr. Cox so often speaks. It is not wanted for the men of whom St. Paul speaks. They are saved in the probation of the present life.

And the Apostle Peter has surely not limited our hopes in this respect,

* Rom. ii. 14, 15, 26, 29.

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when in the persons of Cornelius and his friends, he admitted the Gentiles within the covenant of Jesus Christ.* When he said that, in "every nation he that feareth God and worketh righteousness is accepted of Him," he most certainly expressed a similar faith as St. Paul expressed in his Epistle to the Romans, viz., that there were among the nations men like to Cornelius, before his time as well as in his time, and that such men were accepted by God before they went to hades. Is not the "Queen of the South," of this character, who came to hear the wisdom of Solomon, though she could not listen to the wisdom of Him who spake as never man spake? Are not some of the men of Nineveh of this character, true mourners amid the general exterior of sorrow, who repented at the preaching of Jonah, before the Sermon on the Mount or the parables by the seaside were heard by any child of man? † God's dealings with such men will not raise within us the wish that there should be beyond the probation of this life other probations in hades or in hell.

In his second chapter, on the "Limits of the Argument," Mr. Cox lays down two statements which he strongly condemns as contrary alike to reason and to Scripture. These are "that there is no probation beyond the grave; that when men leave this world their fate is fixed beyond all hope of change; that if, when they die, they have not repented of their sins, so far from finding any place of repentance open to them in the life to come, they will be condemned to an eternal torment, or, at best, to a destructive torment which will annihilate them" (23-4). Rejecting as much as Mr. Cox can do the idea of "an eternal torment," we are prepared to maintain what Mr. Cox here condemns, viz., that there is no probation in any other life than this, and that for those who die in unrepented sin there is no other prospect than a punishment which will, sooner or later as God sees right, utterly destroy or annihilate them.

Before proceeding to argue against these dogmas from Scripture, Mr. Cox asserts that they may be shown to be "contrary to reason, that they offend against the plainest dictates of justice, and that they distort and debase the very character of God" (24). This is a very strong statement. If Mr. Cox could show this he would surely have succeeded in the object of his book without any troublesome appeal to Scripture. But he has not attempted to prove this. He is satisfied with asserting it. We flatter ourselves that we have in our first chapter shown that that may be just in God which Mr. Cox affirms would be unjust. But we need not dwell further upon this point. Notwithstanding his confident assertion, Mr. Cox evidently feels that it is not such an easy matter to show our views to be contrary to justice and ruinous to the character of God. Immediately after he had asserted that they were, he adds the very qualifying sentence—"The appeal is to the Bible—as the supreme authority—as the only clear and indubitable revelation of the will of God; and to the Bible we must therefore go for any *satisfactory and authoritative refutation of them*" (24). In these words Mr. Cox virtually abandons the ground he held before. From the Bible, and the Bible alone, he allows, can "*any satisfactory refutation*" be drawn of the doctrines he condemns. Surely, if they could be shown

* Acts x. † Matt. xii. 41, 42.

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to be contrary to justice and destructive of the very character of God, we should here, too, as well as from Scripture, have a satisfactory refutation of them. We may therefore take it that Mr. Cox concedes that it cannot be maintained in any "satisfactory" manner that the denial of probation beyond this life, and the sentence of impenitent sinners to an everlasting destruction, are contrary to justice, and distort and debase the character of God. It is wonderful how much of indirect insinuation and righteous indignation disappear from the pages of "Salvator Mundi," when it appears from its author's confession that he does not only show, but that he cannot "satisfactorily" show that our views are contrary to reason, or inconsistent with the character of God. We may go with an easy mind to Scripture to see what it says.

But in allowing the appeal to Scripture, Mr. Cox accompanies it with a reserving clause with which we are not at all satisfied, so far as we understand it. "We will go to the Bible," he says, but he adds immediately, "reserving our right, however, of *interpreting it by our reason* and conscience" (25).

Let us think what this comes to. A few sentences before he said that our views are "*contrary to reason.*" Here he says that all the texts in the Bible relating to this subject must be interpreted "*by our reason,*" i.e., must be interpreted according to his view and not according to ours. Surely after this prejudgment of the whole matter it would, apparently, be useless to go any further. Mr. Cox might adopt, as it appears to us, a much simpler method than the examination, one after another, of various passages of Scripture. He might say to us—"There are such texts to be found in the Bible: they are not to be interpreted according to your view, which is contrary to reason, but according to my view, which is agreeable to it. Consequently all such passages disprove your view and establish mine, and consequently you are bound by all the authority of Scripture to abandon your views and adopt mine." Such is the natural conclusion to be drawn from Mr. Cox's premises; but as it seems to require, to a very considerable extent, the admission of his infallibility, we will take it on ourselves to disregard it. We confess, however, that in the examination of Scripture we can have but a very faint hope of convincing him, for he has told us plainly that he must interpret every text brought forward as disproof of our view, because our view is contrary to his reason. We may hope, however, to have more influence with others than with him. He has anticipated the meaning of Scripture; others may go to it to know what it is that it really teaches.

But when we come to consider Mr. Cox's appeal to Scripture, we find that he not only anticipates what it must teach, but that he also so limits the field of appeal that we really scarcely know what he appeals to. "In selecting those Scriptures which *will really aid us in our search*," he says, "*we shall have to lay aside by far the larger part of the Bible*" (25). In the first place, he lays aside the whole of the Old Testament! "The Old Testament," he tells us, "except so far as we can find large general principles in it which bear on our question; will be *of no avail to us:* for it is as certainly true as any such wide proposition can be, that the *psalmists and prophets* of old time *never got more than momentary and partial glimpses of the life to come*" (25). Those

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Holy Scriptures, of which St. Paul said that they were "able to make wise unto salvation through faith which is in Christ Jesus," "and that he himself, in all his teaching both to Jews and Gentiles, said "no other things than those which the prophets and Moses did say should come," Mr. Cox sets aside as though they told us little with any clearness or authority on the great question of the future of mankind, whether saved or lost.* With a single text which affirms that the Gospel of Christ has presented to us "life and immortality" in a clearer light than previous dispensations, he here waves away the whole testimony of the Old Testament.† But we can never consent to this. We utterly protest against such a treatment of the Old Testament. No doubt "life and immortality were brought to light by the Gospel," but to affirm from this text that before the resurrection of Christ believers derived little knowledge of a future life from these Scriptures is contrary to fact.

Before we proceed to show this we will, however, confute Mr. Cox out of his own mouth. If in one place he tells us that psalmists and prophets had nothing beyond "momentary glimpses" of the life to come, he farther on speaks of them and their testimony in a totally different way. When he comes to speak of those Scriptures, which, in his opinion, support his view of universal restoration, he speaks of those psalmists and prophets as speaking over and over in plainest language of the future of the world. "The Psalmists," he says, "are full of the happiest and largest forecasts." "Nor do the prophets," he remarks further on, "come behind the psalmists of Israel; rather they excel them in the large gladness with which they recognize the breadth and length, the height and depth of the Divine redemption." Of Isaiah in particular he says that his utterances on this question are identical with those of the Apostle Paul. "From him," he says, "who, because he so clearly foresaw the day of Christ, has been christened 'The Evangelical Prophet,' take only this sentence; and take it mainly because St. Paul echoes it back, and interprets it as he echoes it. It is Jehovah who speaks these words by the mouth of Isaiah: 'Look unto me, and be ye saved, *all ye ends of the earth;* for I am God, and there is none other: I have sworn by Myself, the word is gone out of My mouth in righteousness and shall not return, that unto Me *every knee shall bend, and every tongue shall vow.*' Could any words more emphatically declare it to be the divine purpose that the whole earth, to the very ends of it, shall be saved, that every knee shall bow in homage before God, and every tongue take the oath of fealty to Him?" (178-182). In what a different language does Mr. Cox here speak of the Old Testament from that in which he spoke of it at p. 25? Then it was a dark and obscure book upon the question of a future life: now it is full of light upon this same question!

We are far indeed from imputing to Mr. Cox any unfair intention in this matter, but certainly the fact of his very different description of the Old Testament in different places would have an unfair effect, if it were permitted to pass unchallenged. With his description of it as dark and obscure he would shut out his opponents from making *their* appeal to

* 2 Tim. iii. 15; Acts xxvi. 22. † 2 Tim. i. 10.

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it! With his description of it as clear and luminous he would leave it open to *his* appeal! But we cannot consent to this. With his later description of the Old Testament we much more fully agree than with his earlier one. We think it speaks on the future of man not so clearly as the Gospel of Christ has done, but still with clearness and with plainness. We will make our appeal just as freely as Mr. Cox has done. And in proof that it has spoken plainly of the great doctrine of a future life we would here appeal to two examples.

In one of the apocryphal books of the Old Testament Mr. Cox will find the refutation of his earlier view of the obscure teaching of that part of God's Word on the subject of a future life.* Seven Jewish brothers, with their aged mother, stood before Antiochus, the persecuting king. They are commanded to break the law of God under the fearful penalty, if they refused, of death by fire. One and all refused, and suffered a martyr's death. What was their support? It was their firm belief in that eternal, or æonial life, of which, according to Mr. Cox, their Scriptures had taught them little or nothing. The eldest brother has burned in the fire. The second has witnessed his fate, and is now enduring the same himself. What are his dying words? "When he was at the last gasp, he said thus: Thou, indeed, O most wicked man, destroyest us out of this present life; but the King of the world will raise us up, who die for His laws, in the resurrection of eternal life" (*εἰς αἰώνιον ἀναβίωσιν ζωης*). As were the godly sons, so was their godly mother. To each of them, as they submitted to the fire of martyrdom, she said, "The Creator of the world, that formed the nativity of man, and that found out the origin of all, He will restore to you again in His mercy both breath and life, as now you despise yourselves for the sake of His laws." And now what becomes of Mr. Cox's depreciation of the Old Testament upon this point? We find that from them believers who lived centuries before Christ had learned faith in the resurrection and eternal life as clearly as though they had been taught this glorious doctrine in the words of the fifteenth chapter of the First Epistle to the Corinthians.

We will take another example from the Gospel of St. John. Lazarus has died. Jesus comes to Bethany to visit the grave of His friend. He meets his sorrowing sister Martha outside the village, and in reply to her sorrow and her complaint, He tells her, "Thy brother shall rise again." Was the doctrine of the resurrection to life an unknown doctrine to Martha? She was indeed dark upon the question as to the *source* of the resurrection, as we find from Christ's words to her; but of the resurrection itself she had formed a full and a clear idea and belief. She expressed it as the faith in which she and her people had been educated, when she said, "I know that he shall rise again in the resurrection at the last day." † The Scriptures of the Old Testament, it would appear, have not taught obscurely but very plainly, the doctrine of resurrection and of life. The seven Maccabean brethren and Martha the sister of Lazarus are but examples of the general belief of a nation whose religious instruction was drawn exclusively from the pages of the Old Testament.

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* 2 Maccabees vii. 9-23. † John xi. 21-25.

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But we cannot in truth wonder in the least at Mr. Cox's wish and endeavour to exclude us from making our appeal to the Old Testament, while he freely appeals to it himself when his occasion arises. In passages constantly occurring, it denies probation in that scene which Mr. Cox vividly paints as the great scene of discipline, repentance, and salvation to life eternal. To show this, we will just lay before our readers two passages, one from the pages of "Salvator Mundi," and the other from the pages of the Old Testament.

According to Mr. Cox, hades is a vast prison in which the spirits of all, good and bad, are assembled who have left this life (199). We will here confine ourselves to his view of those who have left this life impenitent, unforgiven, and therefore, as yet unsaved. All this vast multitude he supposes to be alive. In hades all of them are granted a further probation. The pain and suffering to which they are subjected are not simply for the purpose of a righteous retribution, but also for discipline and amendment. While he seems to suppose that some may still in hades harden themselves against God, and so require in ages beyond further probation and further discipline, he yet evidently thinks that in the vast "hadean prison," a very large proportion of those who enter it unpardoned, impenitent, and unforgiven, will there, by its salutary discipline, be led to repentance, receive the forgiveness of their sins, and be numbered among the saved and redeemed of Christ. Such is the inference we draw from the following passage of his work. Speaking of the supposed error of those who say "that there is no probation beyond the grave, that no moral change is possible in that world, towards which all the children of time are travelling," he says: "I, at least, am so sure that the Father of all men will do the most and best which can be done for every man's salvation, as to entertain no doubt that, long ere this, the men of Sodom and of Tyre and Sidon *have* heard the words of Christ and seen His mighty works; seen and heard Him, perchance, when He stood and shone among the spirits in the hadean prison, and preached the Gospel to them that were dead, in order that, while still judged according to men in the flesh, they might live according to God in the spirit" (17).

Now what do we, from this and other passages of his work, gather to be Mr. Cox's idea of hades as the prison of those who leave this life impenitent? He supposes it to be a vast scene of life. Myriads upon myriads of the human race are assembled there. The majority of the human family are gathered within it. Among them a work of grace is being carried on—by whom conducted he does not clearly tell us—similar to that work of love and mercy which Christ when on earth, and His apostles when on earth, and all His ministering servants while on earth, carry on for the salvation of sinners. It would seem, according to Mr. Cox, to meet with a success in the hadean prison which it never met with upon earth. If we read him aright all the men of Sodom, of Tyre and of Sidon, or most of them at least, who sinned in the age before Christ, have ere this been brought to repentance and salvation. What a wondrous vision would this open out to view! If he thinks so well of the men of Sodom and Tyre in hades, of course he would think equally well of all the past generations of mankind whose circumstances were at all similar, i.e. of incalculably the greater pro-

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portion of those who have lived and died. While to all of them the Gospel has been preached, with most of them it has been preached with a power that has brought repentance and salvation. Hades, with him, is a scene of life. It is a scene of intense action. It is a scene of a work of the noblest, highest, and most arduous kind, in the intensity of whose action, and in the success of it, never even approached at any period of man's experience and God's dealings with him upon this earth. God and His ministering servants are operating upon human souls; human souls are responding to and co-operating with the Divine influence in a manner and to a degree that was never seen or experienced in the most zealous, the most arduous, and the most successful period of the church of Christ on earth. The revival wrought by the preaching of Wesley, the bursting forth of long-imprisoned light at the period of the Reformation, the deep spiritual impressions produced by the labours of good men and true in what are called, and what were, the dark ages of the Church, the marvellous spread of the Gospel in the apostolic age, do not equal or approach that work in hades which Mr. Cox supposes to have been going on and to be still going on there? Now we ask is this the view of Hades which the Old Testament presents? Let anyone examine the various texts where the "sheol" of the Hebrew Scriptures is translated by the "hades" of the Septuagint version, and he will find it described as a lifeless land, a land where no work of any kind goes on. We will just present here one text which gives us as opposite a view to that which Mr. Cox gives us of hades as it is well possible for us to imagine. Speaking of this life and of that hadean world to which all the children of time are travelling, Solomon gives us this advice: "Whatsoever thy hand findeth to do, do it with thy might, for there is no work, nor device, nor knowledge, nor wisdom, *in hades*, whither thou goest." Our Authorised Version for "hades" gives "the grave." But Mr. Cox knows, as every scholar knows, that the original Hebrew word is "sheol," invariably translated by "hades" in the Greek. How different the view of hades in the Old Testament from that given us by Mr. Cox! For life we have death. For device we have all absence of purpose. For knowledge we have the blankest ignorance. For work we have absolute inaction. It is no wonder that Mr. Cox tells us not to appeal to the Old Testament in refutation of his views. He would probably be horrified if we said that while the New Testament reveals "life and immortality" in some respects more clearly than the Old, this latter is more full on the state of death, or hades, than the New. It is however what we believe and what we say.

But Mr. Cox is not satisfied with excluding the entire of the Old Testament from the field to which we are to appeal. He goes on to make still further limitations of a very extensive and very serious kind. To these we have not room to refer in our present paper, but propose to do in the succeeding one.

HENRY CONSTABLE.

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ODE TO SPRING.

RETURNING spring has come again,
Come with its many opening flowers;
With blade and leaf, and sun and rain,
And pleasant, cool, refreshing showers.

Beneath the trees swift shadows go
And dance upon the daisied sod;
Now swells wild music to and fro,
From hill to hill in praise to God.

The larks their morning matins bring,
The cuckoo sweetly shouts her name;
The woods and vales with songs now ring
To their Creator e'er the same.

Glad welcome, welcome to the sun;
A welcome to spring's balmy breeze;
Death now, it seems, its course has run:
This life, this joy, no more can seize.

But are things always what they seem?
The moving suns their course must stay;
Then light may vanish as a dream,
Or death in chaos lose its sway.

Pray, loose thy hold, thou monster grim,
And pluck no more these flowers fair;
Or, if thou wilt, bear them to Him
Who gives the true immortal air.

So may we give our dead to thee,
Who spake the world and it was done;
Who holds the fastness of the sea,
And paints with glories of the sun;

Until all lands in colours glow,
And Nature's solitudes are fair
With crimson fringe to mounts of snow,
And rainbows' splendour in the air.

The starry hosts stretched far away,
So vast, yet numbered all by Thee,
Give thanks, that in some future day
Some other glories we may see.

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We know we wait beside the tombs
Of ruined creatures of God's power;
Whom some decree unaltered dooms
To each, through each succeeding hour.

Lord, Thine they were; now Thine they are,
And Thine henceforth they e'er must be;
Though lost beyond man's help so far,
All things are possible to Thee.

Thou can'st rebuild the dead so fair,
Far more than former glory show;
Cans't purge the earth, and cleanse the air,
Make all things new now here below.

Man, doom'd to die, a ransom found;
Unprecedented mercy came:
Then Thou did'st send the Gospel sound;
And Thou art evermore the same.

Thy love can ne'er with ages cool,
Thy arm can never lose its might;
The scoffer may become a fool,
When he beholds Thy throne of white.

When bows man's pride to rise no more,
God can Thy love in power give.
May depths then yield their hidden store,
And sin and death then cease to live.

Hell's prince the earth may wander through,
And oft in force the Cross assail;
But Christ must reign, and conquer, too:
The gates of hell shall not prevail.

For ev'ry knee to God shall bow,
Each tongue our Lord the Christ confess;
And God be all in all, and how
All other might be powerless.

Refreshed with Life, then, like the spring,
All beautiful and fair to see;
The Son each sheaf to God will bring,
And we will praise eternally.

Bath. RUTH STUART MITCHELL.

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DR. ALEXANDER VINET ON NATURAL IMMORTALITY.

THE French-speaking admirers of Alexander Vinet, the Christian philosopher of the Vaudois, have already been charmed by the appearance at Lausanne of a collection of his letters, in two volumes, including those of some of his correspondents: and we cannot doubt that, in an English form, the collection will before long gladden the eyes and hearts of thousands more. We are assured that even those who have been long familiar with the combined perspicuity, delicacy, and force of his ethics, will discover in these pages new and unexpected flights of a chastened imagination to which only an original thinker such as Vinet could have given birth. This we can easily believe. For our present purpose it will only be necessary to draw attention to a letter addressed to an un-named lady correspondent, who seems to have been troubled with many doubts. Incidentally, the issues of the Incarnation come under review, and thus he proceeds:

"To tell you the truth, madam, the lights which are derived from nature on the immortality of the soul are wofully lacking in the power either to console or to fortify; and all that the ancients knew about it amounted to a very small matter, and of little comfort. Moreover, it is not the immortality of the soul that I believe in; it is the immortality of the man, who is both soul and body in one, complete and mingled. That is to say, I hold with St. Paul the resurrection of the flesh; which is a dogma far more rational than the other. I equally believe, at least there is no proof to the contrary, that God can dissipate this breath, efface this personality, and destroy this Ego or composition of soul and body, if indeed it be a composition. For this article of my faith, as for all the rest, I require that God should manifest Himself in flesh. Banish out of the world the divine love manifested in Jesus Christ, that moral spectacle which captivates alike the conscience and the heart; and everything to me becomes obscure. Nothing but vague presentiments, conjectures and longing desires, remain behind, to supply the place of that steady hope which can alone kindle Life and impart impulse, adherence, and force."

Now this, from Vinet, is very refreshing. Fully sensible, as we had long been, that his chivalrous soul dwelt with blessing rather than with cursing, many of us nevertheless ardently desired to gather from his own lips the assurance of his entire emancipation from traditional fetters. That assurance has reached us at last; enabling us to admire anew the symmetry and integrity of the celestial scheme as mirrored in his receptive mind.

Should any be disposed to take offence at the term "resurrection of the flesh," then let it be understood that it is just an expression borrowed from the French form of the Apostles' creed, and is equivalent to what St. Paul means by the "redemption of the body," the recovery of the manhood in its spiritual corporeity, the renewal of existence, the purchased possession in its glorious fulfilment, the manifestation of the sons of God, just men made perfect.

Well may Vinet declare this to be "a dogma far more rational than the other," that is, than the other old mythological dogma about the

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immortality of psuchean ghosts, with all the vile machinery which priestcraft, by its means, has kept grinding and whirling and whizzing in the ears of a credulous throng ever since the reign of the Egyptian Sphinxes.

It was Dr. Petavel of Geneva who invited the attention of the Editor of the RAINBOW to the above passage from Vinet. And here we are reminded that we have another voice from the land of Calvin, whose *War Cry*, if not so trumpet-tongued as that of the Salvation Army of England, has a silver tone of equal penetration and of truer harmony. The prominent position already assigned to Dr. Petavel in Continental ecclesiology was stated by himself in our February number; and we have not the smallest doubt that his influence will be one of ever-augmenting expansion.

J. W.

CANON FARRAR AND THE DOCTRINE OF DESTRUCTION.

EVERY believer in conditional immortality who has read the very able treatise on "Mercy and Judgment" which Dr. Farrar has recently given to the world, must feel unspeakably thankful to him for the remarkably candid manner in which he has, again and again, referred to what he calls the doctrine of annihilation. Although he has emphatically and repeatedly declared himself to have no sympathy with it, he has scattered throughout the pages of his new work a great many statements which strongly support the destruction theory. The writer of these pages has endeavoured to gather together the scattered links, and to form them into a chain of evidence in favour of a doctrine which has chased away some of the mists which once hung over the surface of his life.

I. Canon Farrar expressly declares that a number of passages of Scripture, taken in their literal meaning, seem to point to the final annihilation of the wicked (p. 12). In proof of this statement he refers to Matt. iii. 12; v. 30; x. 28; Luke xiii. 1-5; xx. 18, 35; Acts iii. 23; Rom. vi. 23; viii. 13; Heb. x. 16-31; Rev. xx. 14; xxi. 8, &c.

With respect to certain passages in the Gospel of Matthew, he says (p. 446), "*If* these passages, and the figures of the burnt tares in the parable, the bad fish cast away, the dead branch burnt, the faithless servant cut asunder, are indeed to be taken literally and not as figures; and, *if* they are to be interpreted to imply future torments, not earthly ruin to the Jews to whom they were addressed, nothing can be clearer than that what they imply is not hopeless misery, but TOTAL DESTRUCTION."

"The same inference would naturally be drawn from Matt. x. 28, where the apostles are bidden to fear not those who kill the body, but Him who is able to destroy both body and soul in hell. It refers to the undoubted power of God to deprive man of the *immortality* which He has Himself bestowed."

[Those who believe that God has not bestowed immortality upon every man, would use the word "*life*" rather than the word "immortality."]

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Again, after criticising the orthodox interpretation of portions of the Apocalypse, Canon Farrar writes (p. 474), "The devout believers in conditional immortality are perfectly right in insisting that, if we bind ourselves by the literal meaning of the greatest number of Biblical expressions, there is ten times more in the Bible which points to extinction as the final doom of the wicked than there is which points to their future existence in everlasting agonies."

On page 423 the Canon writes: "Since many delight to press the most rigid and literal meaning of every expression of threatening, while they evaporate at a touch all the promises of infinite mercy, what do they make of the many passages for which the advocates of conditional immortality claim also a literal interpretation?" *I say unquestioningly and unhesitatingly that all the passages adduced and thus interpreted by Mr. White, Mr. Minton. Mr. R. W. Dale, and other able and thoughtful Christians, furnish a far stronger proof of the ultimate annihilation of the wicked than the upwards of a hundred texts of Bishop Horbery furnish of the mediæval and Calvinistic hell;* based as most of Bishop Horbery's texts are, on an exploded and untenable mode of exegesis, and many of them as irrelevant to the subject as it is possible to conceive." The supporters of the doctrine of conditional immortality have, according to Dr. Farrar, "furnished an impregnable bulwark against the necessity for any man to believe in the hell of Tertullian, or Dante, or modern revivalists. If all these wise and faithful inquirers can offer such a mass of Scriptural phraseology in favour of the extinction of being of all hopeless sinners—[Psa. xxxvii. 10, 20, 36; xcii. 7; cxlv. 20; Obad. 16; Mal. iv. 1-3; Matt. xiii. 30, 48, 49; xxi. 41, 44; 1 Thess. v. 3; 2 Thess. i. 9; Heb. ii. 14; Rev. xx. 11-15; xxi. 4, 5, 8, &c.]—they, too, must be scripturally dealt with before any of us can be bidden to accept the belief of endless tortures in material flames. For the silence of annihilation is a very opposite thing—and a thing infinitely preferable—to the interminableness of conscious anguish. . . . . They defeat their opponents on their own premises, and absolutely demolish them with their own weapons."

Once more: with reference to the numerous indications which Paul gives of the coming of a time in the far-off future when God will be *all* in all things, he asks, "If hell be still peopled to the end of all the æons with even half, or one-fourth of the human race, in what sense can it be true that God is either *all* or *in all?* For literalists I see *no possible escape*, except in the theories of either universalism *or annihilationism.*

II. Such is the testimony which Dr. Farrar gives to the harmony which exists between the views of destructionists and the literal meaning of the Scriptures. Had he done no more than this, believers in conditional immortality would have to thank him for the great service which he has rendered to them. But he has done more than this. In the course of his investigations into the state of Jewish eschatology at the dawn of the Christian era, he has so clearly shown the idea of the extinction of the hopelessly impenitent to have been a familiar one to the Jews, that we feel constrained to ask whether the words of Christ could have been understood by them to refer to anything short of absolute destruction.

1. Of the Apocryphal Book of Enoch, he writes (p. 187): "Inter-

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preted by itself, *the book explains its own threats to mean annihilation.*" (See Enoch xc. 13; xcii. 16).

2. Of the Book of Esdras Dr. Farrar says, "The writer seems *unequivocally to teach*" the doctrine of "*annihilation*" (p. 190).

3. Passages from the Psalms of Solomon are referred to as *implying rather than excluding* "the common Jewish notion of annihilation."

4. Respecting the Targums, Canon Farrar says: "To me it is perfectly obvious that by the second death they meant annihilation."

5. The quotations from more recent Jewish writers include the following:—

Arodá Lara—"Gehenna is nothing but a day in which the impious will be burned."

Abarbanel in Miphaloth Elohim viii. 6, "The soul will only be punished in Gehenna for a time proportionate to the extent of its faults and then annihilated."

III. In no part of his treatise does Canon Farrar write with greater candour than in that which has reference to the teaching of the earliest fathers. This, he shows, cannot be proved to be out of harmony with the doctrine of the Destructionists.

1. When Hermas says that "non-repentance involves death," and that "as many as do not repent but abide in their deeds shall UTTERLY PERISH," he is using language which (as a matter of literary criticism) surely cannot be proved to exclude the interpretation which is put upon it by those whom, for brevity's sake, we may sometimes call annihilationists.

2. When Justin Martyr quotes the words of the aged man who was the means of his conversion to Christianity:—"Such as are worthy to see God die no more, but others shall undergo punishment as long as it pleases Him that they shall exist and be punished," it seems to Dr. Farrar that he held an opinion that at the end of a certain time, defined by the will of God, the punishment of souls shall cease *either by the cessation of their existence* or by the removal of their punishment."

3. Irenæus is represented as teaching "That immortality is not an inherent quality of souls but the gift of God; and he therefore clearly held that He who gives could also take away." Referring to passages from his writings, and those of Justin, quoted by Dr. Pusey, Canon Farrar says, "Though I have never leaned to the theory of annihilation, that does not make me at all sure that no such thought lies in these passages of St. Justin and St. Irenæus."

4. Arnobius is referred to thus (p. 248):—"Can there be any reasonable doubt as to the opinions of Arnobius? Was it not that these souls" (which have not known the God of life) "would be annihilated?"

Such statements as the above coming from the pen of one who is an avowed unbeliever in the doctrines which spring out of a belief in conditional immortality are very remarkable. The perusal of them cannot fail to strengthen our convictions or to enlarge our hopes of the ultimate victory of these doctrines over those which are opposed to them.

A. J. L. G.

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"BECAUSE I LIVE, YE SHALL LIVE ALSO."

John xiv. 19.

"BECAUSE I live, ye too shall live;"
These are our Saviour's words.
What more can any Christian need?
For He Himself our cause will plead.

Eternal life! Yes, that's the gift
These precious words contain;
No doubt should ever cross our mind,
That we this life shall find.

Because *I* live; yes, that's enough;
A promise so divine
Should every thought of fear remove
And kindle every hope and love.

Eternal life! There's none but Thee
This honour can bestow;
It passeth understanding deep;
For that is Thine alone to keep.

Because *I* live: we'll hold to this,
For we are held secure
By Him whose word can never fail,
But now and ever must prevail.

Eternal life will soon be ours;
For in His Word 'tis said,
The dead in Christ shall first arise
To meet their Saviour in the skies.

Then, Lord, it is in Thee alone
That all our hopes must rest;
We'll trust Thee now, and see Thee soon,
And then Thy Life shall be our boon. W. G.

THE APOSTOLIC MINISTRY.

THE general departure from the apostolic standard of the Christian ministry is indicated by many things. A writer in *Scribner's Monthly* thus gives utterance, in a bantering way, to some things which are subjects for serious thought:

"My Dear ——. Oh!—by the way, if you learn of any one with

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energy, tearful interest in the conversion of souls, attractive in preaching, great-hearted, unselfish, merry, in fact, holy—let me know. Paul was much the kind of man we need. We want a man who knows all about the enemy, has some capacity for working miracles, is ready to be stoned, can teach the women, interest the children, make princes tremble, confound the Jews, convert kings, pick up sticks, earn his own living, go through fire and water for the good of others, with no expectation that they will interest themselves in him—and, in general, lead a forlorn hope of despondent followers."

There were some such ministers as those in former days, and there are probably some such at the present time, but they are none too common, and furthermore they are not to be obtained at call. They do not come for the clink of money; and the wailing cry of the man of Macedonia, "Come over and help us," has more weight in their minds than all the offers which men can make them. While it is true that God hath ordained that they that preach the Gospel should live of the Gospel, it is also true that the gift of God cannot be purchased with money. As the richest families sometimes live on the poorest food, being dependent on ignorant hirelings to prepare it, so the wealthiest churches frequently have the poorest provision for their spiritual needs. They indicate their own apostasy in bargaining for preachers and putting money in the foreground as a controlling consideration, and disclaim to a great extent their moral responsibility in the case. Thus they would starve labourers who refuse to bind themselves to serve them, while they feast hirelings who make shrewd bargains for themselves, and think only of their own advantage.

"What kind of a minister do you want?" said one who was supposed to have controlling influence in such matters. "Do you want a $2000 minister, or a $1000 minister, or a $500 minister?" It had come to be a question of price, and the spirit of the church was very candidly expressed by the officials, who said: "We want a smart man for a small salary; a salmon for the price of a herring." This mutual meanness of worldly-minded preachers and covetous congregations, is a disgrace to all concerned in it. If a preacher is not a servant of God let him go to his own place; and if the members of a church are not stewards of God let them take their proper position; but if he is God's servant, and they are God's stewards, what business have they to scrimp and hinder him about his Master's work? What business have these two parties Jewing and trafficking with each other when the great concerns of truth and righteousness are involved?

Let those whom God has called to His work learn the true dignity of their position, and then let them go forward where God sends and calls, and they will surely be sustained and provided for. Though they may stretch forth the foot in mists and darkness, yet it shall rest upon the solid rock, the promise of Him who hath said: "I will never leave you nor forsake you." They may be poor, and so were the prophets and apostles and the Lord Himself; but they need not be beggars, they need not disgrace their Master nor dishonour their faith.

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PRAYER AND NATURAL LAW.

BY DR. C. H. BALSBAUGH.

THE Bible knows nothing of severing Nature from God. He is everywhere or nowhere. The falling sparrow, the dying midge, the rounding dewdrop, the headlong tornado, share his superintendence. Atheistic scientists are right in their insistence that if impersonal law rules an atom, they have demonstrated the origin and permanence of the universe without a self-existent, eternal, all-directing Personal Intelligence. But the atom has always baffled them, and always will. They can never get done with it. Their deepest wisdom and most searching experiments have always left something unmastered, unreached, unapprehended, in every particle of matter to which they ever applied their tests. When they are able to get to the bottom of their bread-and-butter, it is time enough to proclaim the non-existence of Deity. Tyndall and his compeers can no more tell us what is the primary fact of the butter they eat, or the coffee they drink, than the baby in the cradle. There is no greater inconsistency in praying than in eating. Tyndall and Huxley, and even the wild, daring Haeckel, and the bold, blasphemous Ingersoll, pray, without knowing it, every time they eat. They deal with the same mystery in all they do and handle, as that which evokes the Christian's prayer. There is as much room for the petition, "Give us this day our daily bread," as for the scientist's confession of a something that transcends the highest stretch of human wisdom. That something stares the scientist in the face everywhere with all the attributes which the Bible ascribes to God. The fact of the Divine Omnipresence, and the compatibility of prayer with natural law, is nowhere more emphatically and comprehensively stated than in these words: "Give us this day our daily bread." Where does law reign more supremely than in the wide circle to which this petition refers? And yet prayer relates to every item in the vast category. Either Tyndall blunders or Christ misleads. The Author of Nature should know how prayer dovetails into the laws of the universe. He should be as wise and competent to reason as Tyndall. When this great, reckless, learned, ignorant scientist, wishes to produce new results by the voluntary correlation of eternal laws, he is not hindered or troubled by the consideration of the stability of Nature. But when the Christian prays a greater than Tyndall to do the very same thing, whether on a larger or smaller scale, he is pronounced a simpleton. There is not a sillier, more inconsistent, class of men on God's earth than the God-disowning scientists. In the same breath, and with the same penful of ink, they are constrained to tell the world that at every step in their investigations of matter, they find the justification of the Christian's faith. The day is here in which the boasters and blasphemers are strengthening the testimony and enriching the literature of the Church of the living God.

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PRAYER.

I AM sitting at my dinner-table with my family around me, the table is covered with the things provided for all; all things there are for them, and each one is heartily welcome to partake as his taste may desire; nevertheless, there is a wholesome and necessary reserve in the wisdom of the parents to give or withhold, as due regard for the particular state of health, etc., of any one individual present may require. I have sitting next to myself one sick little boy, who at this moment has the largest share of my sympathy and solicitude. He thinks he ought to get the same as those healthy boys down the table, who get anything they ask for, and are eating heartily and chatting and laughing; but I am obliged to deny him everything he asks for, and to give him only some very harmless food and in small quantity. I do so because I love him tenderly, yet if he did not believe in my wisdom and love, he might be questioning the propriety of the division made of the family dinner, and think that he was not cared for or loved as much as the rest. Or he might say: "If I cannot get what I ask for, what is the use of asking at all? What kind of a father have I got?" Yet his father, at the moment, has this foolish little fellow nearest to his heart.

A poor widow woman has one only son of whom she is very fond; he is her heart's treasure. When making her very scanty purchases in the morning, she tries to save a penny to have a lunch for Willie when he comes in from school, or play, so very hungry. There he comes, sure enough, and she is happy, for she has a fine piece of bread for him. He reads her countenance in a moment, for he loves his mother almost as much as she loves him; he says nothing, but waits until it is given to him, and then, kissing his mother, he is off again. He did not have to make many supplications; his want, expressed by his coming and his inquisitive look, spoke to the mother and obtained the required relief. If a tramp had come along, he should have begged very hard to get that piece of bread from the widow. God does not want His children to beg very hard. He wants them to ask reverently in faith and love, believing in His love and in His willingness to bless them in every way that is wise and good; but prayers without faith are like the tramp's. Another day Willie came running in again, but his mother was sad; she prevented him by saying: "You cannot be so very hungry to-day, Willie; just sit down and read a little for me, and you will not mind it so much." Another day she was out of temper, she felt so keenly not having bread for Willie; for mothers are mortal, and spoke very crossly: "Yes, you are always very hungry just when I have no bread." "No, mother, I am not very hungry to-day, only tired. I will lie down, and you will tell me that story again, how the Lord Jesus fed so many with only five loaves and two fishes. Perhaps He will make me rich by-and-bye, and then you will not have to work any more."

W. H. TRENTWORTH.

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NOTICES.

"Our own opinion of the Rainbow is that it is unsurpassed by any publication whatever." *The Restitution* (Plymouth, Indiana).

Mr. W. H. Trentworth, New York, is thanked for his admirable tract on prayer.

"J. W." says, "The Rainbow is the best constellation now in the ascendant. The whole of the last number was very refreshing."

"?"—Decapolis means the ten-citied region, from *deka*, ten, and *polis*, a city. Such was the mission field of the man out of whom the Lord expelled the demons. (Mark v.)

"S. A. C.—Four dollars received with thanks. Magazines sent as directed. Our correspondent says, "I have just received the January number containing the editor's likeness, which will find a most welcome place in my album, and for which please accept unfeigned thanks."

C. A. S. Temple, Reading, Mass.; S. H. Reeve, So. Eliot, Maine; J. H. Pettingell, Philadelphia, Pa.; M. E. Benham, Canandaigua; and G. J. v. S., India, are thanked for letters.

"Bozez and Seneh," 1 Sam. xiv. 4. Between the camps lay the deep gorge of the Wady Suweinit, or Harith, here called "The passage of Michmash," which is described as running between the jagged points, or "teeth of the cliff," as the Hebrew idiom calls them. One of these points or teeth was called Bozez, or the *shining;* probably from some such appearance on the chalky cliff. The other was called Seneh, or *pointed rock* (thorn-shaped). Immediately above the garrison of the Philistines seems to have been situated. It was up the sides of this wild ravine that Jonathan and his armour-bearer made their adventurous approach.

"Anon."—The oldest extant representation of the crucifixion is a miniature in a Syrian Evangelarium, of date A.D. 586, now in the Laurentian Library at Florence. The treatment of the subject is rude, almost grotesque. The figure of our Lord is crowned with a nimbus and clothed with a long purple robe. The soldiers on the ground are casting lots for his garments, and the sun and moon look down upon the scene.

"A. Z."—The Greeks and Romans looked upon mechanical work as mean and vulgar; but the Jews enacted that every boy should learn a trade, and agreed with their Rabbi Juda the Wise, that "labour honours the labourer." Up to the age of forty, Rabbi Johanan, son of Zakkai, afterwards president of the Sanhedrim, was a merchant; Rabbis Juda and Manahem were bakers; Rabbi Eliezer, supreme president of the schools of Alexandria, was a smith; Rabbi Ismael, a needle maker; and Rabbi Jose Ben Chalaphta, a tanner. The Rabbis are even said to have rejoiced in the phrase, "Rabbi So-and-So, the shoemaker," or "the weaver," as the case might be. And the greatest Rabbi the world ever saw was a carpenter.

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THE RAINBOW:

A Magazine of Christian Literature, with Special Reference to the Revealed Future of the Church and the World.

APRIL, 1882.

IS THERE AFTER DEATH AN INTERMEDIATE STATE OF PROBATION?

AMONG the advocates of the doctrine of eternal life only in Christ, there is considerable diversity of sentiment on many minor questions, more or less intimately connected with the main question. A perfect agreement upon all points of doctrine among independent thinkers could hardly be expected; and, perhaps, in our present state of imperfect knowledge, is hardly to be desired. But while this diversity of views, upon what may be called "minor points," shows that their decision is not essential to the main question, and that a valid argument may be made in support of it independent of these other questions; yet, if we were united on some of these more important and collateral questions that are intimately connected with our common doctrine, we could present a better front to our adversaries, and meet more successfully their most plausible arguments. I refer more especially to those questions that relate to the nature of man and the intermediate state. It has long seemed to me that those of my respected fellow-advocates of this great Gospel-doctrine of immortality only through Christ, who still hold that the soul of man is an immaterial substance residing within the body, yet independent of it in the fulfilment of its legitimate functions, and, consequently, that the intermediate state between death and the resurrection, is a state of consciousness and activity, and probably, a state of second probation for a portion, if not for the whole human race, concede to their Platonic adversaries their strongest position, and indeed the main postulate upon which they build their argument for the natural immortality of the soul, and unnecessarily hamper themselves in the conduct of their own argument. Indeed they seem to be led away insidiously by the sophistry of their adversaries from the discussion of the real essential question, *the immortality of* MAN, to the discussion of a hypothetical question concerning the *soul of man*, which neither science nor philosophy is able to fathom.

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May I be permitted to offer, through the medium of this valuable Magazine, some reasons for the consideration of my Christian brethren in Europe why I cannot agree with them in holding the intermediate state to be one of consciousness and activity; and especially, why I cannot believe it to afford to any mortal man an opportunity of laying hold of the salvation that is offered through Christ in the Gospel to sinners in this life.

1. It assumes, as I have already intimated, the chief postulate of the Platonic philosophy; the independent entitative existence of the human soul. This is the real battle-ground of the whole question, so far as philosophy and science are concerned. It opens a question concerning the nature of man which neither of them, apart from revelation, has ever been able to settle; and which even revelation does not undertake to settle for us; certainly not, as I think, in favour of the Platonic theory.

So far as science has anything to say on this question, especially modern science, its testimony is all on the side of the complete solidarity of man, and of the entire unconsciousness of the whole individual in death; while on the other hand, if the philosophical claim be admitted, which is purely one of sentiment and human conceit, a wide door is opened, not only for all the worst errors of the Romish Church—such as that of purgatory, invocation of saints, as well as the doctrine of a future probation, and even of universal restoration—but also for a very plausible argument in behalf of Plato's dogma of the natural and necessary immortality of the soul, which has engendered and fostered all these other notions. They all stand together, as it seems to me, having one common root, and they all must fall together when severed from that.

2. This doctrine assumes that man is a double personality: that he can be dead and alive at the same time; which is not only contrary to reason, but to the uniform teaching of God's Word. It is not necessary for us to know of how many parts man is composed, nor what these parts are; but it is necessary for us to regard man as a complete unity or solidarity. The personality resides, not in one of these parts, but in the whole; or we are led into inextricable confusion on this whole question. This is just the predicament of our adversaries.

If the personality, or the real responsible man, resides in one of these parts and not in both united, then man is not dead when the irresponsible part is cast off, and it is a delusion and a falsehood to call this change that comes upon him, "*Death.*" In fact, there is no death at all; for the body of flesh, considered by itself, is not a living thing. It is the whole person that lives, and the whole person that dies, or, there is no death of the person. If the real, responsible person only escapes from his imprisonment when this change, called death, takes place, then we have good reason to conclude that it is actually deathless in its very nature; and that, though it may be again incarnated in the resurrection, the second

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death—which must indeed be like the first in its nature, or there is no analogy—will only again release it, or will, at any rate, fail to put an end to its personal conscious existence. It may be said that God is able to destroy the soul as well as the body in the second death. This cannot be denied; but, if the soul has such a *vis vitæ* of its own, its destruction would seem to be possible only by a positive act of *annihilation;* and this term, to which we object, as granting the assumption to which we object, would seem to have our sanction. And besides this, we are adroitly led away from the discussion of the real question in issue, the immortality of *man*, to a metaphysical discussion concerning the *nature* of man, and especially, the nature of the *soul* of man.

It is just here that the Tempter, who is the real originator of this doctrine of natural immortality, has shown his cunning. He has entangled the Church in the meshes of philosophical and metaphysical discussion concerning the destiny of the *soul*, which he has substituted in place of the real question, concerning the destiny of *man*. Hence this new terminology has been introduced into our systems of theology, and we have been taught to use the Bible terms in a new sense, and to talk of "the immortality of the soul," "the salvation of the soul," "the loss of the soul," when the real point to be considered is, the immortality of man, the salvation of the man, the loss of the man himself.

Nothing is more evident to the Bible scholar than that the Scriptures never employ the word soul (*nephesh*, *psuchē*), in that exclusive, metaphysical sense which this Platonic philosophy has engrafted upon it. But it denotes the person, the whole person, or the life of the person, which amounts practically to the same thing; and might usually, as it often is, be translated by the personal pronoun, or by the word "life," to designate the life of the person, without any reference to that spiritual substance which this philosophy assures us is temporarily residing in the body of man; and which unfortunately has come to be its accepted sense with so many in reading the Bible; and which so many of my good Christian brethren who are but partially emancipated from the blinding power of this false philosophy, to the prejudice of our cause, persist in endorsing.

The Scriptures regard man as a complete unit; one solidarity, however composed: one in his creation; one in his fall; one in his death; one in his redemption; one in his resurrection; one in the life everlasting, or in the everlasting destruction that awaits him beyond the judgment. And so we must regard him, if we would rightly apprehend their teaching concerning his destiny. If Christian men had adhered strictly to the phraseology of the Bible, and to its simple teaching on this question of the destiny of man, and not suffered themselves to be "spoiled (or rather despoiled) through philosophy and vain deceit, after the tradition of men, after the rudiments of the world, and not after Christ," this heathen dogma of "the immortality of the soul" would never have

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gained a foothold in the Church, nor prevailed, as it has, in the world.

And now, if those who have come so far into the truth, on this question, as to deny the natural immortality of the soul, could be persuaded to renounce this vain philosophy altogether, and to take their stand on the simple platform of God's Word, and insist on discussing the real question—the immortality of man—their position would be impregnable, and our adversaries would have no *point d' appui* against it.

In doing this, it is not necessary for them to adopt the principles or the arguments of materialism. I do not myself adopt them. I do not profess to know what that mysterious principle, called the "soul" or the "life" of man, or indeed of any living organism, is; I have no theory whatever on the subject, nor do I find it necessary to have one; much less to have one that concedes to error its main support. But I do insist that if any one undertakes to argue the immortality of the human soul on the ground of its entitative, independent nature, I will not concede to him this postulate. He must make good his foundation before he is allowed to build any argument on it that I will accept. And still further I will say, that I do not believe that the human soul, whatever it may be, is capable of fulfilling the functions of an intelligent, responsible, sensitive person apart from some material organisation; and I have come to this conclusion from the extreme Platonic view in which I was educated, after years of a more careful and reverent study of this question than I ever gave to any other question whatever. I have been compelled, reluctantly, I might say—at any rate, unexpectedly—to give up by piecemeal, as it were, one position after another of this Platonic philosophy, that I might come squarely on to the platform of the Scriptures, until there is nothing of it left. And I am confident that my Christian brethren will be led in the same direction, just so far as they shall succeed in freeing their minds from the bias of a false education, and in bringing them to the careful study of God's Word on this question. They will come to think, with me, that the body, or some organised body, may be quite as necessary to the soul, whatever it may be, as the soul is to the body, and that both together are requisite, and neither alone is sufficient, to constitute us intelligent, active, sensitive, and responsible subject of God's moral government either here or hereafter.

3. But if it be admitted—which can only be for the sake of argument—that death does not interrupt our consciousness, but that the soul can exist, and does exist, in a separate state of consciousness between death and the resurrection, it does not follow that its conditions are such as to make it possible for it to become the subject of any moral change, especially of such a change as is requisite to become, what the Scriptures call, a new creature, an heir of everlasting life.

For aught that we can know to the contrary, a physical condition

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is necessary to any adequate probation. We are here tempted and plied with motives that act upon our senses. Our characters are formed under these circumstances, and we know not that they can be formed under any other. It is not to be supposed that we could be plied with such motives in a disembodied state, even if we were conscious. There is a necessary limit to the probation of every responsible creature, a time when his character becomes fixed and unchangeable. That this life affords the appropriate season for such a trial, is evident, even in the light of reason; and for aught we can know, the only season. But the Word of God seems to be very emphatic and positive in its teachings in this regard; and all its warnings and exhortations, and invitations and promises, appear to be founded on this great principle. We act here in view of motives. We weigh them. We choose between them. Our action is free and volitional. But we have reason to believe that the action of the higher orders of beings, and that our moral actions in the life beyond, will be so fixed that, like theirs, it will be spontaneous, and not the result of deliberation and choice. It is toward such a character as this that we are led by the Providence of God in this life; and even if a ghostly state, outside of any organism, between death and the resurrection, were to be admitted, we have no reason for the inference that it would be, or could be, a probationary state, or that a change of character would be possible.

4. This assumption cannot be allowed without ignoring and contradicting the fundamental principles of the Christian system. It requires us to believe that man's psychical (*psuchical*) life naturally extends beyond the grave; that death simply marks one stage in his career, and that by a certain law of natural development, it introduces him to another and higher stage of life. But the Gospel, on the contrary, assures us that, if there be any such life, it is, and must be *supernatural*, and altogether miraculous; that were it not for the death and resurrection of Christ, all men would "*perish*," go to nought when they die; and even the term "*sleep*," which is especially applicable to believers in death, would have no appropriate application to them, much less to unbelievers, were it not for the assurance that is given in the resurrection of Christ, that they shall awake, and live again, when He shall call them. Human philosophy is unwilling to recognise the full extent of the ruin which sin has wrought, the full significance of the penalty which has fallen upon man, as a sinner, or man's indebtedness to Christ for the restoration of the life which has been forfeited; hence it prates of the life beyond as though it were man's natural inheritance, as though he comes into it by a natural law of development; and good Christian men have been so far seduced from "the faith once delivered to the saints," as to accept of this anti-Christian doctrine, and to deny to "the Prince of Life"—or rather, as it is in the margin, and should be in the text, *the Author of life, archēgon tēs zōēs* (Acts iii. 15)—this supreme pre-

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rogative, as "the Resurrection and the Life." Hence the great doctrine of the resurrection, upon which so much stress is laid in the Scriptures, has lost its high place in our sophisticated theological systems, and Christ Himself is recognised, not as our Redeemer from *death*, but only as a Saviour from *sin* and *misery*.

And still further: those who attribute to mortal man this power within himself of living after he is dead, seem to be oblivious of the fact, that the Word of God everywhere makes a radical distinction between the life that now is, and that which is to come, in the use of two separate words.

This is to be pardoned in the unlearned reader of our English version; for the same word "life" is employed to translate them both. But in the Greek Scriptures, two words, *psuchē* and *zōē*, are used to designate these two kinds of life; and even in the Old Testament, before the distinct revelation of a future life through Christ is given, we have set over against *nephesh*, which answers to *psuchē* in the Greek, the word *chai*, which answers to the word *zōē*. And every careful scholar must have observed this, and noted the fact, that the former words *nephesh* and *psuchē* designate man's natural life, that which he has in common with the animals; and that it is always represented as brief and transitory, and coming to an end with the death of the body; the adjectives *olam* and *aiōnios* signifying *eternal*, are never, *never* in one single instance applied to them. But on the other hand, the new life of the world to come, which Christ gives, is always designated in the New Testament by the word *zōē*, and, so far as it is distinctly spoken of in the Old, by *chai*; and to these words the epithet "eternal" is constantly applied. Indeed in the Gospel, "the life *ever*lasting," or "everlasting life," or "eternal life," is the common designation of this new life. No one has any authority or reason from Scripture for regarding the future life of the believer as the prolongation of his natural life, reformed and purified, into the eternal future. It is distinctly declared to be a new life altogether, another sort of life, the life of Christ, which is imparted to the believer when he is born again; and it is by this life and this only that he lives again, and lives for ever. And as for the unbeliever, he cannot be supposed to have any more natural vitality than the believer in Christ. He lives again, not because he has not actually died, but because he is raised up for the purpose of judgment by the Almighty power of God, to die *again* in the *second* death; for there can be no *second* death unless there be a *first* death and a *second* life. "It is appointed unto men (*all* men) *once* to die, but after this the judgment." But only those who are found written in the book of life (*zōē*) shall escape the second death.

5. That another probation is necessary to vindicate the character of God in His dealings with mankind cannot reasonably be urged. And yet this seems to be the thought in the minds of those who advocate this doctrine, whether they express it or not. Perhaps

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they would not say that those who intelligently and deliberately reject the Gospel in this life have any reason to expect the offer to be renewed after death. But it is thought that those who have never had any such offer in this life, will have it, and *should* have it hereafter. But who are these? Certainly not the so-called heathen only; there are multitudes in Christendom who die without any true conception of what the Gospel is. Indeed it is but very imperfectly presented, at the best, and mixed with a great deal of human error. There are but very few, perhaps none, who have any true idea of what it is they reject when they turn away from the Gospel. So this larger hope coming to include the whole family of man, greatly weakens all incentives, not only to missionary effort, but to all effort, in urging the claims of the Gospel upon our fellow men in this life. The doctrine of Origen, or of Restorationism, is its legitimate outcome, and sinners everywhere will postpone, for the present, the claims of the Gospel, under the thought that, if repentance and faith shall be found to be actually necessary to their salvation, they will be better able to see their danger and their need, when the exigency is actually upon them, and then they can easily turn to God and be saved.

But not to urge the demoralising influence of this hypothesis, it is founded on a misapprehension of the very nature and grounds of the provisions of the Gospel. Why is it that this life everlasting is offered to any mortal man, even in this world? It is not because the justice, or truth, or even goodness of God requires it. It is a pure act of grace. It is in no sense a reward of merit. It is pre-eminently *the gift of God*. A gift of sovereign grace.

If the Platonic doctrine were true, and the Augustinian theology that is founded upon it, viz., that we are constituted by creation, naturally and necessarily immortal, and that every child of Adam, since the fall, is born under condemnation to eternal sin and misery, and unless he shall be rescued, under the provisions of the Gospel, from this terrible doom, he must inevitably suffer the pains of hell for ever. If this were so, then every principle of *justice*, to say nothing of goodness or mercy, would require God to redeem man, and not only to redeem him, but to give him every possible opportunity to save himself from so horrible a fate. I cannot wonder that those who held to this view should seek, in some way, to free the Almighty from the abominably cruel aspersions their false theology casts upon Him, by resorting to the hypothesis of another probation for those whom the Gospel has not reached in this life; and that they should try to find arguments in reason and justice, and in the Scriptures to support it. There can be no doubt that it owes its origin, as it does the force of all its arguments—so far as they have any force—to this Platonic philosophy of the indestructible nature of the human soul. Nor can I wonder that those who hold this view should feel obliged to fall back on the hope of a universal restoration, in order to justify the ways of God

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to man; and earnestly endeavour to find authority for such a hope in the Scriptures.

But we who have discarded this false dogma are under no such constraint. We believe that the children of Adam, by ordinary generation, are mortals, and not immortals; that their natural life terminates in death; that no one can live again, much less live for ever, unless he is raised up by the Almighty power of God; that it is only by a new spiritual birth and the impartation of the Divine life, through Christ, that he becomes an heir of everlasting life; and that God acts as truly in His sovereign capacity in the bestowment of this higher life, as of any other, that no one can claim it. All that any creature can claim is, that he shall be treated justly, according to the conditions of the life that has been given him. And so we believe that God will reward and punish all the children of Adam, for the deeds done in the body, according to the light that has been given them, and for none other; that some will be beaten with few stripes, or none at all, unless they shall deserve them; and others with many. It behoves every one to make the most of the opportunities that are accorded to him; and so we are exhorted to do; and he will find the full measure of his just reward in doing this. No one can reasonably complain that the higher privileges, and the consequently higher responsibilities of others have not been accorded to him. No subject of the British Government can reasonably complain that he was not born a prince or a noble, nor that the opportunity of becoming one is not accorded to him. The toad cannot complain of injustice in that he was not constituted a bird; nor any brute, in that he was not constituted a man; nor any man in that he was not constituted something different from what God made him. Nor can anyone reasonably demand another life after the present life is ended; certainly not, if he has failed to make the most of the privileges, whether many or few, that are given to him in this. Why should those who close their eyes to the light which is now given them, who aspire to nothing better or higher than the gratification of their animal appetites and passions, and who are constantly violating even the law of their lower natures, and who sink themselves even below the level of many of the brutes around them, be thought to have any claim on their Maker for still higher gifts and opportunities? What expectation or desire will be disappointed in them—excepting the desire to prolong their unworthy lives, which is common to all animals—when their natural life shall end? or, what loss will there be to the universe of God? His resources are infinite, and there will be no lack of guests in that world of light and life: as there is no lack in the harvest, though many of the seeds are lost in the gathering.

I cannot but think that this hypothesis of another probation for man after the termination of his natural life, which is so contrary to reason and to the teachings of Nature, as well as of God's Word,

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is a device to soften somewhat the hideous features of the Augustinian system which the Platonic doctrine of a compulsory immortality has fastened upon it. But that those of my Christian brethren who have come out so far from under the dark shadow of this great delusion as to see the falsity of its main postulate, should stop halfway, in the twilight, as it were, and still cling to this fancy that owes, not only its origin, but all its plausibility to this false postulate, and that by their position and arguments in support of it should contribute so much to strengthen the cause of our common adversaries and weaken our own, is to me a source of deep regret, and indeed of discouragement.

Let me beg of them carefully to reconsider this question in the light of the suggestions above made, and of others which may occur to them, but which cannot now be noticed.

The Scriptural argument on this question must be deferred to another time.

Philadelphia. J. H. PETTINGELL, D.D.

SCIENCE AND FAITH.

IT is very common to hear it said at the present time that, while science is a matter of knowledge, religion is a matter of faith; and hence the inference that the former is clear and certain, and the latter vague and uncertain. Now this is not only a very superficial way of talking, but involves a pernicious fallacy which I desire in this article to expose.

First of all, let us understand what we mean by science and what we mean by religion. The words, both in Greek and Latin, from which the word *science* is derived, mean to know. Science, therefore, signifies knowledge. But in a technical sense, we generally understand by a science, knowledge arranged or formulated into some system. But all positive or certain knowledge pertains to facts: how facts exist, or forces operate, or, in the language of the schools, the *quo modo*, is a matter of opinion about which scientists and philosophers are often not only widely apart, but frequently in direct antagonism. Both in physics and metaphysics there are various schools of thought, and manifold are the theories held by scientists and philosophers, from Plato, Pythagoras and Aristotle, down to Darwin, Tyndall, and Spencer.

When men speak of religion as a matter of faith, in contradistinction to knowledge or reason, in view of science, they mean Christianity, and in an objective sense; for religion, in a subjective sense, is, of course, a matter purely of personal and individual experience, and in this respect could not be contrasted with any scientific system.

But now observe that Christianity is a religion of facts. All its

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great doctrines rest upon historical facts—as the Incarnation, the Crucifixion, the Resurrection, and the Ascension. So, too, the outpouring of the Holy Ghost, the establishment of the Church, and the conversion of the nations by the preaching of the Gospel, are facts of history, just as susceptible of proof as any other facts; and, what is more, the existence of Christianity these nineteen centuries as one of the most important factors in the civilisation and progress of the race, nay, as the mightiest moral force in the world, is evident to all intelligent persons.

The Christian religion, therefore, is a matter of knowledge and of reason as well as of faith, just as much as any science or philosophy. Faith is not opposed to knowledge or reason; indeed, there can be no true faith without knowledge. It may not be the knowledge of sight or of absolute demonstration, but the knowledge of testimony; that which comes through reliable witnesses, whose witness is subjected to a discriminating judgment, a reasonable analysis. Hence to say that "where faith begins reason ends," as did David Hume, is simply absurd. A far wiser saying, or aphorism, was that of Richard Hooker, that "Faith is the highest exercise of reason." And this is as true in science as in religion, because there are mysteries in both which the finite mind cannot grasp or solve, which lead the true philosopher as well as devout Christian to acknowledge his own ignorance and insignificance, and to adore a Being of infinite wisdom and power. The circle of absolute knowledge of the wisest, even as far as scientific *facts* are concerned, is exceedingly contracted; and when you come to causes and effects, Nature and laws, forces and operations, the scholars and *savans* are in the dark as much as the unlearned. Outside of this circle, so far as positive knowledge is concerned, all is unknowable, and hence all are agnostics. Still, theories, beliefs, or creeds, are held, and have great influence upon the world, because in nearly all the transactions of life men act upon probabilities, and walk by faith and not by sight. Prof. Virchow, of the Berlin University, one of the most distinguished evolutionists in Europe, admits that faith is as necessary in science as in religion. Prof. Wm. Pierce, the author of a book on mathematics, which it has been said not more than three persons in the United States were able to understand, utters these significant words: "Faith in the supernatural is as necessary in science as to the conduct of life; and the ripest scholar is not wise if he ever leave behind him the filial spirit which cries at every stage, 'Our Father, which art in heaven.'" Prof. Gray, of Harvard College, says: "Faith, in a just sense of the word, assumes as prominent a place in science as in religion. It is indispensable in both." Prof. Cooke, of the same College, in his admirable work, entitled, "Religion and Chemistry," uses these words: "Moreover, faith is not peculiar to religion. All our knowledge, not the result of personal observation and investigation, is held on faith, that is, on trust in other men; and absolutely all

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knowledge is held on trust in the authority of our own powers. Much of the knowledge that we hold without question is utterly beyond the capacity of our own intellects to verify; and moreover, no one doubts the existence of truths which now lie beyond the scope of the most gifted genius, but which hereafter may be attained by man."

Now these admissions from such men are exceedingly weighty, and ought to put to silence those small philosophers of our day who prate so much about science as something positive and certain, and sneer at religion as simply a matter of faith; who only boast of their knowledge because so ignorant. For men of real learning and great ability are the first to concede how little they know either of matter or spirit. "Science," says Pascal, one of the master-minds of the seventeenth century, "has two extremities to which we tend; and the pursuit of knowledge is but a course between two ignorances, as human life itself is only a wayfaring from grave to grave. The first is pure natural ignorance, in which all men find themselves at birth. The other extremity is the conclusion to which all great minds come, when, having run through all that men can know, they find that they know nothing, and meet in the same ignorance whence they set out. But it is a learned ignorance which has become conscious of itself." A philosopher of a much later date, of great distinction, Sir William Hamilton, gives expression to almost the same thoughts, in these words: "There are two sorts of ignorance: we philosophise to escape ignorance, and the consummation of our philosophy is ignorance. We start from one, we repose in the other. If, as living creatures,

> 'We are such stuff
> As dreams are made of, our little life
> Is rounded with a sleep.'

So, as cognizant intelligences, our dream of knowledge is a little rounded with darkness. The highest reach of human science is, indeed, the scientific recognition of human ignorance. '*Qui nescit ignorare, ignorat scire.*'"

And, asks Mr. Huxley, one of the great lights of modern science, and a leading evolutionist: "For, after all, what do we know of this terrible '*matter*,' except as a name for the unknown and hypothetical cause of states of our consciousness? And what do we know of that spirit over whose threatened extinction by matter a great lamentation is arising, like that which was heard at the death of Pan, except that it also is a name for unknown and hypothetical cause or condition of states of consciousness? In other words, matter and spirit are but names for the imaginary *sub-strata* of groups of phenomena."

But now, if *savans* are so ready to confess their ignorance, what shall we say of the common people; nay, of ordinary scholars? What do they know even of the truth of the most familiar *facts* of

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science, to say nothing of laws and operations? They receive all the facts of Astronomy, Chemistry, and Geology, at second-hand—on the testimony of others—and hence all their knowledge is most emphatically that of faith. What, for example, do they know of the sun's distance, or that of a fixed star, from the earth? Or of the size and weight of a planet? or the velocity with which it moves? or the velocity of light or electricity? Or what do they know of the almost omnipotent powers of oxygen? or the conservation and correlation of force? or the formation of the rocks and the fossils imbedded in them, which indicate the various epochs and ages of the world, save what is told them by scientific men? Suppose I were to ask a man of ordinary intelligence, "Do you believe that the sun is ninety-five millions of miles from the earth, and that light comes from it to us in eight minutes—hence, travelling about two hundred thousand miles in a second?" He would no doubt say, "Yes." But why? Did he ever prove it? No. Could he, if he tried? Probably not. It is a matter of faith, then, is it not? Yes. In whom? Scientific men; men who have the mathematical ability and the time to give to such problems. And yet they have only approximated to the truth; for it is not yet positively settled what is the exact distance of the sun from the earth.

If we now turn for a moment from Nature to man himself, we shall find problems and mysteries still harder to solve. For who can tell how the body and soul are connected? or how the mind and the brain, or the will and actions, are related? or explain the manifold phenomena of sensation and reflection? Or who shall decide between two such philosophers as Descartes and Leibnitz? one holding that the mind at first is a *tabula rasa* or a blank, the other to innate ideas. Then hear what Pascal says: "Man is to himself the most marvellous object in Nature, for he cannot conceive what body is, still less what is spirit; and less than all, how body can be united to spirit." There is, therefore, very little that is certain or positive in mental philosophy or psychology. We make the case still stronger, so far as natural science is concerned, when we consider the changes that have taken place, which show how unreliable, after all, are the deductions of learned men, who, in the age in which they lived, were regarded as almost infallible.

Take, for example, the science of Astronomy. For two thousand years the Ptolemaic system of the universe was held as true; a system which held this earth the great centre over which the sun, stars, and planets revolve.

Again, in Natural Philosophy, for many centuries it was an axiom that "Nature abhors a vacuum," and this accounted for the rising of water in a pump. This error was not exploded until Torricelli, in 1608, demonstrated his theory of atmospheric pressure. In geology there has been no end to changes within a century. There is scarcely a geologist to-day who holds the theories put forth as science by Dr. Buckland, in the "Bridgewater

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Treatise," not much more than a half-century ago; and there are those at the present time who regard even Hugh Miller mistaken in some of his deductions. But in nothing has there been a greater change of views than in regard to the distinction between the animal and vegetable kingdoms. A few years since these were held as entirely distinct, so far as their life and functions are concerned, but now as identical. "The fact is," says the very able Professor of Harvard College, already quoted, "that a new article has recently been added to the scientific creed; the essential oneness of the two kingdoms of organic Nature." Such facts as these ought to make men a little more modest who talk about the certainty of scientific and the uncertainty of religious knowledge. There have been no such changes as these in the Christian religion. It, indeed, like its Divine Founder, is "the same yesterday, to-day, and for ever." There may be erroneous interpretations of Scripture, and theological systems may be far from the truth, yet the Word of God itself is infallible: just as there may be mistakes of scientists and philosophers, and wrong hypotheses and theories as to the real facts and laws of the natural world, yet the truths of that world are unchangeable.

In regard, then, to the teachings of both science and religion, we see that faith is necessary. True faith, however, is never antagonistic; nay, more, never separated from right reason; a belief without reason is credulity, and credulity ends in fanaticism and imposture. It is quite important, however, to understand what is the province of reason in religion. It is to discriminate as to witnesses, to sift testimony, analyse evidence in regard to a revelation which it is claimed comes from God, but not to decide what that revelation shall be. Or, as Dr. Mansel says, in his very able work on the "Limitations of Human Thought:" "Reason is to judge of the evidence whether the revelation is Divine, but not of its substance. When the revelation is accepted, then the doctrines are received, though they involve mysteries far above human reason to solve." And when men say that they cannot receive in religion what they do not understand, then I reply that they do receive a thousand things in science which they do not understand; and faith and reason go together here as well as in religion. I cannot make my meaning clearer, or close this article better than with the following beautiful illustration of Prof. Henry Rogers:—

"We should represent faith and reason as twin-born: the one in form and features the image of manly beauty: the other of feminine grace and gentleness; but to each, alas! is allotted a sad privation. While the bright eyes of reason are full of piercing and restless intelligence, his ear is closed to sound; and while faith has an ear of exquisite delicacy, on her sightless orbs, as she lifts them toward heaven, the sunbeam plays in vain. Hand in hand the brother and sister, in all mutual love, pursue their way through a world on which, like ours, day breaks and night falls alternately;

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by day the eyes of Reason are the guide to Faith, and by night the ear of Faith is the guide to Reason. As is the wont of those who labour under these privations respectively, Reason is apt to be eager, impetuous, impatient of that instruction which his infirmity will not permit him readily to apprehend; while Faith—gentle, docile—is ever willing to listen to the voice by which alone truth and wisdom can effectually reach her."

GEO. H. MCKNIGHT, D.D.

THE KING ON HIS THRONE.

"Yet have I set My king upon My holy hill of Zion" (Psa. ii. 6).

"All kings shall fall down before Him; all nations shall serve Him" (Psa. lxxii. 11).

"Then the moon shall be confounded, and the sun ashamed, when the Lord of Hosts shall reign in Mount Zion, and in Jerusalem, and before His ancients gloriously" (Isa. xxiv. 23).

"When the Son of Man shall come in His glory, and all the holy angels with Him, then shall He sit upon the throne of His glory" (Matt. xxv. 31).

WHAT mean these Scriptures? Are they not definite, clear, pointed? Are they not significant of realities? Can we honestly read them as meaning something different from that which they so obviously express? They are predictions, not one of which has been fulfilled, and they are predictions of events so specific that the entire world must know of their fulfilment whenever it does take place.

Here is a locality, "the hill of Zion;" here is a royal person, "God's King" in the Psalm, "the Son of Man" in the Gospel; here is the universal recognition of His royal supremacy, "All kings fall down before Him, all nations serve Him;" here is a repetition of the fact that "Mount Zion in Jerusalem" is the seat of His government; here is the visible splendour of His presence, "The moon shall be confounded, and the sun ashamed," of which a glimpse was given on the mount of transfiguration, when "His face did shine as the sun, and His raiment was white as the light;" and here is the return from heaven to earth for the very purpose of fulfilling these predictions, "When the Son of Man shall come in His glory, and all the holy angels with Him, then shall He sit upon the throne of His glory."

Shall we venture to neutralise these Divinely definite prophecies by giving them a mystical, metaphorical, or what is called, "spiritual" meaning? Would not this be either adding to, or taking from, the Word of God? Would any such interpretation be satisfactory to ourselves? Should we not feel a misgiving, from the very vagueness of our theory, that there was something wrong? In times of serious thoughtfulness, with these Divine words before us, should we not feel startled by the utter impossibility of giving

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to them a meaning which would fall so immeasurably short of their obvious requirements?

But a previous question wants an answer. *Why* should we wish to find a so-called fulfilment of these prophecies which would dispense with the advent, the locality, and the circumstances? Assuming for a moment our right to object to "the hill of Zion" as the locality whence the world is to get law in the coming age, to "Jerusalem" as its metropolis, and to the return of the Son of Man as its King, let us ask ourselves why we exercise this right? On what is our objection founded? what are its reasons? and are we prepared to submit something better, higher, more worthy of God and His Christ, and more clearly adapted to banish misery from our suffering world, and to rid it for ever of the fearful despotisms under which it groans?

If we have a better theory of government, a wiser mode of legislation for the welfare of afflicted humanity than that which the literal acceptation of the words of Judea's seers gives, let us at once say so; but let us remember, whilst doing it, that to assume a wisdom greater than God's is as far from true wisdom as it is from that holy reverence which best becomes creatures so entirely dependent, and so prone to judge wrongfully, as we are. The truth is, the entire question is utterly beyond our grasp. It involves interests and issues that stretch far across ages where our keenest vision fails. Without revelation we are nothing here; but if we have revelation it must be at once accepted and implicitly trusted as such. We must not borrow its light *as far as we think expedient;* and then affirm as Scriptural certain conclusions of our own which it has not declared. It is our wisdom, privilege, duty, to receive with unreserved confidence all that God has said by His servants the prophets on this, as on every other subject on which they have spoken.

We should, indeed, hail with admiration and joy the Divine purpose of ruling mankind through the risen Head of humanity, and of putting upon a certain locality in man's world, the royal privilege of being the seat of government. It is no longer to be treated as a distant province, for the day is coming when, not in metaphor, or by poetical imagery, but as declaratory of a glorious *fact*, the name of its capital city shall be "THE LORD IS THERE" (Ezek. xlviii. 35). "At that time," says Jeremiah, "they shall call Jerusalem the *throne of the* LORD" (Jer. iii. 17). "The Lord *dwelleth* in Zion," (Joel iii. 21) writes Joel. "Sing and rejoice, O daughter of Zion; for, lo, I come, and I will dwell in the midst of thee, saith the Lord. And many nations shall be joined to the Lord in that day, and shall be My people; and I will dwell in the midst of thee, and thou shalt know that the Lord of Hosts hath sent Me unto thee. And the Lord shall inherit Judah, His portion in the holy land, and shall choose Jerusalem again" (Zech. ii. 10-12).

The book of the prophet Isaiah is more frequently read, both in

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private and public, than that of any other of the Old Testament prophets. The reason of this preference, whilst all alike speak as they were moved by the Holy Spirit, is by no means difficult of discovery. The clearness of his style, the energy of his rebukes, his sudden transition from terrible denunciation to tender expostulation, the majesty of his descriptive passages, and the surpassing sublimity of his poetry, form a rare combination of attractions; and when to this is added the fact that he speaks as if he were an eye-witness of the sufferings of Christ, and the glory that should follow—a fact, on account of which he has from early times been called the Evangelical Prophet—it is easy to see why the writings of the son of Amoz are so highly prized by his readers. Notice, also, the astonishing breadth of his field of vision. He has his local prophecies, his "burdens," to different nations or cities, many of them, and as remarkable as they are numerous; such as those concerning Babylon, Moab, Damascus, Egypt, Tyre, Dumah, and Arabia; but when he speaks of Judah and Jerusalem, the restoration of his people from all the lands of their long exile, their national happiness under the benignant reign of "the Prince of Peace," and the golden age of humanity through them, the supernaturally strengthened eye of the seer sweeps the enormous field of vision, whilst his pen marks the chief points of interest, where all is profoundly interesting, and leaves them as an imperishable legacy to all generations. It is this which rivets attention, this sublime soaring over the long dark centuries of his country's desolation, and his countrymen's wanderings among the Gentiles, until, at last, he rests his weary wing in the presence of his adored KING, upon "the holy hill of Zion," and sings:

> "Then the moon shall be confounded,
> And the sun ashamed,
> When the Lord of Hosts shall reign in Mount Zion,
> And in Jerusalem,
> And before His ancients gloriously."

Isaiah is pre-eminently the poet-prophet of the Messiah's world-wide kingdom. In glowing numbers, and with unfaltering certainty, he sings of the glory that shall be revealed; but it is the presence of the Lord the King that constitutes that glory. "And it shall come to pass in the last days," he writes, "that the mountain of the Lord's house shall be established in the top of the mountains, and shall be exalted above the hills; and all nations shall flow unto it. And many people shall go and say, Come ye, and let us go up to the mountain of the Lord, to the house of the God of Jacob; and He will teach us of His ways, and we will walk in His paths; for out of Zion shall go forth the law, and the word of the Lord from Jerusalem. And He shall judge among the nations, and shall rebuke many people; and they shall beat their swords into ploughshares, and their spears into pruning-hooks; nation shall not lift

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up sword against nation, neither shall they learn war any more" (Isa. ii. 2-4).

That none of these most blessed things have as yet taken place is, alas! only too obvious; for Zion, the decreed locality of the Son of David's throne, is a desolation, and Jerusalem, the destined capital of His splendid empire, is trodden down of the Gentiles; and actual war, or enormously costly preparation for it, is characteristic of all the great nations of the world. To tell us that Zion and Jerusalem mean the Church, is to pervert language, to trifle with our understanding, and to make "the Word of God of none effect." Such explanations explain nothing, mystify everything, and make the prophecy worthless as a guide to the inquirer. The presence of the King, however, upon the throne of His dominion, explains everything. The Prince of Peace upon the seat of government accounts for the universal quietness of the nations under His gracious sway.

"In that day shall the branch of the Lord be beautiful and glorious, and the fruit of the earth shall be excellent and comely for them that are escaped of Israel. And it shall come to pass that he that is left in Zion, and he that remaineth in Jerusalem, shall be called holy, even every one that is written among the living in Jerusalem." But when? "When the Lord shall have washed away the filth of the daughters of Zion, and shall have purged the blood of Jerusalem from the midst thereof by the spirit of judgment, and by the spirit of burning. And the Lord will create upon every dwelling-place of Mount Zion, and upon her assemblies, a cloud and smoke by day, and the shining of a flaming fire by night; for upon all the glory shall be a defence" (Isa. iv. 2-5). In the wilderness, the cloud of glory stood over the tabernacle while the people rested, and formed the guide and defence of Israel when they journeyed. In the holy of holies of the temple, the sacred fire, or Shekinah, symbolised that God was accessible, and would accept the offerings according to the law. On the mount of transfiguration this glory-cloud invested the Lord, and when He shall reign in His kingdom, it will cover the holy hill and the city. Shall we call it the royal standard of the Sovereign, telling the nations that "the Lord is there?" When had grandest earthly monarch any symbol of his presence in his palace comparable to this? A celestial light in mid-heaven over the chief city of the great King, who is Himself the light of the world, is imposingly sublime, and is most appropriate.

Having stated that the Redeemer would come to Zion, our prophet addresses her thus: "Arise, shine,"—or be enlightened—"for thy light is come, and the glory of the Lord is risen upon thee." It is a joyful prospect, not for Jerusalem only, rebuilt in unprecedented magnificence, but for the nations of the world. "For, behold, darkness shall cover the earth, and gross darkness the people; but the Lord shall arise upon *thee*, and His GLORY

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shall be seen upon thee." What will be the effect of this heavenly glory-cloud upon the dark nations of the world? We are told. "And the Gentiles shall come to thy light, and kings to the brightness of thy rising." It is the city of the Lord, the Zion of the Holy One of Israel, and this is the wondrous assurance that He is there.

The wise men saw the star of the Child Jesus, He that was "born King of the Jews," and came from afar to worship Him. That was a type of what is to be when the Gentiles bless and own themselves blessed in the Great King, whose radiant star shines over His city, and sends its glorious light far and wide. This glory-light has always been the symbol of the Lord's presence, and it is impossible to conceive anything so strikingly suggestive of His character. It is a visible testimony to what He is in Himself—"God *is* light"—to what He does to His saints—"Now are ye light in the Lord"—and to what He will be in the new age, now happily so near at hand—"the light of the world." Thus at the giving of the law, "the Lord descended upon Mount Sinai in fire" (Exod. xix. 18). And in the details which follow we read, "Then went up Moses and Aaron, Nadab and Abihu, and seventy of the elders of Israel; and they saw the God of Israel; and there was under His feet as it were a paved work of a sapphire stone, and as it were the body of heaven in his clearness. . . . . And Moses went up into the cloud, and a cloud covered the mount. And the glory of the Lord abode on Mount Sinai, and the cloud covered it six days; and the seventh day He called unto Moses out of the midst of the cloud. And the sight of the glory of the Lord was like devouring fire on the top of the mount in the eyes of the children of Israel" (Exod. xxiv. 9, 10, 15-17). God covers Himself with light as with a garment, and David predicts the time of the restoration of Jacob when "glory will *dwell* in the land." It was this bright cloud which covered the mount of transfiguration. "As I went to Damascus," said Paul to Agrippa, "with authority and commission from the chief priests, at midday, O King, I saw in the way a light from heaven, above the brightness of the sun, shining round about me and them who journeyed with me" (Acts xxvi. 12, 13). In the apocalyptic vision John saw one like unto the Son of Man, whose "countenance was as the sun shineth in his strength" (Rev. i. 16). In Daniel's vision He is seen coming with the clouds of heaven to receive the universal monarchy of the world (Dan. vii. 13). He Himself says, speaking of His return, "They shall see the Son of Man coming in the clouds of heaven with power and great glory" (Matt. xxiv. 30). The glory-cloud received Him when He ascended; and in like manner respecting His return we have this assurance, "Behold He cometh with clouds" (Rev. i. 7). Clearly, then, the canopy of light over the holy city of the Lord is the symbol of His presence there. It is "the sign of the Son of Man."

"In the year that King Uzziah died," the prophet was favoured

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with a wonderful vision of a scene which, in all its reality, is yet to be. "I saw the Lord," says he, "sitting upon a throne, high and lifted up, and His train filled the temple. Above it stood the seraphim; each one had six wings; with twain he covered his face, and with twain he covered his feet, and with twain he did fly. And one cried unto another, and said, Holy, holy, holy is the Lord of hosts; the whole earth is full of His glory" (Isa. vi. 1-3). That Jesus is referred to here, we have the testimony of John: "These things said Esaias, when he saw His glory and spake of Him" (John xii. 41). And it is *the earth*, not heaven, that the seraphim sing of as full of His glory; but before that can be He must sit upon His lofty throne. This is the order of events everywhere revealed in Scripture, and by reversing it we create difficulties and mysteries where none actually exist, and try to vindicate what we call the ways of God, which need no vindication if we would only look at them in the light of the revelation He has so graciously given us.

"For unto us a child is born"—the Redeemer in His humanity—"unto us a son is given"—the Redeemer in His divinity—"and the government shall be upon His shoulder; and His name shall be called Wonderful, Counsellor, The Mighty God, the Father of the everlasting age, the Prince of Peace. Of the increase of His government and peace there shall be no end, *upon the throne* of DAVID, and upon His kingdom, to order it, and to establish it with judgment and with justice from henceforth, even for ever. The zeal of the Lord of hosts will perform this" (Isa. ix. 6, 7). If there were no other prophecy to the same effect, this *proves* that Israel must be restored to their own land, and established as a nation—the medium of blessing to the world—that the throne of David must be set up, and that it will be occupied by the Prince of Peace, David's son and Heir, and David's glorious Lord.

We are asked with a look of triumph, How are all these improbabilities to be brought about? But we deny the assumption that they are improbabilities. On the contrary, what God has done for the Hebrew people already, and what He has done for the Gentiles through them, form a strong presumptive argument that when He has completed the Church of the first-born, He will return to His ancient nation with double blessing. Nay, He has actually said that He will. "Comfort ye, comfort ye, My people, saith your God. Speak ye comfortably to Jerusalem, and cry unto her, that her warfare"—or the appointed time of her affliction—"is accomplished, that her iniquity is pardoned; for she hath received of the Lord's hand double for all her sins" (Isa. xl. 1, 2). As after Job's deep trials, the Lord gave him twice as much as he had before, so to Israel He saith, "For your shame ye shall have double; and for confusion they shall rejoice in their portion; *therefore in their land* they shall possess the double; everlasting joy shall be unto them" (Isa. lxi. 7). But if such sublime predictions presented difficulties

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altogether insurmountable by the powers of human reason, we are provided with an answer which fully meets the case, "*The zeal of the Lord of hosts will perform this.*"

But we ask in turn, what said the angel to Mary respecting Jesus? "He shall be great, and shall be called the Son of the Highest, and the Lord God shall give unto Him the throne of His father David; and He shall reign over the house of Jacob for ever; and of His kingdom there shall be no end" (Luke i. 32, 33). Why, then, presume to set aside the obvious meaning of the angel's words, by telling us that Christ reigns spiritually in the hearts of believers? Who denies *this?* This is a truth of unutterable preciousness, but it has nothing to do either with the meaning of Gabriel, or with that of the prediction in the book of Isaiah. By what stretch of fancy can the hearts of Christians be called the throne of *David?* But this must be maintained, or some other similar absurdity, if, by the throne of His father David, Christ's spiritual reign in the hearts of His followers is supposed to be meant. Christ was made of the seed of David according to the flesh; He was literally David's descendant and the Heir to his throne; and the day is coming when He shall literally reign over Israel and Judah—then to be reunited in one nation—and in consequence of that reign the whole earth will speedily be filled with the knowledge of the Lord, as the waters cover the sea. "And in that day there shall be a root of Jesse, which shall stand for an ensign of the people; to it shall the Gentiles seek; and His rest shall be glorious. . . . The envy also of Ephraim shall depart, and the adversaries of Judah shall be cut off; Ephraim shall not envy Judah, and Judah shall not vex Ephraim" (Isa. xi. 10, 13).

Isaiah's twelfth chapter is a gem of rarest lustre, a Divine brilliant. The brief chapter closes with these jubilant words: "Sing unto the Lond, for He hath done excellent things; this is known in all the earth. Cry out and shout, thou inhabitant of Zion; for great is the Holy One of Israel *in the midst of thee.*" Isaiah had to do with royal matters, and he speaks in right royal style. We have no mere guesswork of a gifted man here, no mere patriot-breathings of a hope without solid foundation, no mere gushings of the poetic genius drawing its materials from the rich stores of a splendid imagination; but the servant of God, inspired by the Holy Spirit, telling the world what awaits it in the latter days. With the book of Isaiah open before us, we should as much think of denying Divine inspiration as we should think of denying the light of the sun at noonday; and, therefore, with this book before us, we must surrender every right principle of interpretation before we give up the belief that a kingdom of peerless majesty, the realisation of a Divine design, shall one day have as its locality the world in which we live.

In the thirteenth chapter we are suddenly startled by a banner upon a high mountain, the summoning of the Lord's sanctified and

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mighty ones, and a tumultuous noise of nations gathered together, and the Lord of hosts mustering the battle, whilst the weapons of His indignation are seen flashing before us. "Howl ye!" shouts the prophet, with vehemence, "for the day of the Lord is at hand!" It cometh, he proceeds, "cruel both with wrath and fierce anger, to lay the land desolate; and He shall destroy the sinners thereof out of it. For the stars of heaven and the constellations thereof shall not give their light; the sun shall be darkened in his going forth, and the moon shall not cause her light to shine. And I will punish the world for their evil, and the wicked for their iniquity; and I will cause the arrogancy of the proud to cease, and will lay low the haughtiness of the terrible." We then see the overwhelming destruction that comes upon Babylon (Compare chap. xxiv. 21-23; Joel ii. 31, 32; Joel iii. 15-17; Matt. xxiv. 29-31; and Luke xxi. 25-27). The "taunting speech"—the withering sarcasm "against the King of Babylon"—with which emancipated Israel addresses the humbled monarch, in the fourteenth chapter, is the connecting link between the song of Moses in Exodus, and the alleluia of "much people in heaven" in the book of Revelation, over the destruction of "Babylon the Great, the mother of harlots and abominations of the earth." Once, twice, thrice, a song of victory greets our ear in the Bible; first, over Egypt; secondly, over the golden head of Gentile supremacy; and, thirdly, over all the enemies of the Lord, headed by the Antichrist. It is *then* that these victorious words are thundered through space: "THE LORD GOD OMNIPOTENT REIGNETH!"

The Babylonian tyrant becomes the type of the daring "Lucifer" and "the Assyrian" of the last days, and Isaiah breaks forth thus: "How art thou fallen from heaven, O Lucifer, son of the morning! how art thou cast down which didst weaken the nations! For thou hast said in thine heart, I will ascend into heaven, I will exalt my throne above the stars of God; I will sit also upon the mount of the congregation, in the sides of the north; I will ascend above the heights of the clouds; I will be like the Most High." But the doom of the bold blasphemer is uttered:—"Yet thou shalt be brought down to sheol, to the sides of the pit." And, further, "The Lord of hosts hath sworn, saying, Surely as I have though, so shall it come to pass; and as I have purposed so shall it stand, that I will break the Assyrian"—where?—"*in My land*, and *upon My mountains tread him under foot;* then shall his yoke depart from off them, and his burden from off their shoulders. This is the purpose that is purposed upon the whole earth; and this is the hand that is stretched out upon all the nations. For the Lord of hosts hath purposed, and who shall disannul it? and His hand is stretched out, and who shall turn it back?" There is no hesitant speech here, no contingency, but, on the contrary, with nervous emphasis, the seer declares what shall be done, and challenges the universe to prevent it. Realising these predictions of the time

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when the Usurper, "the prince of the power of the air," shall be cast down from heaven and confined in the prison prepared for him, and when He "whose right it is" shall wield His sceptre over man, faith is invigorated, the mind is braced and strengthened, and we feel the calmness of certainty respecting the ultimate destruction of evil, and the ultimate triumph of truth and righteousness in our world. "It shall be done, for the Lord hath spoken," is the animating truth which sheds its light upon these grand descriptions of the time when God's Anointed shall ascend the throne decreed for Him.

GOOD GOVERNMENT,—how the nations groan for *that!* It has been the want of all ages. How revolting the history of tyranny! What unutterable injustice, foul wrong, diabolical cruelty, have been done in the name of *law!* To attempt a description of the indescribable is folly. The very efforts which have been made by daring military geniuses to found a universal empire, to weld into one the nations of the world that were devouring each other, prove something more than the ambition of an Alexander, a Cæsar, or a Napoleon. These soldiers conceived the idea of a throne for the world. It was a great prize to aim at. What though the blood of millions should be shed in the effort to grasp it? *That* consideration could easily be turned into an argument in its favour. The blood of millions would be sure to flow, at any rate. The nations, barbarous or civilized, would not fail to deal in mutual slaughter. Is it not better to put an end to this madness at any cost? Thus the aspirant to a universal throne might strengthen himself for carnage by a dream of universal peace when he should reach the height of his ambition. He was but killing men for the good of man, cutting his way through the slaves or mercenaries of crowned blunderers who knew not how to govern, that he might seize the reins of universal sovereignty, uncrown his enemies, and proclaim peace to the world. Did not the end justify the means? Was he not, in fact, the great benefactor of enslaved kingdoms and empires, the great deliverer of a sorely oppressed world?

But when I see the utter failure of all forms of human government to rid the world of its woes, or to bring in the reign of peace, I turn gratefully to the Divine remedy for these universal commotions and distractions. "Give the king Thy judgments, O God, and Thy righteousness unto the King's Son. He shall judge Thy people with righteousness, and Thy poor with judgment. The mountains shall bring peace to the people, and the little hills by righteousness. He shall judge the poor of the people, He shall save the children of the needy, and shall break in pieces the oppressor" (Psa. lxxii. 1-4). "I will overturn, overturn, overturn it; and it shall be no more until He come whose right it is; and I will give it Him" (Ezek. xxi. 27). "And He said unto me, Son of man, the place of my throne, and the place of the soles of my feet, where I will dwell in the midst of the children of Israel for

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ever, and my holy name shall the house of Israel no more defile, neither they, nor their kings, by their whoredom, nor by the carcases of their kings in their high places" (Ezek. xliii. 7). "And I will overthrow the throne of kingdoms, and I will destroy the strength of the kingdoms of the heathen; and I will overthrow the chariots and those that ride in them; and the horses and their riders shall come down, every one by the sword of his brother" (Hag. ii. 22). "And in the days of these kings shall the God of heaven set up a kingdom, which shall never be destroyed; and the kingdom shall not be left to other people, but it shall break in pieces and consume all these kingdoms, and it shall stand for ever" (Dan. ii. 44). "And wisdom and knowledge shall be the stability of Thy times, and strength of salvation" (Isa. xxxiii. 6). "My heart is inditing a good matter: I speak of the things which I have made touching the King; my tongue is the pen of a ready writer. Thou art fairer than the children of men; grace is poured into Thy lips; therefore God hath blessed Thee for ever. . . . Thy throne, O God, is for ever and ever; the sceptre of Thy kingdom is a right sceptre" (Psa. xlv. 1, 2, 6). "Behold, a King shall reign in righteousness, and princes shall rule in judgment" (Isa. xxxii 1). "Behold, the days come, saith the Lord, that I will raise unto David a righteous Branch, and a King shall reign and prosper, and shall execute judgment and justice in the earth. In His days Judah shall be saved, and Israel shall dwell safely; and this is the name whereby He shall be called, THE LORD OUR RIGHTEOUSNESS. Therefore, behold, the days come, saith the Lord, that they shall no more say, The Lord liveth, which brought up the children of Israel out of the land of Egypt; but, The Lord liveth, which brought up and which led the seed of the house of Israel out of the north country, and from all countries whither I had driven them; and they shall dwell in their own land" (Jer. xxiii. 5-8). "Behold, your house is left unto you desolate," said the rejected Redeemer when He was about to leave the people that rejected Him and depart to a far country. "For I say unto you, ye shall not see Me henceforth, till ye shall say, Blessed is He that cometh in the name of the Lord" (Matt. xxiii. 38, 39). This was actually a promise to return. And in the day of Israel's approaching extremity it will be performed, and they shall say: "Lo, this is our God; we have waited for Him, and He will save us; this is the Lord; we have waited for Him, we will be glad and rejoice in His salvation" (Isa. xxv. 9). Nathanael, the Israelite indeed, only anticipated his restored nation when he exclaimed, "Rabbi, thou art the Son of God; thou art the King of Israel" (John i. 49).

Accepting the plain and obvious meaning of all these passages, they cannot but remind us of David's joyful words: "Glorious things are spoken of thee, O city of God!" (Psa. lxxxvii. 3). And they cannot but suggest to us that glorious events are before us. The purpose for which the world was created must be realised.

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When the King of Israel ascends His throne all despotisms must fall, for the throne of iniquity, that frameth mischief by law, can have no fellowship with Him. A perfect whirlwind of revolutions will shortly shake all nations; "And the loftiness of man shall be bowed down, and the haughtiness of men shall be made low; and the Lord alone shall be exalted in that day. And the idols He shall utterly abolish. And they shall go into the holes of the rocks, and into the caves of the earth, for fear of the Lord, and for the glory of His majesty, when He ariseth to shake terribly the earth" (Isa. ii. 17-19). For "the Lord shall cause His glorious voice to be heard, and shall show the lighting down of His arm, with the indignation of His anger, and with the flame of a devouring fire, with scattering, and tempest, and hailstones" (Isa. xxx. 30).

The treasury of prophecy is full of wonders, and when they shall begin to show themselves, the alarmed world, and that great hypocrisy that walks arm in arm with it—the nominal Church—will discover, when it is too late to get the full benefit of the lesson, that it had been better to have listened to the Word of God. What an amazing sifting there will be of the ways of men when the King of Israel, the Lord of all, sits upon His throne judging righteously! What a marvellous destruction of the world's politics and diplomacies! What an exposure of its hollowness, falsehoods, selfishness, folly, and pride! What a revelation of the many-sided impostures with which it cheats itself and all who foolishly trust it! What a clearing up of the perplexing mysteries of humanity and society! What a reversal of our verdicts and a setting aside of our boasted wisdom! What a putting down of the mighty and a setting up of the lowly! and everywhere what justice, righteousness, and truth! The day of the Lord's power will bring to light the hidden things of darkness, and establish truth and equity in the earth. The terrible confusion that prevails everywhere must flee before the face of the Great King; and the REFINER'S *fire* will consume the enormous piles of wood, hay, and stubble, that the long ages of ecclesiastical apostasy have gathered in His name. But oh, how glorious when all this is over, and a world, rescued from the Destroyer, and basking in the light of purity, peace, righteousness, and joy, is beheld by the KING ON HIS THRONE.

EDITOR.

LINES WRITTEN MARCH 4TH, 1882.

O GREAT UNSEEN! accept adoring thanks!
No cloud by day nor fire by night has gone
Before Thy lowly worshipper, to point
The way of safety. But Thy hand has led,

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As surely as shekinah pillar could,
Through cares and toils and dangers manifold,
And I this day am threescore years and ten!
What, seventy? I, whose little shroud was sewn
By trembling fingers, when the mother's eyes,
Dim with the tears her dying babe evoked,
Scarce saw the needle that performed the work?
I, the soft breathing atom, only fit,
When the last breath is sighed upon the air,
To fill a tiny space in churchyard dust?
But what is power or weakness to the Lord?
"The angels that excel in strength" are weak
When measured with Omnipotence; the child
That cannot move upon its little bed
Has more than angel's might when God sustains.
His will through frailty whispers vital force,
Or weakens manhood's noon-day energy.
The orient shepherd on his shoulders bears
The feeble lamb, and puts it in the fold.
Thus tenderly the Shepherd of the flock,
Sought out and purchased by redeeming love,
Deals with the helpless and afflicted ones.
O Thou who seest all, Thyself unseen,
How patient is Thy heart! To bear with me
Through all these years, and bear me safely through
Dangers of every kind, demands my praise.
Madness alone can say that Thou art not!
I bless Thee that Thy Being is my joy,
For Thou art Love and Light, and God in Christ,
My Saviour, Shepherd, Leader, Lord and Life!
Alas! I mourn unfeignedly to-day,
That such a Master I have served so ill.
I should have felt it noblest privilege
To speak and write of Him the "Wonderful"
The great Unique, Immanuel, God with us.
And so I have at times, when holy love
Warm from the Spirit's breath, baptized my heart,
And set my tongue at blessed liberty.
Such times have been to me the certitude—
Better than all scholastic arguments—
That Christ's grand Gospel is no myth or dream,
But the deep sea of wisdom infinite;
The shoreless, boundless ocean of that love,
Which from eternity has yearned to make
The sons of men divinely beautiful,
In the true likeness of the Son of God,
To make all regions of creation pure,
To make the world a glorious paradise.

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Such themes as these, seen in the light they pour
Upon the loyal intellect, are fit
To kindle into thrilling eloquence
An angel's tongue. But how much more should man,
The special object of this wealth of love,
Feel it his glory to receive the truth,
And thus receiving, glow to make it known!
The Church, the Kingdom, God, and Christ, and man!
Dull, lifeless, pointless, talk on these great themes?
The drowsy speech that lulls the pew to sleep,
When the Redeemer's work and character
Are in the Book beneath the speaker's eye?
O shame! O sin! O scandal marvellous!
Official talk without the glowing fire
That burns true words into the hearts of men—
As did the MASTER'S on that holy eve
Of which the history tells—official talk,
That has no higher aim, no nobler spring,
Than Sunday duty and the quarter's pay,
Is sad indeed, a double sacrilege
That robs both God and men! O Master, loved,
Would I had served Thee better! Yet Thou hast
Oft made me glad by proofs of hearts made glad.
By words and thoughts through me—the glory Thine!
With me the eve has come: Lord, make it "light
At evening time," if such Thy gracious will.
But whether light or dark, one thing I crave:
THY GLORY IN THY KINGDOM LET ME SEE! EDITOR.

THE PRESENCE OF GOD.

"Whither shall I go from Thy Spirit, or whither shall I flee from Thy presence?"—Psa. cxxxix. 7.

MY object in this paper is simply to echo the desire of the Apostle Peter in stirring up the minds of Christian brethren, by putting them in remembrance of holy truths, which, though known, are not always retained.

God has at sundry times and in divers manners made known His presence to man. An inestimable act of Divine munificence. I may say, in fact, that the entire revelation of God in His Book presents us with His design to make Himself manifest; and though it be true that "He dwells in light that no man can approach unto," yet faith is demanded in His being, and that "He is a rewarder of them that diligently seek Him." It has, moreover, been written four thousand years after the creation, that "No man hath seen GOD at any time." Yet it is added, that "the only begotten Son from the bosom of the Father,

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He hath declared Him." Of this declaration I have more to say anon; it will, however, be plain that God, though He did not of old reveal Himself personally, did by sundry material and visible symbols—Israel invariably walked by sight—and angelic representations make His presence to be comprehended. In point of fact, if this main purpose of the Godhead be overlooked in the perusal of the Bible, its pages will prove dark indeed.

II. Of all the delights and blessings that the first Adam and his Eve must have been possessed of in their innocence in Eden, none could in any way have equalled the supreme joy of the presence of, and happy communion with, the Divine Author of their being, and Creator of all the fascinating wonders by which they were surrounded. Who is sufficient for an attempt to depict such scenes, or the condition of the *then* happy pair who were sensitively appreciative of such marvels! But the brightness, and the glory, and the consciousness of innocence all vanished as a vision when, having imbibed sin, and hearing the, now too familiar, "voice of the Lord God," they "hid themselves *from the presence of* the Lord God amongst the trees of the garden!"

Cain seems, even in his fallen state, to have had some perception of the magnitude of the bitter void thus entailed by being "driven from the face of the earth" and the face of the Lord God; for he had surely learnt of Eden's joys from his parents; and as he "went out *from the presence* of the Lord," there must have been the sense of the loss of a guardian power that had hitherto surrounded the family, though now in its symbolised form of cherubim and fire it barred the return to the tree of life!

III. Abram enjoyed the peculiar and exalted privilege of the presence of God when the nations of the earth were steeped in the idolatry of false gods. The manifestation of Himself as "the God of glory" (Acts vii. 2) was evidently a determinate purpose of the Most High for the display of that moral pre-eminence, personal and national honour combined with territorial aggrandisement, which He would confer on Abram, in sublime contrast with, as well as for the extinction of his predisposition for the prevailing idolatry, from which neither commendable principles nor substantial blessings could be obtained. This Divine purpose we shall see about to be realised on a more extended scale when the subject of the presence of God in the kingdom in the person of His glorified Son comes before us; although this latter will be but the antitypical reality of the glory fore-presented to the patriarch in Mesopotamia.

The promise to Abram, invested, as it must have been, with a halo intensified by the presence of "the God of glory," at once decided him to separate himself from everything connected with idolatry, to "get out of his country, and from his kindred, and go into the land to which God would lead him." In consequence of obedience, Abraham afterwards enjoyed very much of the presence of God and personal communion with Him. To give but one instance—what could exceed the moral splendour of that Divine communication, which resulted first of all from Abram's interview, as stated in Gen. xiii. 14-18, giving him power afterwards to resist the evil suggestions of the King of Sodom? (chap. xiv. 21-23). Mark the crowning words, "Fear not, Abram, *I am thy shield and exceeding great reward!*" (chap. xv. 1) but on all the

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occasions alluded to we can perceive a gradually prophetic as well as typical unfolding of the far-reaching and transcendent event that will make Abraham and his seed a blessing to all nations of the earth.

In such an atmosphere this patriarch passed his life in Canaan, dwelling in a tent, confessing himself a stranger and a pilgrim, uninfluenced by, whilst necessarily presenting a pure example to and standing protest against, the idolatrous nations of the land. He must have had his existence in, and his affections set on, the unchangeable word of "the God of glory."

Has this no voice for us, beloved brethren? how much more have we not richly to enjoy and hopefully to realise in "all spiritual blessings" bestowed us "in Christ" in the presence of God, "THE FATHER OF GLORY?" Have we not an "incorruptible inheritance reserved in heaven," for which we are "kept by the power of God through faith?" and should not our position be as *in*, but not *of* the world, protesting witnesses against its idolatry and infidelity? But of this more in the sequel.

IV. What moral refreshment, what energy, what a consciousness of the exhaustless resources, power, abounding grace, and incomparable wisdom of God, did not Moses experience during those forty years in the vicinity of Horeb, the Mount of God? during which period he must have enjoyed His presence and become acquainted with the Divine foreordained purposes concerning Israel. Little mention is made of his own family during that time, but what society or fellowship did *he* need who was blessed with the converse of the Most High, and was receiving priceless instruction for his government of the chosen nation of the earth from the mouth of Him who associated a peculiar Name with His future promises"—YAHVEH.*

As it was with Abraham, so was it with Moses, the desert was shorn of its terrors, and the goal of the nation's wanderings, howbeit he might not witness it in the flesh, invested with a halo of rest and glory, because of the assured presence of Yahveh to accompany the hosts of Israel throughout. The sense of being without the Divine presence was to Moses a conviction of certain failure. Full of deep significance are his words after the disastrous event of the molten calf. "God said, My presence shall go with thee, and I will give thee rest; and Moses said unto Him, 'If Thy presence go not with me, carry us not up hence; for wherein shall it be known here that I and Thy people have found grace in Thy sight? *is it not in that Thou goest with us?*" (Exod. xxxiii. 14-16). But, be it remembered, they were uttered after forty days' communicn with God in the Mount, when the very existence of Israel trembled in the balance; reinstated as the people of God, only on the Divine investment of Moses with the power and wisdom of a mediator, whereby he could stand in the Presence, and successfully plead the national cause.

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* See Exod. iii. with vi. 2-4. Before this period the mighty link had not been comprehended, which, through the Abrahamic covenant concerning "the seed" (Gal. iii 16), bound the present promise to the future by a Name manifesting an identity in Him who made the promise, with Him who should literally, *in His own person*, fulfil it. For the authority of the use of "Yahveh" (lit., *who will be*), instead of Jehovah, see Note B., in Appendix to 'Antitypical Parallels,'—too long to insert here.

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We subsequently read of the shekinah glory shedding forth a radiance from between the cherubim on the ark of the covenant, which prominently symbolised the presence of God; it superseded the cloud after the congregation quitted Mount Sinai, and went before the host, directing both their journeys and their places of encampment, and finally conducting them in safety through the swollen Jordan, as erst the cloud had through the Red Sea; thus making sure the entrance of Israel into the land of promise. "In all their affliction He was afflicted, and *the angel of His presence* saved them. . . . He bare them and carried them all the days of old."

It was from this symbol of the Divine presence that Aaron received His commands for the execution of his priestly office, and received the annual announcement of the remission of national sins on the day of atonement. Thus both Moses and Aaron must have possessed the strongest assurance that the presence of Yahveh was essential to the very life of the nation.

V. I might further refer to the varied experience of many illustrious individuals of old, and the several blessings they obtained from their happy familiarity with the presence of God. I might tell of Elijah, Elisha, Daniel, Samuel and others, of David also, but time would fail. Yet I cannot refrain from quoting the testimony of the psalmist on such a subject.

"Thou wilt show me the path of life; in Thy presence is fulness of joy; at thy right hand are pleasures for evermore" (Psalm xvi. 11).

"Thou shalt hide them (who trust in Thee) in the secret of Thy presence from the pride of man" (xxxi. 20).

"Cast me not away from Thy presence, and take not Thy Holy Spirit from me" (li. 11).

And, finally, that grand and comprehensive ode, the 139th Psalm; the keynote of which is the motto of this paper. There was no desire on the part of David to "flee from Thy presence;" rather do we learn from the Psalm, that the gracious activity of the Divine presence drew from him the happy expression, "How precious are Thy thoughts unto me, O God! how great is the sum of them!"

VI. It has been seen that the presence of God was essential to the very life of His ancient people Israel, and to His probationary purposes concerning them; intending them to be both an example and a contrast to all other nations who were idolaters, not knowing the only true God. We have also learnt that His presence was then made known in sundry ways and forms that commanded obedience from a people who were governed only as men in the flesh before Christ came. How very much more have not the children of God received of the knowledge of the presence of God since the advent of Christ; not now in symbols and angelic representations, but in very reality, both by the Divine manifestation in the humanity of the Son, and in the subsequent gift of the Holy Spirit to dwell in and with them, whilst yet pilgrim sojourners on earth!

How wide are not "the eyes of our understanding enlightened" to know the difference between "the hope of the calling of the God and Father of our Lord Jesus Christ, THE FATHER OF GLORY," and that presented to Abram by "the God of glory?" Just as wide as is the distinction between the heavenly and earthly inheritance!

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VII. Let me then consider the wondrous mystery of the manifested presence of God in the person of the only begotten Son, and the transcendent privileges accruing to sons of God therefrom. "No man hath seen God at any time; the only begotten Son who is in the bosom of the Father, He hath declared Him" (John i. 18). The first clause of this passage is evidently introductory to the second. The necessity for this declaration arises from the exalted nature of the Godhead, which is not the object of our senses, and very imperfectly comprehensible by our understanding. Archbishop Whately says, "It is very easy to *say* that we ought to love and reverence the Supreme Being; and true enough it is, yet nothing is, in fact, more difficult; for we believe that 'God is spirit;' but we have a very faint notion of what *spirit* is, except that it is not *body*. Again: God is eternal; but we are bewildered with the very idea of eternity; and so also are the Divine attributes infinite! How great then the difficulty to realise so inconceivable a Being, so as to give our hearts and sympathetic devotion to Him."

These impediments the evangelist probably had in view when he wrote, "No man hath seen God at any time," and he seems to have been constrained thereby to add, that the declaration of God by "the only begotten Son," was calculated—not wholly indeed—to remove the impediments, but so to extenuate and diminish them. as to leave no insuperable difficulty to those who, in contemplating the life of the only begotten Son, perceive that God cannot be really known except in that sublimely affectionate character of FATHER! a character that affords scope for the display of that which essentially He is, LOVE. It is "from the bosom of *the Father*" that the Son has come to make known the presence of God to man, to "show us *the Father*;" as Himself hath said, "If ye had known Me, ye should have known *My Father*, and from henceforth ye know Him and *have seen Him*." There is something peculiar in the announcement as of The only begotten Son, ἐκεῖνος ἐξηγήσατο. "It is He who hath declared Him," is the proper rendering. This declaration refers the to a personal manifestation of God in Jesus Christ, "The Word made flesh, who dwelt among us," "The express image of His person," the perfect stamp or impress, revealing a more endearing, attractive figure of the Divine nature and moral perfection than we could in any other way attain, and by such means drawing our hearts and affections towards God.

VIII. Do we not, and can we not realise the presence of the Father in the power of "Another Comforter, the Spirit of Truth," who has been sent from the Father by the ascended Son, to dwell in and with His people? confirming to them all the privileges, blessings, hope, and joy, which had their source in the words and work of the Divinely human person who has unveiled the presence of God to man on earth. Whilst now, through the same Spirit, in full assurance of faith, we know that He has not only "entered into the presence of God for us," but "consecrated *for us*," as worshippers, "a living way into the holiest, through His blood."

IX. In a work * of valuable extracts from the result of the labour of Layard and others in the excavations of the Assyrian palaces, a striking

* "Stones Crying out." By L. N. R.

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history is given of certain supernatural forms on monuments, amongst which is one of "Asshur and his presence," which I transcribe, as having an interesting bearing on our subject.

"The most instructive feature of these monuments seems to be that the King of Assyria is always *in the presence* of his Lord Asshur."

"It is a curious fact that Asshur, the supreme god of Assyria, had no shrine or temple of his own. His worship was universal rather than local: the Assyrian religion is the worship of Asshur, the people are 'the servants of Asshur,' their enemies, 'the enemies of Asshur.' When they deified their great ancestor, they identified him with the symbol of 'The Presence,' their most sacred emblem, which becomes sacred to their kings in general, for Asshur is the protecting genius and companion of royalty."

"The Assyrians express the idea of *the presence* by a winged human figure rising out of a circle, probably derived from some memory of the presence of the Lord God between the cherubim at the gates of a lost paradise" (pp. 311, 313).

Verily "the children of this world are wiser in their generation than the children of light." Who cannot feel reprehension at such a cry from such Stones? Does not this speak to us of the attitude of children, true worshippers of "the Father Almighty," their shield and exceeding great reward? Have they not the unchangeable promises of their Lord Jesus Christ that, having gone to prepare for them a place in His Father's house, it is that they may be "for ever with Him," in His presence, that "where He is there they may be also?" Is not the intuitive perception of the ceaseless presence of Christ the Lord with us now, as much a necessity of our life and testimony as ever was that of Jehovah to Israel of old? Mark His words: "Lo, I am with you alway, even to the end of the age."

X. How fully, moreover, does the prophetic page teem with the predictions of the presence of God on earth once more in the glorified Person of His Son, the Lord Jesus, the Messiah of Israel! For the fulfilment of the promises to Abraham and his natural seed; for the blessing to all nations; for the judgment and destruction of all living evil; for the abolition of idolatry; for a thousand years' reign of righteousness and peace; and for the establishment of that tribunal before which the unredeemed "dead, both small and great," shall receive the sentence of their eternal doom.

The glory that symbolised the personal presence of Israel's God was seen by Ezekiel to quit the threshold of the Temple, and ascend to heaven on the perfected apostasy of the nation (chap. x.); but he also foresaw that same "glory of the Lord come again into the House," when he, moreover, heard words assuring the Israel of the future that Jerusalem should be "the place of My throne, and *the place of the soles of My feet, where I will dwell* in the midst of the children of Israel for ever" (chap. xliii.). Is it not also written in the prophet Isaiah, "He will make the place of His feet glorious" (lx. 13); i.e., Jerusalem; those feet that shall first of all be seen on the Mount of Olives, when Israel's "Deliverer" (Rom. xi. 26) shall come in power and great glory, for the destruction of their enemies, the rescue of the city and its captives, as well as for the regeneration and resurrection of "the whole

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house of Israel" in their re-united kingdom (Zech. xiv.; Ezek. xxxvi. xxxvii.). I will adduce but a single other instance to substantiate the above. The eleventh verse of Psalm lxxii. Is there a single period in the history of the world when such an event has occurred that "ALL KINGS have fallen down "before the King" of God's anointing? Is it not, then, an unquestionable truth that "*All kings shall fall down before Him*"—in His presence—"*all nations shall serve Him*," when "He shall be Governor in the midst of the nations; when they shall serve the Lord with gladness, and come *before His presence* with thanksgiving?" (Psa. xxii.; c.).

XI. At the close of the thousand years of the judicial presence of the Son of God and of man for the righteous establishment of the obedient nations, and condemnation of the rebellious, the Great White Throne shall be occupied by Him to pass the sentence on the unredeemed (2 Thess i. 9). That these are condemned to "everlasting destruction *from the presence* of the Lord, and from the glory of His power," proves, according to Psalm cxxxix, a sentence of everlasting deprivation of existence, and foretells the dire and most awful nature of their doom. Their loss is measurable only by contrast with the description of "the glory of the power," and the transcendent bliss of the redeemed on the new earth, surrounded and interpenetrated by an atmosphere of Divine righteousness!

"Behold the Tabernacle of God"—which is the glorified manifestation in the person of Jesus Christ—"is with men, and He will dwell with them, and they shall be His people, and GOD HIMSELF SHALL BE WITH THEM, and be their God!" "AND THEY SHALL SEE HIS FACE!" (Rev. xxi. 3; xxii. 4).

Reading. H. GOODWYN.

THE APPEAL TO SCRIPTURE.*

CHAPTER III.

IN our last paper we drew attention to Mr. Cox's exclusion of the entire of the Old Testament Scriptures from his field of appeal. This is a very large deduction. Our readers will remember that, while in one place Mr. Cox represents these Scriptures as giving but partial and momentary glimpses of the life to come, he elsewhere insists that his theory of redemption and a future life "has been revealed to and by all the inspired Hebrew prophets," "iterated and reiterated again and again" in "bright and vivid pictures" (25, 36, 180, 182). He would prevent us from using them, while he uses them freely himself. We need scarcely repeat that we are not satisfied with this. We take his later description of the Old Testament as more correct than his earlier one: and, in our consideration of this great subject, hold ourselves, not only at liberty, but compelled by reverence for God's Word, to appeal to those Scriptures which St. Paul tells us are able to make us "wise unto salvation."

* "Salvator Mundi." By Samuel Cox.

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But Mr. Cox is not satisfied with the exclusion of the Old Testament from our field of appeal. The Book of the Revelation of St. John shares the same fate (26). He says that we have no key to its sense, and that any appeal to it would only lead us "to wrangle over disputed interpretations of doubtful Scriptures." We do not wonder at his exclusion of this book, for certainly, from beginning to end, we cannot lay hold upon a single passage which, with any appearance of probability, speaks of further probation in ages to come. Mr. Cox does not, that we remember, cite a single passage to that effect. He derives no comfort from it. Whatever obscurity may rest upon much of its meaning, it seems to us to cut off all hope whatever of probation or redemption to those unpardoned here.

But this is not all. From "the Gospels, the Acts, and the Epistles left" us, there is another deduction to be made, viz., the *Parables of our Lord*. From the limited field which he had left by the exclusion of the Old Testament and the Revelation, he tells us, "There remains one deduction to be made, or rather, perhaps, I should say, that over the entrance to this lessened field, a certain 'Beware' must be inscribed. Many of our Lord's most familiar allusions to the future conditions of men are couched in parables; and to say that the details of parables must not be insisted on, that we must be cautious how we use them lest we should be landed in false conclusions, is, after all, only to repeat a maxim on which all commentators are agreed, although it is the plain dictate of common sense" (27).

Now when we consider the very large portion of our Lord's teaching which undoubtedly lay in parables, and also see how very much of His teaching, not always so considered, Mr. Cox considers to be parabolical, we will come to see that Mr. Cox would seem to withdraw almost all of our Lord's teaching in the Gospels from the field of our appeal, and to leave us only the Acts and the Epistles! We know that it was in parables alone that our Lord spake to the multitude, and that the parables thus spoken occupy a no inconsiderable portion of the four Gospels (Matt. xiii. 34). We also know that much of His teaching to His chosen twelve, recorded in the Gospels, was conveyed to them in the shape of proverbs or parables (John xvi. 25). But when we come to read Mr. Cox's work, we find that he seems to extend the idea of the parabolical to nearly all, if not absolutely all, of our Saviour's teaching! This is, in our present controversy, a very serious matter, and we must justify what we say.

We have always looked upon the "Sermon on the Mount" as a portion of our Lord's teaching to which the parabolical quality could be attached as little as to any other portion of His teaching recorded in the Gospels. This we are satisfied is correct. But the point here is not whether this sermon is more or less parabolical, or parabolical at all; the point is, that Mr. Cox represents it as parabolical, and so would exclude it from our field of appeal; or, at least, represent it as ground, over the entrance to which "a certain 'beware' must be inscribed." It is, in his mind, dangerous ground, full of traps and pitfalls, which it is not wise to tread. And now for our reason for supposing that Mr. Cox supposes this famous sermon as parabolical.

He is commenting upon Matt. v. 21, 22 (78-81). From the sense of

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"hell fire" in this passage, he seeks to exclude both the idea of the place and state of future punishment, and also the idea of the valley of Hinnom, near Jerusalem, which gave rise to the name Gehenna, applied to the scene of future retribution. He considers that neither of these senses is intended here. Either of them he considers inconsistent with "the sweet reasonableness of Christ." And since he so considers it, he tells his reader, "You may be sure that He who taught all things in parables *is uttering a parable here.*" Upon two other occasions, the word "hell" (gehenna) is used in the sermon on the mount (Matt. v. 21, 22, 29, 30). Mr. Cox is equally unwilling here to admit, as our Saviour's meaning, either the place of future retribution, or the accursed valley of Hinnom, near Jerusalem. Accordingly he treats them as *parabolical.* "Can we take these words," he says, "in their literal sense? or, *are not they, too, a parable?*" (82). Now, when we find Mr. Cox, in the three passages from the sermon on the mount to which he has occasion to refer, treating them as undoubted parables, the natural inference is, that he considers the entire discourse from whence they are taken as parabolical. And if the sermon on the mount is parabolical, it is hard to see what portion of our Saviour's teaching Mr. Cox can suppose to be free from the parabolical character. He would thus seem to consider the entire of our Lord's instruction to be parabolical, and so dangerous ground on which it is safer not to tread. This is a very serious comment on the text on which he so much relies, as excluding the Old Testament from our field of appeal (2 Tim. i. 10). The Gospel of Christ, he tells us, is the source pre-eminently whence we are to derive knowledge on life and immortality; and straightway he proceeds to tell us that we must from this, our source of knowledge, deduct a very large proportion of the teaching of Jesus Christ Himself if not positively all of it: for, if the sermon on the mount be parable, it would be hard to find any of His teaching which is not. Probation in the age, or in the ages to come, lies at the foundation of Mr. Cox's argument. Allowing that in the present age vast numbers, if not an absolute majority of mankind pass out of existence impenitent, unforgiven, and unsaved, his hope for these is in some scene or age beyond. A grand work of grace and repentance goes on among them, according to him, in the hadean prison, or in the ages beyond the Judgment, until all souls that have ever been created, even the most hardened, obdurate, and guilty, have been brought to God and salvation. Such is the sum and substance of that "larger hope," or, more properly speaking, faith, which Mr. Cox himself entertains, and would press upon our acceptance. He has no doubt that such will be the final issue. No wonder then that, bent on securing Scripture on his side, he tells us to "beware" how we appeal to the parables, or the parabolical teaching of Christ. For, certainly, if there is one point more than another which very many of the parables of Christ teach us, one end which they manifestly pursue, one doctrine which they, not in their lesser "details" merely, but in their grand conlusion, teach us, it is that there is no further probation for the impenitent in any age beyond this. What but this, as regards the impenitent, is brought before us in the parables of "The Sower," "The Tares," "The Net," and very many others of the parables? (Matt. xiii. 3, 24, 47; xxv. 19; Luke xiii. 25).

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What faint hope can we derive from such expressions applied to them, as "withered away," "devoured up," "choked," "burned as tares," "cast away and burned," the "door shut" against them, they themselves "thrust out," with the stern command from Christ, "Depart from Me?" What ray of the faintest hope or comfort can be derived from these expressions, which are not, let us remember, "details" in the parables, but their grand argument; in very many cases explained by Christ in full conformity with the view that no probation is to be looked for by the impenitent in any age but this? We do not wonder that Mr. Cox should seek to shut us out from our appeal to the parables. Very many of them teach the exactly opposite view to his. Not one of them, in slight detail or in great conclusion, can be advanced for it. But against this exclusion of a large proportion of the teaching of Jesus Christ we utter our indignant protest. We see a valid reason for the exclusion on Mr. Cox's part, though we are far from charging him with being conscious of it. The parables condemn the "larger hope," and therefore, it is fit that they should be laid aside upon the shelf, with the Revelation of St. John, and the writings of Moses and the Prophets. But we will never consent thus to brand the teaching of Christ. As explained by Him, and read in the light of the other Scriptures, they form a most important part of the doctrinal teaching of the Christian Church.

A "shut door," a command to "depart from Me," are the expressions which the parables use to convey the state, in the hereafter, of those who die unsaved (Luke xiii. 25 27). How do all such expressions, unrelieved in a single instance by any of a hopeful nature, stand in regard to the theory of Mr. Cox? They absolutely contradict it. According to his view the door is never shut throughout the ages, but always open for them who will return. According to him Christ, ever through the ages, while a single soul remains unsaved, says, "Come unto Me," but not, "Depart from Me." The invitations, and the offers, and the loving labour for recovery, only grow, according to him, more earnest and more loving to overcome wills that have been hardened in perverseness. The chastening and the suffering that are to fall upon them, come from a Father, not from an Avenger; and ever through their bitterest phases runs the voice from the Redeemer, "The door of return is open, and will never be shut against you; . . . return unto Me, and be ye saved with an everlasting salvation." But these things are not in our hands. He in whose hands they are has said, "The door is shut;" "Depart from Me."

How is it, if Mr. Cox's view of hades be correct, if it be such a scene as he pictures for us, that not one parable to that effect should have fallen from the great parable-Maker? He had the men of Tyre and Sidon, and of all past generations, in His view. He had before Him the more hardened sinners of His own time—the priesthood, the Scribes, the Pharisees, the men of Chorazin and Capernaum. He often dwelt in His own mind upon their future. Upon Mr. Cox's view hades was to the mind of Christ a mingled scene of lights and shadows: here were loving labourers persuading imprisoned souls to repentance: there were souls won by love to return, while others hardened the heart and turned away. But over this whole hadean region, while there was gloom

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and suffering, shone the Divine love irradiating all, softening hard hearts, bringing reflection to careless souls, leading them one after another back to the Great Father, to love, and light, and life eternal. How is it that, if Christ had such a scene before Him, He did not pourtray it in one of His exquisite parables?

He thought of the sinner in this life returning to his better mind, and to his God; and to picture this we have the simplest, but the most exquisitely beautiful stories that ever fell from human lips (Luke xv. 1-32). We have the young man leaving his father's house, and the distant land to which he strayed; we have the wild revelry, the godless company, the terrible straits into which he fell: we have the sense of his error, the vivid recollections of bygone times, the wish to return, the homeward journey, the meeting with the loving father long ere he came near to the home of his youth. Or, see in another of His parables the solitary sheep lost in the tangled paths of the wilderness, the shepherd turning his back upon his sheep folded in safety, going after that which was lost until he found it; bearing it homeward upon his shoulders, and rejoicing over it with his friends more than over the ninety-and-nine which went not astray. These were stories of sinners repenting in this life. How is it, if hades were to be the scene of such repentances, that not one descriptive parable was spoken by Him from whom parable, just and apt, was ever ready to fall to embody the conception of His mind? It surely was because the idea of Mr. Cox was not in the mind of Christ. He knew nothing of lost sheep found in hades, or prodigal sons repenting in the land of silence and death.

It is true that Mr. Cox, in excluding certain portions of Scripture from appeal in this question, adds that these Scriptures are, at least, as favourable to his view as to that of his opponents (28). We do not see much in this sentiment honourable to the Scriptures of which he speaks. He allows that "the only clear and indubitable revelation of the will of God" concerning dogmas which are, according to him, contrary to reason, to justice, and the very character of the Supreme Being, is in the Bible (24). To say, then, of the Old Testament, the Apocalypse, and the parabolical teaching of Christ, that they contain as many texts for one view as for its opposite, is to give anything but a favourable view of Scripture. It is one which we utterly reject. It would render our appeal to Scripture a hopeless and a useless appeal. In excluding certain portions of Scripture from the field of appeal, Mr. Cox virtually admits that they condemn his view.

HELL OR GEHENNA.

Chapter IV.

In the first and second chapters of his work, Mr. Cox supposes that he has arrived at certain conclusions. The first is, that we are only to look to the Gospels and Epistles if we want to know what the Bible teaches about the life to come. The second is, that even with the aid of the Gospels and Epistles, we cannot "hope to frame a full, exact, and coherent theory of that life." The third is, that we may yet hope, by a patient study of the texts of Scripture on the subject, and from finding in

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the Scriptures certain "large and controlling principles," to arrive at the conclusion that those Scriptures do not teach "the endless punishment of the impenitent," but point in an entirely opposite direction (36).

In carrying out his argument, we must say again what we have said already, that Mr. Cox is guilty of a real, though we have no doubt whatever, an unintentional unfairness. He argues as though he had no theory to overthrow except the Augustinian. This is not from any ignorance of our theory of destruction or annihilation. He acknowledges his acquaintance with this theory (24). He knows that it has won sincere and intelligent converts in every denomination and in every class. He knows that we claim, as in favour of it, both the inspired Scriptures and the writings of the early Fathers, and that we have presented a very fair show of proof in favour of our assertion. He knows that there is no English-speaking part of the world where our view has not been, and is not, maintained in sermon and speech and writing. He probably knows that not a few of us have suffered much for the bold and open advocacy of this cause. And yet he practically ignores us in his argument. He seems to think that the refutation of the Augustinian theory is the establishment of his own. He says, in the opening of his third chapter, "What we have yet to do is to examine the texts which seem to imply that, when the wicked die out of this world, there is no longer any prospect of their being recovered unto life, since they are instantly damned to an interminable and unremedial torment; and then to look for those great ruling principles which render any such conclusion impossible" (37) "Unremedial torment" he here assumes as his only antagonistic theory; and on this assumption he reasons, we may fairly say, throughout the entire of his book.

In our conduct of this question we must change this ground. "Interminable and unremedial torment" is not with us the alternative of rejecting Mr. Cox's "larger hope." This interminable and unremedial torment we reject as fully and as much as Mr. Cox himself can possibly do. With all our energy we denounce it as a lie of Satan to bring God into hatred and mistrust. We must therefore change the ground and present our view as another alternative. The Augustinian view may be rejected, but it will not follow that Mr. Cox's must therefore be accepted; for he has yet our view as, at least, a possible one. Our theory then is that, when the wicked die, there is no longer any prospect of their restoration to God and to life, since in hades there is no work of repentance, and after resurrection and judgment they are condemned to die a second time, not only without any hope held out of recovery, but with the positive assurance that their death and destruction are irremediable and everlasting. This is the doctrine of destruction or annihilation. It will be for Mr. Cox to find in Scripture "certain large and controlling principles" which point in an opposite direction to this theory. With him we hold that there are great principles in Scripture which render the Augustinian theory impossible; but we consider that we have already shown that there are no such principles as render our theory impossible, while there may well be reasons in the wide jurisprudence of God which make it not only just, but wise and merciful.

In carrying out his examination of texts Mr. Cox first adverts to all passages which have the words "hell" and "damnation" in them (38).

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To these words he has a most intense aversion, as though their occurrence and use in King James's Bible had introduced the doctrinal views which he condemns as untrue. "If these two words," he says, "were expunged from the Bible, I doubt whether most of those who read it would not feel that the whole dogma of an endless torment in the future had vanished with them" (39). What a strange view to take of these two English words, when we know that the doctrine Mr. Cox here condemns was held in the Church centuries before the English language was formed. Athenagoras and Tertullian and Athanasius and Augustine held it, though they knew nothing of the two English words "hell" and "damnation."

He first tells us of those words that they are not "to be found in any part of the New Testament" (39). What he means by this is, that they are not found in the original Greek, and that the translation of the original Greek words by "hell" and "damnation" is not "an accurate one." He considers that the use of these two words has introduced the false notions of which he complains, and that if different words had been used by the translators, these false notions would not have been maintained. We are, we must say, astonished at reasoning of this kind. We must say a few words about it.

It is not the use of the words "hell" and "damnation" which has caused ideas, true or false, to be entertained upon this question. It is what Scripture says of "hell" and "damnation" that has produced those ideas which are true or false, according as Scripture is rightly or wrongly interpreted. *Any other words* would have had attached to them the very same ideas as those against which Mr. Cox protests. People would sit down to their Bibles, and examine what they said, and draw their interpretation, true or false, of its teaching, and *those other words* would have held in the Church the very same sense or senses as the words "hell" and "damnation" now have. All Mr. Cox's observations on these words are mere misconception. It is not the use of the words, but that which is said in Scripture of the words, which, rightly or wrongly interpreted, has put ideas and meanings on the words.

Let us first speak of the terms "damn" and "damnation." Mr. Cox is violently opposed to the use of the term "damn." Theology, he says, has put such a terrible meaning upon it that it is utterly unfit for use. But whence has theology derived this meaning? Not from the word itself, which, Mr. Cox allows, had originally an "innocent" use, but from what it supposes Scripture to teach to be its sense. The word does not explain itself at all, but theologians sat down to Scripture to see what it said of the word, and hence attached to it a meaning which is more or less correct according as they interpreted Scripture with more or less of correctness. Does Mr. Cox suppose that if the terms "condemn" and "condemnation" had been used in King James's Bible, instead of "damn" and "damnation," it would have made the smallest change in the views of the Church on the state and place of the wicked?

Let us take one or two examples. In the authorised version of Matt. xxiii. 33, our Lord thus addresses the scribes and Pharisees of Jerusalem—"Ye serpents, ye generation of vipers, how shall ye escape the *damnation* of hell?" What change in the ideas of this state would

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be produced by changing "damnation" into "judgment," as the Revised Version of the New Testament and Mr. Cox do? None whatever. The "*judgment of hell*" would have meant the very same as "the damnation of hell!" According as we attach this or that idea to hell would be our view of what was intended by the "judgment" of hell, and if the majority of the Church adopted the Augustinian view of future punishment, then, in the view of the majority of the Church, "*the judgment of hell*" would with them have that fearful meaning which Mr. Cox condemns, and he would have to seek out for some other term which, in his judgment, would be preferable.

Again, let us take the text of Mark iii. 29. In the Authorised Version we read, "He that shall blaspheme against the Holy Ghost hath never forgiveness, but is in danger of eternal *damnation*." What alteration of sense would be produced if for "damnation" here were substituted "judgment?" "Eternal judgment" would have meant the very same thing as "eternal damnation." The word "eternal," according to the notion attached to it, would attach its meaning to the substantive connected with it. All this declamation about the incorrectness of the word "damnation" is beside the point. It is not the word itself which has produced the idea; it is what is taught, or supposed to be taught of it.

What is said of the term "damnation" may also be said of "hell." What is it which has attached to this word the fearful meanings which, be they true or false, are so often attached to it? It is not the word itself which, as Mr. Cox tells us, is an old Saxon word, and meant, in that tongue, "any covered place" (55). The adoption of the word in our Authorised Version did not of itself suggest any one particular theory, whether that of eternal torment, or of everlasting destruction, or of restoration after a period of suffering. It had no power of the kind. What was it which attached meanings of this kind to the phrase? It was simply what is said in Scripture about it, and nothing else. From this some conceived the idea of the Augustinian hell; some viewed it in our light, as the place where evil and evil doers were to be destroyed; while others, among whom Mr. Cox seems to place himself, connect with it hopeful and happy feelings as a place where impenitent sinners will be brought to repentance and salvation. These are the various ideas which different minds connect with "hell," according as they understand the Scriptural accounts of it. The word itself has had no influence of the kind.

Suppose that instead of using the word "hell," the translators of King James's Bible had retained the Greek original *gehenna*. What difference would this make? In Matt. v. 29, we read, "If thy right eye offend thee, pluck it out and cast it from thee; for it is profitable for thee that one of thy members should perish, and not that thy whole body should be cast into *hell*." What change would be produced in our ideas of this scene of pain and suffering by the substitution of the word "gehenna" for "hell?" None whatever. Gehenna would just, in that case, be associated in our minds with the very same ideas that are now associated with "hell!" Again, in Mark ix. 43, 44, we read, "If thy hand offend thee, cut it off; it is better for thee to enter into life maimed, than having two feet to be cast into *hell*, into the fire which never shall be quenched: where their worm dieth not and the fire is not

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quenched." What change would it make in men's views by the substitution of "gehenna" for "hell" in this place? None whatever. Gehenna would, in that case, be regarded as a place where unquenchable fire burned, where the worm of the lost never died, just as "hell" is now regarded as such a place. What is now said of "hell" would then have been said of Gehenna! That is the only difference which the omission of the word "hell" and the substitution of the word "gehenna" would or could possibly effect. We would come not one whit nearer to Mr. Cox's idea of this place and state as one of hope if we were to adopt the change he proposes. For our part it would make no difference whatever in our argument, would neither weaken nor strengthen it, if "gehenna" were substituted throughout the New Testament for "hell."

And yet Mr. Cox sets an infinite value on the omission of these two words, "hell" and "damnation," from our English version of the New Testament. If these two words were but out of it, and others substituted in their place, away, he fondly thinks, would fly the notions of eternal torment and everlasting destruction, and there would remain only his cherished idea of a universal restoration! But it is not so. That which is now said of "damnation" would then be said of "condemnation" and of "judgment." That which is now said and thought of "hell," would then be said and thought of "gehenna." The old ideas would gather round the new terms, and no change would be made in theology in one direction or another. Some would say of "gehenna" that it was a place of everlasting torment, where the lost longed to die, but could not; where pain and evil must exist as long as God Himself should live. Others would say of gehenna that it was a scene of righteous retribution, doubtless intended for wise purposes by God, and where the sin and the evil which have for many thousands of years defiled His world, will be abolished and destroyed for ever. While others, again, would say that gehenna was a place where not only a righteous retribution for sin will be inflicted, but where also a process of chastening and purgation will be entered on, issuing at last, after an age, or ages, or ages upon ages, in the repentance and recovery to God and to eternal life of those dismissed from judgment to gehenna. But no change whatsoever would be effected in the theological views of men. HENRY CONSTABLE.

FORCING THE HAND.

MR. THOMAS WALKER, late editor of the *Daily News*, in his recent lecture on Tennyson's "Despair," has expressed his opinion that the poet's object was "to force the hand of the Church;" that is, to compel her to come out with an honest unequivocal declaration that "the traditional doctrine" of endless torment "is a weakness, a hindrance, and a reproach to her." He goes on to say, and very truly, in respect of the Church's hand: "It is a very difficult hand to force, but the attempt must be made. Left to itself, the Church would probably continue as inert as it is now. Many, indeed, already say, Why this outcry? Do you not observe that preachers are quietly dropping the doctrine of eternal sin and sorrow out of their discourses?

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But a doctrine that has once been proclaimed as of Divine authority cannot be 'dropped out.' If true, it must be maintained at all cost. If untrue, it must be renounced as explicitly as it was formerly taught. Religious teachers must not play fast and loose with human faith. Let, then, the churches understand that, in this matter, they have to take up a stumbling-block out of the way of the simple. Let them re-examine, by the standard of Scripture, their doctrine of the moral character of God. Such an examination will be the first indispensable step in that second Reformation for which Christendom waits and yearns; and it will be one of the best antidotes against 'Despair.'"

Thank you, Mr. Walker. You have not only set a good example to us poor laymen, but you have given good counsel withal; and, though in very modest, yet in very searching and earnest terms. And yet, while saying this, we are quite free to add, that when this second candle is to be lighted in England, as most assuredly it will be, we have little doubt that Bishop Latimers will yet be found, ready as of yore to share with their unlettered brethren the honour of cross-bearers.

Tennyson is so generally read that it is hardly necessary to remind our readers that the poem in question represents a man and his wife, who having lost their faith in God, and staggering under an accumulation of worldly ills, but more especially under the thought of Omnipotence pitiless and unjust, resolve to destroy themselves. In the attempt the woman perishes, but the husband is rescued by the minister of the sect which he had abandoned. The wild utterances of despair with which the rescued man then reproaches his deliverer, and renews his vows of self-destruction, close the scene; set forth altogether in very repulsive and unhallowed phraseology, and prompting the inquiry, Why is the name of Deity so repeatedly and so flippantly brought into juxtaposition with the darkest human suspicions? What is the covert design? What the underplot? If no explanation be forthcoming; if the language is to be accepted as the *bonâ fide* admission of the writer that he himself can see no way out of the labyrinth of death which he has woven, then the whole picture is irredeemably coarse, and helplessly inconclusive.

But good Mr. Walker has furnished us with the answer, which has been recited above; and, accepting his issue, we are fain to add and to confess that if the weapon forged by our new Iconoclast be rude in form and ugly to gaze at, the goblin it assails is uglier still. Let it pass, therefore, as one of the more recent shocks which long-entrenched error has brought upon herself. But if patient expostulation fail to "force the hand" of a sluggard Church, the more thirsty falchion of outraged humanity will not hesitate to sever the hand which still ventures to cast incense on the altar of

"Moloch, thrice horrid god, besmeared with blood."

J. W.

P.S.—Mr. Walker's lecture has just been published as a Sixpenny pamphlet, by Mr. Elliot Stock.

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THE LORD IS RISEN.

THE Lord is risen! O, dry your tears!
The Lord is risen! Renounce your fears!
Put off the sackcloth of your sadness;
Put on the robes of light and gladness.
The Lord is risen! He lives again;
For Jewish hate and scorn were vain:
Vain were the Gentile cross and spear;
What should the Lord's Anointed fear?
The Lord is risen! He lives again;
O, lift to heaven the rapturous strain!
Let all the swelling buds of spring
The tribute of their praises bring.
Let the first notes of woodland lays
Proclaim the risen Saviour's praise.
Let air and ocean, earth and sky,
Join in the glorious melody;
And this, the burden of their strain:
The Lord is risen! He lives again!

But, ah! too weak the song will be
To tell, dear risen Lord, of Thee.
Our trembling fingers jar the string,
Our trembling lips refuse to sing;
Yet to Thy throne our hearts we bring,
And crown Thee as our risen King.

The Lord is risen! O, words of cheer
To fall upon a mourner's ear!
From Joseph's tomb a sacred ray
Shines on each gloomy grave to-day.
From Joseph's tomb an angel's voice
Bids every troubled heart rejoice.
'Twas in that tomb our hearts were laid,
Obscured in deep funereal shade;
Our hopes, our joys, lay buried there,
In deepest shadows of despair.
But now has dawned the morning light:
The Lord has risen in glorious might;
Our hopes. our joys, are all restored;
Made perfect in our risen Lord.
The Lord is risen! His power shall keep
His saints who lie in slumbers deep.
Thrice happy they in Christ who sleep!

The Lord is risen! Let songs of joy
From this time forth our tongues employ.
Till we behold His face again,
Our lips shall raise the rapturous strain,
The Lord is risen! He lives again. A. W.

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EASTER ODE.

"It is Christ that died; yea, rather, that is risen again."

"CRUCIFIED with Christ,"
"Buried with Him," too;
In His "risen" life
I awake anew.

Life, which knows "*no death*;"
That free gift is mine;
It was "*bought*" for me
With "a price" Divine!

When the sentence rang—
"Thou shalt surely die,"
Heaven gave forth The Word,
"Lo, I come! 'tis *I!*"

Precious, "precious blood,"
Taking *sin* away!
Once for all *He* died—
He that *lives* for aye!

Hastings, April, 1882. MRS. JOSEPH FEARN,
Author of "Plain Rhymes on the Pentateuch," &c.

THE RAPTURE.

1 Thess. iv. 14-17.

MY thought is of a day, just such as any other, when, as the twilight spreads, there rise and float above the land of Palestine rich clouds that linger in the light of eve, till sinks the glow and sunset closes into starry night. The heavens are flecked with clouds that gather upwards till the stars are hidden; while the meridian, onward, ever onward, bears until it touches on the zenith—touches, and then the hush of night is broken—broken by the voice of the archangel, and the sound of a silver trumpet. Soft, and yet clear, the melody is heard; but heard by only faithful listening ears. Are many such within Immanuel's land, whose thrilling hearts cry out, "Messiah comes?"

Low-lying in the dust the myriads hear, and these at once respond; upspringing from the tomb, and wending, like a stream of vivid light, their way to pierce the skies. And swiftly onward moves the midnight hour, its mystic shadows cast o'er land and sea; and still, from grassy graves and ocean's wastes, the wakening dead arise, and join the glorious throng. It passes over homes where living saints are waiting, "watching for the Lord." These are the longing, loving ones; and they are changed and caught away. And thus around our silent earth, where heedless slumberers forgetful lie, amid the tender lights and sombre shadows deep, the solemn hour glides on, and gathers as it goes. At length its course is done. Jerusalem again beneath the zenith lies; mute darkness reigns awhile; and then another morning breaks upon the earth. But they have gone to be "for ever with the Lord."

M. v. S.

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CORRESPONDENCE.

COLERIDGE ON THE SECOND ADVENT.

DEAR SIR,—The following note may perhaps interest some of your readers. The celebrated philosopher and poet, Samuel Taylor Coleridge, whom Charles Lamb aptly and wittily described as "an archangel *a little damaged*," was, it is well known, very much in the habit of largely annotating the books he read, and some of his interesting marginalia, not hitherto given to the world, were published in *Blackwood's Magazine* recently. Among the books from which these marginalia are taken, now in the British Museum, is a copy of Ben Ezra's *Coming of Messiah in Glory and Majesty*, a valuable prophetic work, now very scarce, translated from the Spanish, and magnificently prefaced by the well-known Edward Irving. Near the end of this volume Coleridge writes: "In all these marginal notes since those on the first part of this pre-discourse, I have written in the character of a convert to Mr. Irving's main κήρυγμα or tenet—the second personal coming of the crucified Son of Mary. What I object, therefore, is not objected against the doctrine, but in support of it indirectly, at least by removing this or that obstacle, this or that unnecessary difficulty in the way of its reception."

At the end of the book Coleridge breaks out into this remarkable and beautiful prayer:—

"O, Almighty God, Absolute Good, Eternal I Am! Ground of my being, Author of my existence, and its ultimate end! mercifully cleanse my heart, enlighten my understanding, and strengthen my will; that if it be needful or furtherant to the preparation of my soul and of Thy Church, for the advent of Thy Kingdom, that I should be led into the right belief respecting the second coming of the Son of Man into the world, the eye of my mind may be quickened into quietness and singleness of sight." W. MAUDE.

Liscard, Birkenhead.

"THE TIME OF THE END."

SIR,—A word with Mr. T. C. Westfield, if you please, with reference to his paper in January No. of this year, "The Time of the End." Mr. Westfield writes thus: "The commencement of the Grand Gallery, without doubt, symbolises the Birth of our Lord" and, he adds, "Consequently the beginning of the present dispensation." Now, I admit (pyramidically) the first clause, but in reference to the "Consequently," or second clause, I wish to ask a question, which I asked Mr. Piazzi Smyth, in Nov., 1878, but which he declined to answer.

In a work entitled "Philitis," by a Mr. C. Casey, which professes to be an epitome of Mr. Piazzi Smyth's account of the Great Pyramid, it is written that, "There is, on entering the Grand Gallery, a square sepulchral aperture, from the bottom of which a passage leads westerly for a short space to the edge of a subterranean passage just before it falls into the Hades Chamber—of course, the grave."

It is furthermore said that this shows the date of Calvary, the birth of the Lord having been thirty-three years previously.

Now, I ask Mr. Westfield, whether the length of 1882 inches

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in the Grand Gallery is to a point below or above the sepulchral aperture, or whether there is any distinguishing feature at the lower end of the Grand Gallery that points to the length of The Lord's Life? *i.e.*, 33½ inches.

My reason for asking the question in reference to Mr. Westfield's second clause above, will now be plain. It is this. The present, or Christian dispensation cannot, Scripturally, be said to commence till *the resurrection* of the Lord, or till the day of Pentecost. During His life the Lord Jesus was—without detracting from any other element of His great work of Salvation — a divinely vicarious Israelite in perfect obedience *to the Law, fulfilling it*, and making an end of it, as a principle of righteousness *in His death* (Rom. x. 4). See also Gal. iii. 23, 24: "Before faith came," *i.e.*, faith in a *risen Christ* as the source of justification, men were *shut up under law;* His death, therefore, *terminated the Legal Age*..

If divinely instructed it would seem extremely probable that the pyramid architect has made some mark of 33½ inches, to note the length of the Lord's life, and not have included it in the 1882 inches. If not, then the question arises—Considering the dispensational character of the Lord's life, what do the termini of the gallery of 1882 inches point to?

Again. Mr. Westfield says, "Measuring over the step, however, would considerably extend the period." Has this any reference to the above? and what is the extra measure? Be it further remembered, that the Christian age terminates with the translation of the Church, the body of Christ, into heaven, according to 1 Thess. iv., an event that is said to occur seven years before the so-called end of the world, and appearance in glory and power of the Lord Jesus. Those seven years will be anti-Christian; 3½ years of duplicity and flattery (Dan. ix. 27, x. 21), and 3½ years of blasphemy and persecution. Then, the crisis of the world's doom (Rev. xix. 11 to end).

H. Goodwyn.

Reading.

LITERATURE.

Eloh-heem the True God. Solar Light the Garment of the Lord. By W. Morris, M.D. London: Elliot Stock.

We have rarely, if ever, seen a sixpenny pamphlet of such extraordinary value. It is profoundly deep, and yet clear as crystal. Dr. Morris has the power of telling you what he means, and his meaning is worth something. As an argument for the Deity of the Son of God, the essay is conclusive. The illustrations from light and flowers are exquisitely beautiful. This eloquent and admirable essay should secure very many readers. The author's former pamphlet, "The Revised and Arianized Version of the English New Testament," has a splendid sequel in "Eloh-heem, the true God." He who has these two essays has the foundations of true theology.

Bible Misreadings; or, the Book Divine and Human. London: Elliot Stock.

This little work is very much of the

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character of the same publisher's "Biblical Things Not Generally Known," perhaps somewhat more critical. The writer makes good use of the two versions now before the English-speaking world, that of 1611 and that of 1881, and has specially in view Sunday School Teachers. He has really laid them under obligation by these Notes; but, of course, they will be useful to any person who reads them.

A Chaplet for the Church. Original Christian Melodies. By JOHN DAWSON HULL, B.A., Vicar of Wickhambrook, Suffolk. London: Elliot Stock.

THE simple outpourings of a thankful heart on a number of religious subjects, suggested by texts of Scripture. Indeed, they are poetical commentaries on texts from which this excellent evangelical clergyman has, no doubt, often preached, and they express the feelings of devout believers everywhere.

Some Triumphs and Trophies of the Light of the World. By the late Dr. MARGOLIOUTH. London: Elliot Stock.

A BRIEF memoir of this very interesting convert from Judaism to Christianity precedes his papers, which are on "The Feast of Hoshana Rabba; What think ye of Christ? The Claims of the House of Jacob; The Feast of the Passover; and, It is the Day of Atonement." Very touching is the story of Moses Margoliouth's enlightenment, and very valuable are his papers in this volume.

The Speaking Dead: or, Select Extracts from the Writings of the Reformers and Martyrs. By B. BRADNEY BOCKETT, M.A. Oxon., Vicar of Epsom, Surrey. London: Elliot Stock.

THE sub-title of this book describes its character. Its arrangement presents a page for every day in the year. Many of the pages are from the same authors. The biographical notes which precede have been gathered chiefly from Foxe and the Parker Society. Many of the extracts are precious gems. Some of them are such atrocious libels on God that their reproduction in this year of grace surprises us. Surely Mr. Bockett cannot be ignorant of the clearer light shed upon the Divine character during the past few years.

New Covenant Ordinances and Order. The Word, Sacraments and Prayer. Practical Reflections in Rhyme. Stock.

A QUAINT production, neither poetry nor prose, showing, in its own way, the writer's notions about baptism, inspiration, and so forth.

The School Hymnal. London: E. Marlborough & Co., 51, Old Bailey.

THIS volume contains 348 hymns for use in schools and families. Some are well-known favourites; others are to be found only in comparatively rare books; whilst many have not hitherto appeared in any printed collection. It is one of the results of corrupt theology that so many hymns are put into the lips of children which are at once contrary to reason and Scripture. People do not wish to die and go to heaven. It is not true; and it is cruel to make children sing that which fills their young hearts with gloom. This little book, although it is not free from blemish in this respect, is a great improvement in the way of healthy hymns for Sunday Schools. It would be a blessing to the world if one-half of the hymns sung throughout Christendom on Sunday were destroyed. We know what we say.

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THE RAINBOW:

A Magazine of Christian Literature, with Special Reference to the Revealed Future of the Church and the World.

MAY, 1882.

SUBJUGATION OF THE WORLD.

"Thou hast made Me the Head of the heathen" (Psa. xviii. 43).

"Nations that knew not thee shall run unto thee, because of the Lord thy God, and for the Holy One of Israel; for He hath glorified thee" (Isa. lv. 5).

"He must reign, till He hath put all enemies under His feet. . . . All things shall be subdued unto Him" (1 Cor. xv. 25, 28).

THE conflict between good and evil in our world has continued long. Shall it ever come to an end? Will the tremendous struggle, of which it has been the theatre for six thousand years, be prolonged indefinitely? Shall another long series of generations be born, suffer, groan, and die without any solvent of the fearful mystery, or any sign of an end to the dismal warfare?

Who that has thought at all has not often put such questions as these to himself? The most sensitive of men, the most humane and tender-hearted, are the greatest sufferers from the sights and sounds of woe that haunt society. It is positively an affliction to be benevolent. Terrible must be the condition of things in a world where the most God-like men are the most distressed on account of "the evils that are done under the sun," and where you are almost tempted to envy the man who is destitute of sympathetic feelings, and who passes through life in utter indifference to the calamities that percolate through every crevice of this rent and shattered world. There is not a human habitation, from the most gorgeous palace that glitters in the orient light to the wigwam of the red Indian or the snow hut of the poor Greenlander, where sorrow has not entered. There is no human heart that has not felt the pressure of some grief. All souls are stained by the inherited corruption, all bodies are marked by the signs of mortality, all nations are full of the deadly leprosy of sin, and all efforts hitherto employed to check or counteract these mournful evils have been only like a light shining in the darkness, which a few have followed, but which the overwhelming majority have despised, "comprehending it not."

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Creation still groans from its centre to its circumference. Over the Divine Gospel let down from heaven, to show men what they are and what they may become by following its counsels, they have been quarrelling and fighting ever since its mild light fell upon the earth. Instead of accepting it as the priceless boon of a Father's love, and the result of a Redeemer's compassion, they have made it the occasion of wretched rivalries, bitter uncharitableness, mutual recrimination, frightful persecutions, and the worst form of tyranny that ever cursed the earth. Even men of God, Christ's disciples and followers, the few, the small minority, who walk in the light as He is in the light, are obliged to say, "Even we ourselves groan within ourselves" (Rom. viii. 23). The very men who say that they are heirs of God and co-heirs with Christ, add, in the same breath, "*We suffer*" (Rom. viii. 17). Their hopes are great, their prospects are wonderfully bright; and that these hopes and prospects will be fully realised they know; for they have promises, "earnest," "first fruits," pledges, guarantees in ample abundance; but the very light that has dawned upon them, streaming upon the glory that shall be theirs, has revealed their moral sores, corruptions, infirmities, shortcomings, unworthiness, personal helplessness. They groan, wrestle, strive, fight. The sun that has risen upon them, with healing in His wings, has disclosed the terrible virulence of the disease that afflicts them; and, though they trust, believe, and "are confident" that He who hath begun a good work in them will complete it, so as to present them faultless, spotless, before the Father in the glorious kingdom, yet they are not the less, but all the more painfully conscious that in them, that is, in their flesh, dwelleth no good thing.

"*No good thing!*" (Rom. vii. 18). What a verdict is this upon the apostasy of the human race! Who *can* believe, if these words really mean what they seem to say, that science, philosophy, education, commerce, legislation, can meet this absolute negative with a positive quantity that shall go the least way to neutralize it? The noticeable fact here is that the very men who record this verdict against themselves are just the men who have taken God at His word, and who, consequently, anticipate with perfect confidence a time when they shall be delivered from every corruption, infirmity, spot and stain, and stand before God in all the loveliness and grandeur of moral purity, copies of Him of whom the Father said, "This is My beloved Son, in whom I am well pleased" (Matt. iii. 17). Can we wonder, then, that these men, thus strangely educated by a teaching that kills and makes alive at the same time, should feel deeply, anxiously, concerning the great black sea of human corruption that festers and welters around them over the entire world?

Believers in the speedy return of the ADORABLE DELIVERER, indifferent to the state of the world, careless about the deplorable condition of suffering, sinning, distracted, dying humanity!

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Surely this is an intolerable libel! Does not the obvious inadequacy of existing agency to meet the evils they deplore, taken in connection with their deep conviction of the wisdom and love of God, lead them to search the Scriptures with increased earnestness to see whether He has any other plan of operation in reserve for the subjugation of the world? They can neither believe in the final victory of evil, nor in a still greatly prolonged contest between it and good. They are confident that the crisis of the long battle, and its issues, have been determined by infinite wisdom, and they draw the consolation which sustains them amidst the darkness from the fact that their confidence is warranted by prophetic revelation. What but this light in a dark place could uphold them within view of the appalling moral chaos which meets the eye wherever it turns? And this prophetic revelation, whatever may be thought of it by those who have not realised its value and signification, is both full and clear. The subjugation of the world to Jehovah's Anointed One is put beyond the possibility of doubt. It is entirely removed from the region of contingency, and placed among the settled decrees of heaven. A matter of this supreme importance cannot be left dependent upon the probability of Christian zeal in diffusing the Gospel, even if its universal diffusion were the same thing as the establishment of the regal authority of Jesus in the earth, *which it certainly is not.*

When we examine the testimony of Scripture on the subject, it is impossible to avoid the startling conclusion that fearful judgments and terrible wars *precede* the predicted reign of the Prince of Peace. As the wars of David went before the peaceful reign of his son Solomon, so will it be in this case. "Watchman, what of the night? Watchman, what of the night? The watchman said, The morning cometh and also the night" (Isa. xxi. 11, 12). So it is revealed. The morning will surely come, but a fearful night precedes it, a night so appallingly awful that the Lord has expressly promised to shorten it, otherwise no flesh could be saved.

"Blow ye the trumpet in Zion, and sound an alarm in My holy mountain: let all the inhabitants of the land tremble: for the day of the Lord cometh, for it is nigh at hand; a day of darkness and of gloominess, a day of clouds and of thick darkness, as the morning spread upon the mountains: a great people and a strong; there hath not been ever the like, neither shall be any more after it, to the years of many generations. A fire devoureth before them, and behind them a flame burneth: the land is as the garden of Eden before them, and behind them a desolate wilderness; yea, and nothing shall escape them. The appearance of them is as the appearance of horses; and as horsemen, so shall they run. Like the noise of chariots on the tops of mountains shall they leap, like the noise of a flame of fire that devoureth the stubble, as a strong people set in battle array. Before their face the people shall be much pained; all faces shall gather blackness. They shall run

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like mighty men; they shall climb the wall like men of war; and they shall march every one on his ways, and they shall not break their ranks: neither shall one thrust another; they shall walk every one in his path; and when they fall upon the sword they shall not be wounded. They shall run to and fro in the city; they shall run upon the wall, they shall climb up upon the houses; they shall enter in at the windows like a thief. The earth shall quake before them; the heavens shall tremble; the sun and moon shall be dark, and the stars shall withdraw their shining. And the Lord shall utter His voice before His army: for His camp is very great; for He is strong that executeth His word; for the day of the Lord is great and very terrible: and who can abide it?" (Joel ii. 1-11).

By comparing this fearful locust scene with that under the fifth apocalyptic trumpet, some further details of the terrible visitation will be found. "And the fifth angel sounded, and I saw a star fall from heaven unto the earth; and to him was given the key of the bottomless pit. And he opened the bottomless pit; and there arose a smoke out of the pit, as the smoke of a great furnace; and the sun and the air were darkened by reason of the smoke of the pit. And there came out of the smoke locusts upon the earth; and unto them was given power, as the scorpions of the earth have power. . . And in those days shall men seek death, and shall not find it; and shall desire to die, and death shall flee from them" (Rev. ix. 1-3, 6).

Awful! terrible! What must be the state of things when the desperate relief of suicide shall be rendered impossible? The heart sickens at the conception of such horrors. The apocalyptic woes, however, of which the plagues of Egypt are the type, are God's judgments upon the world for its astounding wickedness. When that which now hinders the full development of Satan's policy shall be taken out of the way, and the man of sin, the son of perdition is revealed, in the heat of the devil's wrath the vintage of the earth will speedily ripen. The state of the world during the brief reign of the man of sin, or Wild Beast, will be inconceivably awful. It has long wished to get rid of God: "Depart from us; for we desire not the knowledge of Thy ways" (Job xxi. 14), has been its cherished thought, the wish of its corrupt heart, through long generations. This wish will be gratified for a short time; but, Oh, what follows! Anti-Christ will appear to have it all his own way. Satan offered the dominion of the world to our blessed Lord, and was repelled; he finds one at last, however, who accepts the fatal gift.

"And I stood upon the sand of the sea, and saw a beast rise up out of the sea, having seven heads and ten horns, and upon his horns ten crowns, and upon his heads the name of blasphemy. And the beast which I saw was like unto a leopard, and his feet were as the feet of a bear, and his mouth as the mouth of a lion, and the dragon—(just before cast down to the earth)—gave him his

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power, and his seat, and great authority. And I saw one of his heads as it were wounded to death; and his deadly wound was healed; and all the world wondered after the beast. And they worshipped the dragon which gave power unto the beast; and they worshipped the beast, saying, Who is like unto the beast? who is able to make war with him? And there was given unto him a mouth speaking great things and blasphemies; and power was given unto him to continue forty and two months. And he opened his mouth in blasphemy against God, to blaspheme His name, and His tabernacle, and them that dwell in heaven. And it was given unto him to make war with the saints, and to overcome them; and power was given him over all kindreds, and tongues, and nations. And all that dwell upon the earth shall worship him, whose names are not written in the book of life of the Lamb slain from the foundation of the world" (Rev. xiii. 1-8).

Such is the appalling picture of the dark night which comes before the morning. The devil has everything his own way at last. He is worshipped, and his representative whom he energizes, is worshipped, by all who dwell upon the earth, except those whose names are in the book of life. The mighty monarch soon gets rid of those who refuse to worship. Nay, an image of the beast is made, and a decree is passed, as in the days of Nebuchadnezzar, that as many as will not worship it shall be killed. We see what the world comes to under the reign of the bold blasphemer. The world would not have the Christ of God, but it accepts the Devil's Christ, and we behold the result. How then is God to deal with this monster of iniquity and the nations which have believed his "lie," except by terrific judgments? The dispensation of grace is past, the Church is safe with her Head in glory, and the man of sin, the son of perdition, has appeared. Either, therefore, the world must be abandoned entirely by God, its reclamation being a hopeless enterprise, or it must be dealt with in judgment. The latter will be the adopted alternative; for God will not give up the decreed dominions of His Son to the fury and anarchy of the lawless one, the diabolical Usurper.

"If I whet my glittering sword," He says, "and Mine hand take hold on judgment, I will render vengeance to Mine enemies, and will reward them that hate Me. I will make mine arrows drunk with blood, and My sword shall devour flesh, and that with the blood of the slain and of the captives, from the beginning of revenges upon the enemy." And joy will follow both to His people Israel, "the remnant" that shall survive the sore tribulation, and the nations of the world. "Rejoice, O ye nations, with His people; for He will avenge the blood of His servants, and will render vengeance to His adversaries, and will be merciful unto His land and to His people" (Deut. xxxii. 41-43). "It is the day of the Lord's vengeance, and the year of recompenses for the controversy of Zion" (Isa. xxxiv. 8). The prophet sees this

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great day of judgment, and writes thus: "Who is this that cometh from Edom, with dyed garments from Bozrah? this that is glorious in His apparel, travelling in the greatness of His strength? I that speak in righteousness, mighty to save. Wherefore art Thou red in Thine apparel, and Thy garments like him that treadeth in the winefat? I have trodden the winepress alone; and of the people there was none with Me; for I will tread them in Mine anger, and trample them in My fury; and their blood shall be sprinkled upon My garments, and I will stain all My raiment. For the day of vengeance is in Mine heart, and the year of My redeemed is come. And I looked, and there was none to help; and I wondered that there was none to uphold; therefore Mine own arm brought salvation unto Me; and My fury, it upheld Me. And I will tread down the people in Mine anger, and make them drunk in My fury, and I will bring down their strength to the earth" (Isa. lxiii. 1-6).

The battle of this great day of God Almighty will be such as our earth, notwithstanding its countless slaughter scenes, never saw before. The spirits of devils working miracles will go forth unto the kings of the earth and of the whole world to gather them to that decisive contest. These have one mind, and shall give their power and strength unto the Beast. "*These shall make war with the Lamb.*" Words of awful import! Who can read them without a feeling of perfect amazement? Will it, indeed, come to *this* before God's Anointed shall reign in peace over His own world? Yes; what sin is, in its full and terrible intensity, in the height and depth of its daring, in the force and fierceness of its enmity, must be made manifest to all, that there may be no room left for palliation or apology on its behalf throughout all the future. "These shall make war with the Lamb, and the Lamb shall overcome them; for He is Lord of lords, and King of kings; and they that are with Him are called, and chosen, and faithful" (Rev. xvii. 14).

Into the details of this great conflict, which shakes heaven and earth, "that those things which cannot be shaken may remain" (Heb. xii. 27), I enter not. Let us, however, look at the closing scene, which, for mingled majesty and terror, is unsurpassed. "And I saw heaven opened, and behold a white horse; and He that sat upon him was called Faithful and True, and in righteousness He doth judge and make war. His eyes were as a flame of fire, and on His head were many crowns; and He had a name written that no man knew but He Himself. And He was clothed with a vesture dipped in blood; and His name is called the Word of God. And the armies which were in heaven followed Him upon white horses, clothed in fine linen, white and clean. And out of His mouth goeth a sharp sword, that with it He should smite the nations; and He shall rule them with a rod of iron; and He treadeth the winepress of the fierceness and wrath of Almighty

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God. And He hath on His vesture and on His thigh a name written, KING OF KINGS, AND LORD OF LORDS. And I saw an angel standing in the sun; and he cried with a loud voice, saying to all the fowls that fly in the midst of heaven, Come and gather yourselves together unto the supper of the great God; that ye may eat the flesh of kings, and the flesh of captains, and the flesh of mighty men, and the flesh of horses, and of them that sit on them, and the flesh of all men "—that is, of course, of all who have fallen in this dread carnage—" both free and bond, both small and great. And I saw the beast, and the kings of the earth, and their armies, gathered together to make war against Him that sat on the horse, and against His army. And the beast was taken, and with him the false prophet that wrought miracles before him, with which he deceived them that had received the mark of the beast, and them that worshipped his image. These both were cast alive into a lake of fire burning with brimstone. And the remnant were slain with the sword of Him that sat upon the horse, which sword proceeded out of His mouth "—that is, as Isaiah puts it, the breath of His lips with which He shall slay the wicked—" and all the fowls were filled with their flesh " (Rev. xix. 11-21). After this Satan is cast into the abyss, and the millennium begins.

But now that the battle is the Lord's, and His enemies are scattered in the whirlwind of His wrath, like the chaff of the summer threshing-floor, what about the nations of the world? Incredible multitudes have fallen in that amazing war; kings, generals, men, from the confederated nations under the leadership of the great Atheist; and vast numbers of Jews have miserably perished in the unprecedented tribulation; so vast that Zechariah tells us only a third part of them shall be left; the part habitually spoken of as the remnant, or the remnant according to the election of grace; but still, though the world's population has been fearfully thinned, there remain its great nations; and it becomes an inquiry of the deepest interest how the Lord is to deal with them, so as to secure their subjugation to His sway. Will He establish a mighty despotism after the example of the kings of the earth, and secure obedience by the force of irresistible power? If this were His purpose we could even accept it with gratitude, because we are quite sure that no injustice, no tyranny, no wrong, could possibly take place in His dominions. Absolute power, in the hands of absolute perfection, would be a vastly different thing from any of the absolutisms of royal story in the ages that are past.

But this is not His purpose, if we read the words of His servants the prophets correctly. His kingdom, though in this world, so far as its subjects are concerned, will not be " of it." Its laws and administration, its principles of loyalty, its rewards and punishments, will not be modelled after those of earthly kingdoms, but will all be Divinely perfect. " The greatest happiness of the greatest number," has sometimes been a watchword with philosophical

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politicians, and, of course, a watchword only; for philosophical politicians have no power to secure the social happiness of which they speak. But when the ALL PERFECT ONE takes to Himself His royal power, the greatest good of His subjects will be both sought and secured. This, indeed, is one of the grand objects for which God hath anointed Him, and promised Him dominion "under the whole heaven." To secure the well-being of universal humanity, under the sceptre of the Son of Man, after the Church chosen in Christ Jesus before the world was, shall have been called, justified, sanctified, and glorified, is part of the infinitely wise and beneficent counsel of God; and this is the next great step, in the still unfolding and advancing procession of Divine decrees; for you will remember that the millennium itself, with all its "scenes surpassing fable and yet true," is not the final state.

Let us then read the prophets for light on this subject. We would know, if it is revealed—for beyond revelation we go not a hair's breadth, having no theory of our own to buttress, no speculation to support—how the GREAT KING is to subdue the family of man so as to secure its loyalty, and to bless it with light, and peace, and holiness, after the destruction of the dread Usurper and his countless legions.

The first thing to be remembered is the startling fact that all which we now include under heathendom is heathen still at the beginning of Messiah's reign; that all Christendom has openly apostatized even from nominal Christianity; and that the vast majority of the Jews have received as their messiah the Anti-Christ who has "come in his own name," "denying the Father and the Son." What a world it therefore is! Well may the Lord compare it to the world before the flood in the days of Noah! Now this dreadful universal darkness must be scattered. But how? By miracle? No. The blessed Ruler has provided for the occasion. Through long and weary centuries the people of Israel have been scattered over the entire earth for the punishment of their iniquities; but God ever brings good out of evil; and when the elect remnant has been brought through the fire and refined as silver, and tried as gold, numbers of them will be sent to the various nations in which they were born, over the entire surface of the world, to proclaim the glad tidings of salvation, and the news of the kingdom of God. Amongst the other remarkable things connected with this marvellous people, is their facility in the acquisition and use of languages. It would seem as if the confusion of tongues, which was a punishment of Gentile impiety, should be redeemed by Jewish piety, after many ages of Jewish exile and sorrow among the Gentiles.

"This people have I formed for Myself," saith the Lord, the King of Israel; "they shall show forth My praise" (Isa. xliii. 21). "And I will send those that escape of them unto the nations, to Tarshish, Pul, and Lud, that draw the bow to Tubal and Javan

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to the isles afar off, that have not heard My fame, neither have seen My glory; and they shall declare My glory among the Gentiles" (Isa. lxvi. 19).

It is surely needless to say that the loving zeal of these godly Israelites will be deepened and strengthened by the humbling recollection that their fathers crucified their King, and that their nation continued during the entire period of its world-wide wanderings to reject Jesus of Nazareth as the Messiah of God. Besides, and above all, it is to be remembered that an abundant outpouring of the Holy Spirit is repeatedly promised in those days—of which the effusion at Pentecost was at once a type and pledge—so that the rapidity with which the world will emerge from its heathen darkness, and atheistic delusions, will entirely throw into shade all the revivals and awakenings of the Christian centuries.

Respecting the consequences upon the world of the present unbelief and future restoration of his countrymen, Paul writes thus: "I say then, Have they stumbled that they should fall? God forbid; but rather through their fall salvation is come unto the Gentiles, for to provoke them to jealousy. Now if the fall of them be the riches of the world, and the diminishing of them the riches of the Gentiles; how much more their fulness? For I speak to you Gentiles, inasmuch as I am the apostle of the Gentiles, I magnify mine office; if by any means I may provoke to emulation them which are my flesh, and might save some of them. For if the casting away of them be the reconciling of the world, what shall the receiving of them be, but life from the dead?" (Rom. xi. 11-15). This is the blessed issue aimed at by all these wondrous movements, and it will be secured—life from the dead the wide world over. In the day of Messiah's power His people shall be willing (Psa. cx. 3). With glad heart they will serve Him. "Many shall run to and fro, and knowledge shall be increased" (Dan. xii. 4), writes Daniel, a prophecy which comes in *after* the time of unprecedented trouble and subsequent deliverance of His people.

And then, too, the following exquisite predictions shall have their accomplishment: "I will be as the dew unto Israel: he shall grow as the lily, and cast forth his roots as Lebanon. His branches shall spread, and his beauty shall be as the olive tree, and his smell as Lebanon. They that dwell under his shadow shall return; they shall revive as the corn, and grow as the vine; the scent thereof shall be as the wine of Lebanon" (Hos. xiv. 5-7). "And the remnant of Jacob shall be in the midst of many people as a dew from the Lord, as the showers upon the grass, that tarrieth not for man, nor waiteth for the sons of men" (Mic. v. 7). "He shall cause them that come of Jacob to take root: Israel shall blossom and bud, and fill the face of the world with fruit" (Isa. xxvii. 6). These beautiful words speak for themselves. They are so plain that to misunderstand them is the only difficulty. It is in relation to

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this time, too, that John saw the sublime vision thus described: "And I saw another angel fly in the midst of heaven, having the everlasting Gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people, saying, with a loud voice, Fear God, and give glory to Him; for the hour of His judgment is come; and worship Him that made heaven and earth, and the sea, and the fountains of waters" (Rev. xiv. 6, 7).

So much for the agency. If we now look for a moment at the results we shall see the same thing, the world happy under the reign of the Prince of Peace. "In His days shall the righteous flourish; and abundance of peace so long as the moon endureth. . . . Daily shall He be praised. . . . His name shall endure for ever; His name shall be continued as long as the sun; and men shall be blessed in Him; all nations shall call Him blessed" (Psa. lxxii. 7, 15, 17). "Nation shall not lift up sword against nation, neither shall they learn war any more" (Isa. ii. 4). "The nations shall bless themselves in Him, and in Him shall they glory" (Jer. iv. 2). "Nations that knew not thee shall run unto thee because of the Lord thy God, and for the Holy One of Israel, for He hath glorified thee" (Isa. lv. 5). The fame of Solomon's wisdom and greatness "was in all nations round about" (1 Kings iv. 31); but of his greater Antitype it is predicted, "All nations whom Thou hast made shall come and worship before Thee, O Lord; and shall glorify Thy name" (Psa. lxxxvi. 9). "All the ends of the world shall remember and turn unto the Lord; and all the kindreds of the nations shall worship before Thee. For the kingdom is the Lord's; and He is the governor among the nations" (Psa. xxii. 27, 28). "And He will destroy in this mountain the face of the covering cast over all people, and the vail that is spread over all nations" (Isa. xxv. 7). "And there was given Him dominion, and glory, and a kingdom, that all people, nations, and languages, should serve Him" (Dan. vii. 14).

And, finally, we have such assurances as these: "The heathen shall fear the name of the Lord, and all the kings of the earth Thy glory" (Psa. cii. 15). "He will famish all the gods of the earth; and men shall worship Him, every one from his place, even all the isles of the heathen" (Zeph. ii. 11). "He shall speak peace unto the heathen" (Zech. ix. 10). "From the rising of the sun even unto the going down of the same My name shall be great among the Gentiles; and in every place incense shall be offered unto My name, and a pure offering; for My name shall be great among the heathen, saith the Lord of hosts" (Mal. i. 11). "The earth shall be filled with the knowledge of the glory of the Lord, as the waters cover the sea" (Hab. ii. 14). "Look unto Me, and be ye saved, all the ends of the earth; for I am God, and there is none else; I have sworn by Myself, the word is gone out of My mouth in righteousness, and shall not return, that unto Me every knee shall bow, every tongue shall swear" (Isa. xlv. 22, 23).

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How consoling is all this! How the heart feeds upon these delicious assurances of the blessed God! How the mind, oppressed with the world's woes and wickedness, gathers strength from the sure word of prophecy! The subjugation of the world to Him whom we love, that He may see of the travail of His soul and be satisfied, and that it may live in the light of His countenance, is not a dream, a fancy, a fond wish, but a Divine purpose, repeatedly declared in a variety of forms, as we have now seen. For this purpose, and for the explicit revelation of this purpose, every Christian cannot but feel deeply, profoundly thankful. What a privilege it is to see through the vail that covers the nations, and beyond the terrible storms that are about to shake the heavens and the earth!

"None of these things move me," said the Christian hero Paul, in reference to bonds and afflictions. We see troubles coming fast, the perilous times of the last days; we see the growth of every form of heresy within the nominal Church, and the abominations of idolatry over the world; we see the rise of that wicked one in whom atheism comes to its head, the God-defying Anti-Christ with whose portrait the prophets of both Testaments wish men to make themselves familiar, that they may escape his snare; we see the Devil cast down from the heights, "having great wrath because he knoweth that he hath but a short time" (Rev xii. 9, 12); we see the coming of the LORD with His saints, who had been previously removed from the scene of the impending vengeance, as Lot was removed from Sodom before the storm of fire fell upon it; we see the kings of the earth, and the great men, and the rich men, and the chief captains, and every bondman and every freeman hiding themselves in the dens and in the rocks; and we hear them in wild despair calling to the mountains and rocks, "Fall on us, and hide us from the face of Him that sitteth on the throne, and from the wrath of the Lamb; for the great day of His wrath is come; and who shall be able to stand?" (Rev. vi. 15-17). But none of these things move us, awful, solemn as they are, from the hope of a glorious ultimate victory for righteousness and truth. They do not fill us with apprehension lest the entire world should become the final prey of Satan and his hosts, or lest God should forsake the work of His hands, and leave agonized hamanity in the clutches of the sworn enemy of heaven. We are cast down by the wickedness and woes of our human brotherhood, and amazed at the predicted development of evil; but we are not in despair regarding the future of Christ the King, and His promised kingdom. A bright light shoots athwart the thick darkness, and we see scenes that make the soul leap for joy. Pictures of glory gleam before the eye, and the storm-wrecked world shall yet reach a haven of honourable rest. After the night of terror comes heaven's delicious morning, with its golden beams gilding every shore, and pouring gladness on every continent and island of the rejoicing earth. The tumultuous

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nations, like angry floods, shall beat, and dash, and roar, as if their fury would awaken the dead and engulf the universe in hopeless anarchy; but the LORD, "mighty in battle," THE KING OF GLORY, shall come, and at His rebuke the foaming waves shall subside, and the maddened storm sink into a calm, like a child sweetly nestling on its mother's breast. The devil and his angels, with all their craft and cunning, are no match for the Man of God's right hand, whom He hath made strong for Himself; and ere long the hallelujahs of much people in heaven shall be taken up and prolonged by the joyful millions of a saved and rejoicing world subdued to the sceptre of its rightful Prince, and happy in the protection of His Divinely royal rule. EDITOR.

THE LAST PARABLE.

THE parable of the sheep and goats, though the last in the series is, doubtless, one of the grandest, both in conception and in sublimity. It is a matter of considerable interest to determine, if possible, its chronological position. Is it pre-millennial? or is it the sequel or closing scene of the millennial dispensation?

The following suggestions may perhaps be helpful in settling this question. In the previous parables the pictorial representations direct the thoughts to the second coming of the Saviour, either as the Master of the house suddenly returning, as the Bridegroom coming to claim the bride, or as the Dispenser of Talents "returning from a far country." So, likewise the persons called to account are professing Christians under the figures of household servants, or as attending virgins, or as responsible traders sustaining important trusts; but in this parable of the sheep and goats we have the Son of Man, not expected, or coming, but already seated upon the throne of His glory, apparently *permanently* seated upon His throne. Again and again is He referred to as the King, "Then shall the King say," &c. (verses 34 and 40). Besides this, "All the holy angels are with him," the risen saints, though not mentioned, are, doubtless, also there; likewise the 144,000 sealed ones of the tribes of Israel (Rev. xiv. 1) occupy a position upon Mount Zion. In addition to these the preliminary circumstances attending the second advent, such as the destruction of the beast, and of the false prophet (Rev. xix. 11); the defeat of the armies at Armageddon (Rev. xvi. 14); the deliverance of Jerusalem from the hands of their enemies, (Zech. xiv. 3.); and the gathering of the elect (the Jews) from the four winds (Matt. xxiv. 31), &c., must all have been accomplished and past when the scene of this parable is laid; the King, earth's rightful Lord, is now seated upon His throne, His saints and glorified ones about Him; and He proceeds calmly and deliberately to exercise judgment upon classes

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of persons not before dealt with, and upon principles differing somewhat from previous judicial interpositions. Again, we ask, when does this separation of the sheep and goats take place?

To determine this, let us consider—

1st. That this judgment is a judgment of *living* persons, and these living persons are the nations (*ethnos*), the Gentiles. They are not professing Christians of *this* dispensation; *these* are described as tares and wheat, and at this period of time the tares have been burnt up, and the wheat garnered around our Lord; neither are they the Kingdom of the Beast, these people having already been dealt with; neither are they the nations to whom the Gospel has been preached as a witness, because *their* fate has been sealed by the revelation of the Son of God from heaven, taking vengeance upon them that know not God, and obey not the Gospel. These various classes have all, at the time this parable opens, been dealt with by Christ, and judged accordingly, and now a new scene and a *new judgment* is pourtrayed before us.

2nd. Consider next, the *essential* grounds of discrimination in this remarkable parable; it may possibly still further determine the chronological period. "Inasmuch as ye did it, and inasmuch as ye did it not to one of the least of these my brethren" (Matt. xxv. 41, 45). In the Gospel dispensation, when it was preached as a witness among all nations, the ground of condemnation was disobedience to it. Here the test of discipleship and of scrutiny is kindness or unkindness to the brethren, whom we may fairly suppose under the circumstances of this parable to be the Jews, the future dispensers of the Gospel throughout the millennium (see Psalm lxvii., and Isaiah lxi.-lxvi.

3rd. The nature of the punishment inflicted by the King is also an important factor in determining the chronological periods of this parable. "Depart from Me, ye cursed, into everlasting fire, *prepared for the devil and his angels*" (Matt. xxv. 41).

The *fire* is that which is *prepared* for the devil and his angels; that is the lake of fire described in Revelation xx. 10, and in 2 Peter iii. 10. Consequently, the *place* of punishment is not ready for their reception until the closing of the millennial period; and it is evident that these goats, and the devil and his angels meet simultaneously with one common doom. It is also as well to call to mind the fact that the sinners of the Gospel dispensation have already been dealt with; the Gehenna of fire described by Isaiah (lxvi. 24), has received its victims; and into this fire the worshippers attending the Jerusalem feast of tabernacles would, on their return, fix their fearful gaze. Consequently, the everlasting fire of Matt. xxv. 41 can be no other than the lake of fire, the conflagration of the earth, as described by Peter.

The parable of the sheep and goats brings before us, therefore, the closing scene of the millennial dispensation; this dispensation, like its predecessors, ends in making manifest the innate corruption

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of the human heart under all circumstances; in the case of a large proportion of the inhabitants of the millennial earth the submission to Christ has been merely external, not real; they yield a "*feigned obedience.*" (See *margin* Psalm lxvi. 3; xviii. 44; see also the threat of punishment contained in Zechariah xiv. 16-19). So that all that is needed is the liberation of Satan from prison to fan the spark of insubordination to a flame; hence, the rebellion of Gog and Magog (Rev. xx. 8). These nations have enjoyed the advantages of Jewish evangelization, besides an occasional visit to the glorified metropolis; the Jewish missionaries, Christ's own *brethren*, have met with varied treatment, as indicated by the parable; they have suffered hunger and thirst, imprisonment, nakedness, &c., and now that Satan is loosed out of prison, the hidden disaffection bursts forth into open rebellion, having for its direct object the destruction of the beloved city (Rev. xx. 9). It is only in harmony with these circumstances (after the first outburst of Divine wrath upon the immediate perpetrators of the rebellion has been executed, Rev. xx. 9) that the *King* should assemble all the nations of the earth, and wind up the millennial dispensation; separating the true from the false, as a shepherd divideth his sheep from the goats, and making *kindness* to the Jewish *brethren* the critical test of their spiritual condition (Matt. x. 40). Then follows the burning of the earth, the lake of fire into which the goats, and the devil, who deceived them, are cast; so, also, into the same lake the wicked dead, raised and judged at the great white throne, are likewise cast; the saints and the beloved city being in the interim lifted above the scenes of earth; and when the new heavens and new earth are completed, they, as a bride adorned for her husband, descend and take possession of the new earth, to dwell with God and inherit the everlasting Kingdom prepared for them from the beginning of the world. CHAS. UNDERHILL.

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THE GEHENNA OF THE RABBIS.*

CHAPTER V.

FROM the very admirable and just description which Mr. Cox gives us of Gehenna—the word translated "hell" in our Authorised Version, and also in the Revised Version of the New Testament—we greatly wonder that he does not see his way to accept our view of it, namely, as a place of final and utter destruction of the wicked (68-70). We would wish to draw the attention of our readers to this point in our present chapter.

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* "Salvator Mundi." By Samuel Cox. 7th Edition.

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Gehenna, he tells us, in conformity with the general view of learned men, is the Greek form of the Hebrew Ge-Hinnom, or, Valley of Hinnom. We first find mention of this valley in the Book of Joshua, and there are several references subsequently made to it in the Old Testament (Josh. xv. 8; 2 Kings xxiii. 10; 2 Chron. xxviii. 3; Jer. xxxii. 35). After the time of King Josiah, Mr. Cox informs us that "it became the common cesspool of the city, into which offal was cast, and the carcases of animals, and even the bodies of great criminals, who had lived a life so vile as to be judged unworthy of decent burial. Worms preyed on their corrupting flesh; and fires were kept burning, lest the pestilential infection should rise from the valley and float through the streets of Jerusalem" (69).

Such was the famous Valley of the son of Hinnom. It was a scene constantly before the mind and the sight of the Jewish people, and especially before the mind and the sight of the inhabitants of Jerusalem. At last it came to be a type, or pattern, of something like to, but different from, itself. Of what it became the type, we will show in Mr. Cox's own words. There can be none clearer or better. "Gradually," he tells us, "the valley of Hinnom grew to be a type of all that was flagrantly wicked and abominable to the faithful souls, fallen on evil times, who still worshipped God on the neighbouring hill of Zion." . . . . "*To the Hebrew prophets this foul and terrible valley became an apt type, or illustration, of the doom of the ungodly.*" Such was the idea which rose up and became developed in the mind of the Jewish people, originating with, or, at least, sanctioned by the voice of their inspired prophets. Holding beyond death and judgment a retribution for the unpardoned sinner, they looked upon the scene being enacted before their eyes in the Valley of Hinnom as affording them the best and truest illustration they could have of future punishment. Its scene took its name Gehenna from this valley of Ge-Hinnom. This was its established name among the Jews before the birth of Jesus Christ. Taking the Valley of Hinnom and its circumstances as affording an "apt type" of the scene of future retribution commonly called "hell," let us inquire what are the ideas of hell which it most naturally affords? We are not now inquiring what were the various ideas entertained by various persons of it, but what are the most reasonable inferences to be derived from it as it actually was, and as Mr. Cox has most admirably described it?

We infer then the following particulars. We conclude, in the first place, that it was the established faith of the Jewish Church, sanctioned and taught by its inspired prophets, that there was beyond death and judgment a place of doom, where sinners unforgiven before, should suffer a righteous retribution. This retribution, again, resembled in essential respects the scene enacted in Ge-Hinnom. What was the effect produced by the devouring

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worms? What was the object had in view by those who kindled fires, constantly burning, in the polluted valley There was certainly here no idea of lasting pain to justify the Augustinian theory of endless suffering. There was just as certainly no idea whatsoever of a restoration of the carcases, whether of animals or criminals, to life and health and joy. The idea kept in view throughout this whole transaction was the destruction and removal, even in appearance, of those bodies placed in Ge-Hinnom. They were to be reduced by the operation of natural agents to their original elements. As a log of wood committed to the fire and consumed, ceased to be, so should it be, too, with that offensive organised matter in Ge-Hinnom—the food of the worm and the prey of the fire. It should disappear from sight. It should be destroyed. It should be annihilated. It should be as though it had never been. Its component elements were dispersed. The organised being had ceased to exist.

If such is the idea which the Valley of Hinnom suggests to view, and if this Ge-Hinnom both gave its name, Gehenna, to the place of future punishment, and was used by the inspired Hebrew prophets as an "apt type or illustration of the doom of the unrighteous," what is the idea of that doom which this apt type suggests to us? It is, and it can only be that gehenna, or hell, is the scene neither of an endless torment, nor of restoration, partial or universal, but of a destruction or annihilation utter and final. Such is the conclusion to which we are absolutely forced. Taking Mr. Cox's description of Ge-Hinnom as a true one, and accepting as an indubitable truth his own admission that this Ge-Hinnom is an "apt type" of gehenna, or the scene of future retribution, we are forced to conclude that in hell all those committed to it will suffer an everlasting destruction.

In order to strengthen his view of what he supposes gehenna to be, namely, a scene of a universal restoration, Mr. Cox proceeds to consider the question as to what was the usual sense of gehenna entertained by the Jews in the time of Christ and His apostles (70). He says, and with much force, that, "if we *can* recover the sense in which the word was commonly used by the Jews some nineteen centuries ago, we may be sure that *that* is the sense in which Christ used it." From his own inquiries upon this subject, and from what he tells us are the results of the examination by the most eminent Hebrew scholars of the Jewish writings which date from three centuries before Christ to three centuries after Christ, Mr. Cox says, "I do not know how we are to escape the conclusion that, among the Jews, it (i.e., gehenna) was taken to denote a punishment, or discipline, which did not extend beyond a definite, and probably, a very short period of time. Christ was a Jew, and spoke to Jews; and in what but their Jewish sense can we fairly and reasonably interpret His words?" (75). Such, he tells us, was its "*general sense*" (75). And so we have here Mr.

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Cox affirming, from his own research and from that of the most eminent Hebrew scholars, that his view of universal restoration was the common, usual, general view of the Jewish people and their religious teachers for centuries before and after the birth of Christ. A more unfounded statement we seldom remember to have read.

Let us first judge Mr. Cox's conclusion from his own admission. He cannot object to this test. Gehenna, as a place of a very short period of discipline, was, according to him, the common Jewish opinion before and after the time of Christ. This is the same as telling us that his theory of universal restoration was all but universally adopted by the Jews of that period. Any other views, such as the Augustinian view of endless misery, or our view of everlasting destruction, were, if ever held, so seldom held as to be worthy of no account. Mr. Cox's view was, according to him, so very commonly accepted, that it must "reasonably" be taken as the sense which our Lord intended whenever He spoke of Gehenna. Now let us see what Mr. Cox, in other passages of his book is compelled, in fairness to admit, concerning this supposed all but uniform view of the Jewish people and their teachers. Their uniformity is seen from his own confession to be nothing better than a groundless fancy, which Mr. Cox would, but cannot substantiate.

At p. 75 Mr. Cox tells us that the Jewish opinion as to the meaning of Gehenna is our trustworthy guide to what Christ meant by it; or, that their view of it as a place where punishment or discipline was only of a temporary nature, is to lead us to the conclusion that such was also the opinion of Christ. But what does he say at p. 73 of the Jewish writers from whom he formed this idea of Jewish opinion? Why, he discards altogether the aid he elsewhere supposed them to give, and treats the idea of any general agreement of opinion among them as an idle imagination. "We are not," he says, "to take them as yielding *any real help to our theory of the future* life. Nay, as Bartoloccius, in his 'Bibliotheca Rabbinica,' long since complained, the propositions which they contain are so 'variable and unstable' that 'no firm and unshifting dogma can be deduced from them as to the future punishment of the guilty.'" Thus in one breath he tells us that Jewish opinion is our reliable guide to the opinion of Christ, and in the next breath that it gives us no real help; in one page he tells us that Jewish opinion was all but uniform, and in another that it was so variable and unstable that we could build nothing on it!

Another extract from Mr. Cox's book we will give our readers to show his utter inconsistency with himself. In the very same page in which he tells us that the Jewish Fathers were all but unanimous in their view of future punishment, he also says that, "on the duration of that state of punishment, or discipline, they differed, as also on its ultimate issue. Some held that the torment of Gehenna would endure for twelve months; some, for a single day; some, only until the righteous should desire it to end; and *that* surely

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would not be very long. And, again, some held that the discipline of Gehenna would issue in the ultimate salvation of all who were exposed to it; while others held that it would issue in their destruction, the very souls of sinners being burned up and scattered by the wind" (75).

While on this subject of Rabbinical opinion, we would just say that we attach very little authority of any kind to it. Most of Mr. Cox's quotations illustrative of Jewish opinion are taken from the Talmud, or the Targum of Jonathan Ben Uzziel. Now the Talmud was composed at a time considerably later than the time of Christ; while as to the Targum of Jonathan, no one knows when it was written, or by whom it was composed.* Opinions drawn from these sources can be of very little use in guiding us to the sense in which Christ used His terms relative to future punishment. But before taking our leave of them we would just say this: Supposing them, as Mr. Cox too freely does, to represent fairly Jewish opinion *before* as well as subsequent to the time of Christ, what do we gather from them as represented to us by Mr. Cox himself? We gather these two points: first, that instead of being unanimous or all but unanimous, they are so contradictory that we can build nothing upon their opinion. Second, that our theory of the final destruction or annihilation of the wicked, finds distinct and emphatic assertion among the conflicting views of the Rabbinical writers. The truth with regard to them we believe to be this, that the three great views of future punishment held now among Christian thinkers were also held by the Jewish theologians, while the peculiar theory of Mr. Cox, universal restoration after a finite period of punishment or discipline, instead of being, as Mr. Cox supposes, the one most commonly held by them, was that one least generally entertained. We will give our reason for this opinion.

At page 73 Mr. Cox gives several quotations from the Talmud and the Targum of Jonathan. Some of these speak of the ungodly being judged for twelve months, or until the righteous say that they had seen enough of their woe. From these expressions Mr. Cox gathers that they who uttered them believed that the suffering of the ungodly would be temporary, and that after this period was over, they would be brought to God and to the bliss of the saved. Now we are very strongly inclined to take a different view. We incline to think that while, no doubt, they speak of the suffering of the wicked in Gehenna as being only temporary, they imply that after this temporary suffering, they would be handed over to destruction or annihilation. Our reason for this view we draw from the words of the last quotation which Mr. Cox gives us, interpreted by Mr. Cox himself. The quotation is this, taken from the Talmud: "The sinners of Israel and the sinners of the

* Hook's "Church Dictionary" on "Talmud" and "Targum."

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Gentiles shall descend, with the body, into Gehenna, and *for twelve months shall be condemned in it; at the end of twelve months the body shall be consumed, and the soul burned up, and the wind shall scatter it under the feet of the just.*"

Now this is exactly our view, except that we should not presume to say for how long or how short a time sinners might be exposed to suffering in Gehenna. With this exception, the above quotation from the Talmud is an accurate statement of the view we hold, viz., temporary suffering, followed by the utter destruction both of body and soul. But it is even more to our present purpose to say that the above quotation from the Talmud is admitted by Mr. Cox to express, not his theory, but ours. At page 75 he refers to this quotation, and admits that it expresses the theory of destruction as we hold it. Now in this quotation it will be remarked that the suffering of sinners in Gehenna for a limited period only is expressed: "For twelve months," it tells us, "they shall be condemned in it." But what happens to them when this period is over? Are they restored to God and saved? Nothing of the kind. They are then utterly destroyed both in body and soul!

Now surely we may take the sense of this passage as a tolerably safe guide to the sense of similar passages. When we read in these passages that sinners are judged in Gehenna for a day, or for twelve months, or for so long a time as the righteous wish, we may surely suppose, in accordance with the above quotation from the Talmud, that at the end of these periods the various writers quoted supposed that they would be destroyed. Mr. Cox has not given us sufficiently long quotations from the Talmud and the Targum of Jonathan and other sources to enable us to judge what was their exact view. We wish he would do so. Of course he may be right in his view of their sentiments; but, until he places before us more than he has done, we, with all respect, say that, judging from what he does place before us, it is more reasonable to suppose that every one of the writers referred to by him hold our view, and not his. Of course we are open to his correction; but in order to correct us, he must give us fuller quotations from the Talmud and the Targums. Until he has done so, we make free to say that not one of the quotations he has made from the Jewish writers appears to us to teach the doctrine of universal restoration. To us they appear rather to teach that of destruction.

We have to remark in our criticism upon "Salvator Mundi," that in it, so far as we have seen, there is not a single quotation made from the books of the Apocrypha, or from Josephus. If they say anything upon this subject, they are far higher authority for the state of Jewish opinion before Christ than the Talmud or the Targums. One reference to these books Mr. Cox does give, and we must say that we are much surprised at it. Speaking of a work published by the Rev. Alfred Dewes, D.D., he says: "Among the works read by Dr. Dewes were, of course, the several

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books of the Apocrypha, the writings of Philo and Josephus, the Targums, and, as he has said, those passages in the Talmuds which are commonly cited in favour of the popular dogma. And surely it is a wonderful result of his examination of these and other works that only two sentences—I only know of *one* (i.e., in the Talmud)—were discovered which even appeared to favour that dogma; and that neither of these when investigated, could be held to lend it any support" (71, Note).

From this statement we see that it is Mr. Cox's opinion that, among the rather frequent mentions of future punishment made in Josephus and the Apocrypha, not one can be found which supports the dogma that Gehenna is a place of endless torment and misery. Though he does not say so, I suppose that he would insinuate (I do not use the phrase in a bad sense) that the mentions made in these writings of future punishment, generally, at least, favour his theory of universal restoration. A more extraordinary and unfounded statement than this we scarcely ever have heard. We make bold to say with confidence that the following is the state of the case as regards the writings of Josephus and the Apocrypha. In the first place, these writings speak sufficiently often of future punishment; in the second place, not one of them favours the theory of universal restoration, but contradicts it as plainly as words can contradict anything; in the third place, these writings, when they speak of future punishment, directly teach either our view of final destruction, or the Augustinian view of endless suffering. Let us first take the writings of Josephus, than whom a higher authority for the opinions of his countrymen about the time of Christ we cannot find.

Josephus speaks distinctly of future punishment in two of his recognised works. The places we refer to are as below.* We do not know of any other references of his to this subject. Let us consider them for a few moments.

At page 71, it will be remembered, Mr. Cox says that in no one passage either in Josephus or the Apocrypha could we find support for the idea that Gehenna, as a place of endless torment, was an opinion held among the Jewish people and teachers. We will see what Josephus has to say to this confident assertion. He does not, so far as we can see, absolutely express his own opinion upon the subject; but he does a great deal more than this. Instead of saying that the eternity of punishment in suffering was his own opinion, or that of any other eminent individual of his nation, he tells us plainly and unequivocally that it was the opinion of that large and influential party among his nation called the Pharisees. Our readers will see this for themselves if they will turn to those passages in Josephus to which we have referred above. In the first of these, the passage taken from his "Jewish War," Josephus speaks thus of the Pharisees and their opinions: "They say," he

* "Jewish War," II. viii. 14. "Antiquities," XVIII. i. 3-5.

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tells us, "that all souls are incorruptible, but that the souls of good men only are removed into other bodies; but that *the souls of bad men are subject to eternal punishment*" (*ἀϊδίῳ τιμωρία*). We suppose that if Josephus had used for "eternal" here the Greek word *αἰώνιος*, Mr. Cox would tell us that he meant only a temporary punishment. To his observations upon this latter word, we will attend later on; but here we will merely remark that Josephus uses a Greek word which even Mr. Cox cannot deny to signify eternal and everlasting duration in the fullest sense of these terms among English speakers. What Josephus tells us of the Pharisees in his book on the "Jewish War," he also tells in his "Antiquities of the Jews." "They also believe," he there informs us, "that souls have an immortal vigour in them, and that under the earth there will be rewards or punishments, according as they have lived virtuously or viciously in this life; and the *latter are to be detained in an everlasting prison*." Here, too, the Greek for "everlasting" is *ἀϊδιος*. And now what are we to think of Mr. Cox's confident assertion that, for three hundred years before Christ, and three hundred years after Christ, upon the most careful search, it cannot be discovered that it was an opinion among the Jews that eternal suffering was to be inflicted upon the ungodly? Instead of a Rabbi here and there upholding, amid general rejection, this terrible doctrine, we find the learned historian of the Jews, who spent many of his early and best years in the especial study of the peculiar systems of the Jewish sects, telling us that among one of these sects, and that the most learned and influential in the nation, this dogma of everlasting torment was universally accepted! We ask Mr. Cox for any testimony from Josephus that even a single Rabbi among his nation held his theory of universal restoration. We doubt if in the time of Christ there were more than a very few. Most certainly if our Lord's meaning for Gehenna is to be gathered from the view held of it among His nation in His time, we shall not be drawn with the smallest force to the conclusion that it was a place of purification and purgation.

From Josephus let us go back for a little while to the books of the Apocrypha. Written before the birth of Christ, amid some puerilities and errors they contain very much that is most instructive in our conception of God, in our moral duties, and in the history of the Jewish people. They speak frequently of the punishment of the ungodly subsequent to the Judgment day.

Now with respect to this subject we confidently say that not one single passage can be adduced in favour of that theory of universal restoration which Mr. Cox tells us was the all but universal opinion among the Jews at the time when these books were written! We go a great deal farther than this. We assert that there are many passages in these Apocryphal writings which explicitly condemn the theory of universal restoration. Here are some of them: "There be many created," we read in the second book of Esdras,

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"but few shall be saved." And in the same book we are told, "There be many more of them that perish than of them which shall be saved." And in the second book of Maccabees, the fourth martyred brother thus addresses the persecuting Antiochus: "Thou shalt have no resurrection to life" (2 Esdras viii. 3; ix. 15; 2 Maccabees vii. 14). Such are the general declarations of the Apocrypha. They reject any idea of universal restoration. We ask Mr. Cox to point out a single passage in them which favours his view.

And now, what do they say as to the two other theories of future punishment? We are reminded by the length of our paper that we have reached the limits of an article for the RAINBOW, and therefore must be brief. We will say, then, that unless it may be drawn from the condemnation of the Epicurean doctrine in Wisdom ii. 1-4, that the writer held the theory of eternal torments, we have not been able to ascertain that the Augustinian theory is ever taught in the Apocrypha (Wisdom ii. 1-4). Our own view of the final and utter destruction of the ungodly is frequently asserted (2 Esdras vii. 31; viii. 54, 55). And so, from the writings of Josephus and the Apocrypha, we are led to a conclusion the direct opposite to that arrived at by Mr. Cox, viz., that if we are to interpret our Saviour's meaning for Gehenna by the meaning attached to it before and at His time, we will *not* be led by it to suppose that, in His mind, Gehenna is a place or state of restoration. The truth we believe to be this, that Jewish opinion was so divided upon the subject that we cannot reason from it. We must allow Christ to be the interpreter of the word He has chosen for the scene of future retribution. Our helpers towards the elucidation of His meaning will not be the Rabbis, but the apostles and the prophets.

HENRY CONSTABLE.

NOTES ON THE REVELATION OF JESUS CHRIST.

No. VI.

THE SEVEN LAST PLAGUES (Rev. xiv.-xvi).

"AND I looked, and, lo, a Lamb stood on the Mount Sion, and with him an hundred and forty four thousand, having His Father's name written in their foreheads" (Rev. xiv. 1). These, I consider to represent the elect that had been gathered out during the long reign of the beast's dominion. They are a proof that although to mortal eye the saints were oppressed and persecuted, they were really, by means of that very oppression and persecution, raised to a higher rank than that of the angels.

Verse 4.—"These are they which were not defiled with women, for they are virgins." That is, I think, they had not been carried away by devotion to churches or creeds as human systems, but had been like

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children in their loving obedience and trust in Christ, and in Him alone. If the 'woman' sitting on a beast represents a church, then it seems fair to conclude that the *women* spoken of here are also churches. In their lifetime these elect ones may have been members of some of the external churches, but their hearts were never in their various systems, their first and only love was to their Lord. The word 'virgin' seems to imply that in their fresh, early love, there was no room for attachment to a church or a system of doctrines. To them Christ was everything, the church to which they belonged being a very secondary consideration.

When men become *churchmen* they are very apt, as Dean Alford remarks, to place the church first and Christ next, just as when men join together in a guild or society they are extremely apt to put attachment to that society in the first place. My country or my church, right or wrong, is too often the motto of patriots and churchmen or chapelmen. Now, this sort of love, though often compatible with a true love to Christ, is not giving Him the first place in their affections, and it is obviously only those who do who are worthy to "follow the Lamb whithersoever He goeth."

Verse 5.—"And in their mouth was found no guile, for they are without fault before the throne of God." We, of course, cannot tell with anything like certainty who these saints were; but I am certainly inclined to think (with great reverence) that *one* of them is described in Motley's *History of the United Netherlands*. His name is not, I think, given; but that is of no consequence—he will possess a new name before God. Motley relates that among the victims of one of the *autos dá fè*, in the reign of Philip the Second of Spain, was a young man of unreproachable life, who was burned together with his father for so-called heresy. When led to the stake the young man prayed with ecstasy: "Accept, most merciful Father, the sacrifice of our lives as a tribute of our love and devotion to Thee." As the flames rose round him he cried out to his father, "Look, father, look! I see all Heaven opened, and the angels of God coming down." Surely God thus rewarded the fresh beautiful love of that noble young heart with a sight of the glory that awaited him.

After the elect of the 1260 years have been gathered out, there then follows a period in which the everlasting Gospel is to be preached to all nations. I cannot but think that we are at the present day living at the commencement of this period. Perhaps the marvellous development of railways and telegraphs may have for one of its purposes, that of spreading more rapidly the Gospel of Jesus Christ; for, as our Lord says, this Gospel must first be preached among all nations. This missionary spirit is, at the present day, very general; more or less it is common to all the subdivisions of the churches, and now that the means of travelling and locomotion are so much extended it is almost certain that every nation will, at all events, *hear* the great truths of Christianity proclaimed. By the expression, "the everlasting Gospel," is, perhaps, meant that now the Gospel in its entirety, and not in the onesidedness of other ages, is it to be preached. Indeed, it may almost be said the Gospel, in its simplicity and purity, never has been preached since the Apostolic age.

After this "preaching of the everlasting Gospel," an angel announces the fall of Babylon—"that great city!" This is the first passage in the

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Revelation in which allusion is made to Babylon, but the full and explicit prophecy of her doom is reserved for a later part of the vision. At present all that is announced is the fact of her fall, and that because she made all nations drink of the wine of the wrath of her fornication.

Verse 9.—The third angel followed them, saying with a loud voice: "If any man worship the beast and his image, and receive his mark in his forehead or in his hand, the same shall drink of the wine of the wrath of God, which is poured out without mixture into the cup of His indignation; and he shall be tormented with fire and brimstone in the presence of the holy angels, and in the presence of the Lamb; and the smoke of their torment ascendeth up for ever and ever."

This highly symbolical passage being one of the great texts on which the advocates of eternal punishment rely, I shall endeavour to show that it has no reference to that awful and utterly incredible dogma. The expression, then, "which is poured out without mixture" (*ακράτου*), is clearly a quotation from Psalm lxxv. 8, "For in the hand of the Lord there is a cup, and the wine is red; it is full of mixture (*ακρὰτου*); and he poureth out of the same: but the dregs thereof, all the wicked of the earth shall wring them out, and drink them." Now this Psalm, no one for a moment imagines has anything to do with eternal punishment, but simply and solely alludes to the temporary chastisement of the ungodly and the ultimate *destruction* of the hardened sinner; for, in the next verse but one, it plainly alludes to "the horns of the wicked being cut off," *i.e.*, destroyed.

The above passage in the Revelation then goes on to explain what is to be the nature of the punishment of those who (persistently) worship the beast and his image, viz., that "the smoke of their torment (*βασάνος*) goeth up for ever." This, like all the images in this remarkable book, is taken from the Old Testament, where similar and almost identical expressions are applied to the *destruction* of cities and places (compare *e.g.*, Gen. xix. 28). "Abraham looked towards Sodom and Gomorrah, and toward all the land of the plain, and beheld, and lo, the smoke of the country went up as the smoke of a furnace." Again, in Isaiah xxxiv., where the prophet is speaking of the chastisement which should come upon all the nations, and especially upon Idumea, it states, "The land thereof shall become burning pitch, it shall not be quenched day nor night, the smoke thereof shall go up for ever and ever." Yet, immediately after, we are told "the owl and the raven shall dwell therein, and the cormorant and the bittern—it shall be an habitation for dragons. There shall the great owl make her nest, and lay and hatch." In this passage it is plain that what the prophet means is that after the burning of the city by fire it should be so utterly deserted and waste that wild beasts should make their habitations in it. The highly figurative character of the passage is also shown by the words, "none shall pass through it for ever and for ever;" where it is merely intended to state that for a long period the place should be avoided and shunned.* But probably the best explanation of the passage in Revelation is that in which the literal Babylon is spoken of by Isaiah (xiii. 19), "Babylon, the glory of kingdoms, the beauty of the Chaldees' excellency, shall be as when God

*In Isaiah xxxiv., where the Heb. has it, "None shall pass through it for ever and for ever." The lxx. have, "for generations and for a long time."

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overthrew Sodom and Gomorrah." Hence, we are justified in concluding that the punishment of the literal Babylon is the same in character as that of the spiritual Babylon; but just as Sodom and Gomorrah are spoken of as suffering the vengeance of eternal fire, and yet Ezekiel tells us they are one day to be restored, so we must conclude that the Apostle here means to declare to the people of God that utter destruction should fall on the spiritual Babylon; that her children should either leave her or share her punishment, but it has certainly no reference at all to *everlasting existence in suffering.*

Immediately, or very shortly, after the destruction of Babylon the time for the reaping of the harvest of the earth approaches, i.e., the last in-gathering of God's elect takes place. It is for their sakes and on their account that the present state of things exists; and notwithstanding the presence of tares among the wheat, the latter goes on ripening, but as soon as ever the wheat is fit for cutting, the harvest will be gathered in, and thus apparently the saints of God will be taken away from the evil to come. The awful and terrible sight is now, therefore, seen; that, viz., of the earth deprived of the saints and left to itself. What can possibly come of such a state of things but that the Lord Himself should shortly appear and execute judgment on a world in arms against Him? The command is therefore given to the angel to gather the clusters of the vine of the earth and cast them into the great winepress of the wrath of God. "The winepress was trodden without the city"—probably implying that the saints were entirely delivered from this plague—"and blood came out of the winepress, even unto the horse bridles," showing the terrible nature of this plague and its great extent and far reaching results.

We are next shown "the sea of glass mingled with fire," and are permitted, as it were, to gaze and, if we will, to join in the shout of praise and triumph raised by the saints, of the long night of the beast's duration. We are shown, too, that they now see, understand, and fully applaud the mysterious ways of the Almighty; teaching us the great lesson that if we only have faith and patience as these had, we also shall be permitted to see how just and true are all God's ways. These saints recognise in their fulness the words of the psalmist: "Though clouds and darkness are round about Him, yet righteousness and judgment are the habitation of His throne." They, after all, only echo St. Paul's words: "Oh the depth of the riches both of the wisdom and knowledge of God." The chief delight, however, of these saints seems to be that now "all nations will come and worship God," and they rejoice even in the judgments of God, because they know that they will now produce the desired result.

Chap. xv. 5.—"The temple of the tabernacle of the testimony in heaven was opened." This proves to us that even in the midst of wrath God remembers His everlasting mercy, and we may, I think, fairly infer from ver. 8, that, when the plagues of the seven angels were fulfilled, the temple will be again opened. Notwithstanding this, we must ever remember, as these plagues show us, that it is indeed an evil thing and a bitter to forsake the Lord.

Chap. xvi. 2.—"The first went and poured out his vial upon the earth, and there fell a noisome and grievous sore upon the men which

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had the mark of the beast, and upon them which worshipped his image." I conclude from this that now not simply is the light of Divine truth to a great extent removed, but spiritual anguish and mental misery begin to be felt in greatly increased force in the professing Christian world.

"The second angel poured out his vial upon the sea, and it became as the blood of a dead man, and every living soul died in the sea." We here see the greatly increased force of the curse. In the case of the angel sounding the trumpet, only the *third* part of the creatures that were in the sea, and had life, died; but here it is every living soul. Now, apparently, the living truths of Christianity are all but completely cut off, and, instead of producing an improvement on the heathenism of the world, they rather make it worse.

"The third angel poured out his vial on the rivers and fountains of waters, and they became blood." The very truths of Christianity, now perverted and distorted, seem only to corrupt, instead of cleansing, the earth. Now, it appears, the professing Church is at the culmination of its external power; it had become a terrible persecutor, and had shed the blood of saints and martyrs in abundance, and, as a consequence, its doctrines and professions of faith have become sources of intense spiritual misery. It has been well said that, "As we make creeds in order the better to judge one another's faith, God frowns on our devices by confounding our language, so that the very words we use become snares in which we are broken, and snared, and taken." And just so is it here, when the Church brings forward texts of Scripture to justify persecution, these very texts become the channels of misery and suffering, and they darken instead of lightening the gloom that hangs over our lives.

The Church was being now made to feel the iron bonds of spiritual despotism; a despotism so fierce, so cruel, that one could scarcely call one's soul one's own. All independent, honest thought and wisdom was banished and found only, so to speak, "in dens and caves of the earth."

"The fourth angel poured out his vial upon the sun, and men were scorched with great heat." The sun, the source of light and heat to the earth, being now made so terribly powerful, seems to indicate that none of the natural and beautiful spiritual fruit that the Church ought to have been blessed with, was obtainable. Spiritual life was now sustained with great difficulty, and men being no longer able to bear the full light of truth were given over to various delusions and errors. Yet, even so, they would not recognise the hand of God in these things, and continued, no doubt, as their fathers did, to ask counsel of departed (so-called) saints, and would not go out to see the blessed light of truth.

"The fifth angel poured out his vial on the seat of the beast, and his kingdom was full of darkness, and they gnawed their tongues for pain." This seems to imply that now, instead of a too great brightness and heat, almost total spiritual darkness supervened. This, perhaps, relates to the period when indulgences were openly sold and bought, and when by the confession, alike of friend and foe, the professing Church was in a condition of gross spiritual darkness and misery. Still, however, in spite of the attempts at reform by the calling together of the Council of Trent, the Romish Church would not give up her gross superstitions and errors and repent of her crimes. Whether we look within or without we discover nothing but horrors and cruelty. The success of Protestantism itself

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seems to have been very partial, checked as it was by the mutual dissensions of Protestants themselves (dissensions arising, as before, from questions which no one understood, and which related to, so-called, *doctrines*). The world was horrified by the frightful excesses and crimes committed in the, so-called, religious wars of this period; and when, at last, through mutual exhaustion, peace came, it was followed by a period of great spiritual deadness and apathy. The Church and society at large, during the early part of the eighteenth century, was notoriously almost devoid of life and light, and thus, almost necessarily, the way was paved for further horrors.

"The sixth angel poured out his vial upon the great river Euphrates, and the water thereof was dried up, that the ways of the kings of the East might be prepared." If Babylon represents a Church then it would seem to follow that the river Euphrates, on which Babylon was situated, must represent the forces or influences that give life and health to the Church. I am not of the number of those who believe that there is no truth, no vitality in the Churches—far from it—they all seem to have a large element of good in them, though mixed with a, perhaps, equally large element of evil. The Euphrates being dried up, therefore, would seem to intimate that at this period the good element in the Church was being drained off, and the great city left to its own fate. It was, as we know from history, in consequence of the Medes and Persians having diverted the course of the Euphrates, and so opened up a way for their forces along the dry bed of the river, that the old city was taken. So also when the time is come, the words, "Come out of Babylon, my people," shall be heard, and the Church being forsaken by the people of God, will be left "naked and bare," and will be given over into the hands of those that seek her life. The Euphrates was, as we know, one of the rivers of Paradise, and accordingly we may fairly conclude that there must have been a vast amount of good, and even of life, in the great city of Babylon. The very words just quoted, "Come out of her, my people," are a conclusive proof that there are *some*, if not many, of the people of God in her, and not till they come out of her will the doom of the murderess overtake her.

With regard to the expression, "Kings of the East," I have no explanation to give. Nothing further is said about them; but from the fact of the kings of the earth being mentioned shortly afterwards it would seem that they are on a par with these kings, and they may, perhaps, be the spiritual antitypes of the Medes and Persians by whom the literal Babylon was overthrown. It was during Belshazzar's impious feast, when the sacred vessels of the temple were used for carnal purposes, that his empire fell, and so it seems not improbable that the spiritual Babylon will be overthrown at a time when the sacred truths of Christianity shall be utterly despised.

Verse 18.—"And I saw three unclean spirits like frogs come out of the mouth of the dragon, and out of the mouth of the beast, and out of the mouth of the false prophet, for they are the spirits of demons (not devils) working miracles, which go forth unto the kings of the earth, and of the whole world, to gather them to the battle of that great day of God Almighty." This would seem to imply that the spirits of infidelity, of worldliness, and of ecclesiasticism would greatly, at this period,

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extend throughout the whole of the professing world. The frog that proceeds out of the mouth of the dragon seems to refer to open and undisguised unbelief in God; that from the mouth of the Beast to refer to the confidence in external physical power and the forces of Nature; that from the fa'se prophet to the spirit of ecclesiasticism in its most intensified and uncompromising form, which is known in the present day as Ultramontanism. Thus we are shown that men would, under different forms of delusion and error, be all led on in the same direction, and though perhaps these different forms of error might clash with one another sometimes, yet they all spring from the same root, and all ultimately lead to the same goal, viz., a disbelief in, and distrust of God. There is, of course, but one way in which men can properly be said to fight against God, i.e., by denying His existence, and so fighting against truth. Infidelity in some form or other, is the natural outcome of Ecclesiasticism, of the worship of physical force, and of the worship of Nature.

All this seems to be fulfilling before our eyes at the present time, and though the tendency of these things is in all ages the same, yet they seem now to be intensifying and preparing to assume their real garb. They, each and all, when fully developed, betray their origin by their *cruelty*. Of ecclesiasticism and secular tyranny we have had frequent and terrible instances, and now the worship of the external side of Nature seems rapidly increasing. It has been truly remarked that scientific men can be as cruel as the goddess they worship—Nature. Nature itself apart from belief in God is, it must be confessed, often very cruel and unrelenting.

Our Lord is said to have *rebuked* the winds and the waves as though there were something *evil* in them, and indeed, beautiful as Nature is, it as often hides, as it reveals, God. Satan is frequently spoken of as the Prince of "the power of the air," and our Lord also speaks of serpents and scorpions as representing "the power of the enemy." If the old tradition be true that through the rebellion of Satan the earth became a chaos, as we find it in Gen. i. 2, it is possible to understand that Satan is still permitted to make use of the external forces of Nature, and to make them evil.

"Behold I come as a thief." Hence the need of constant watchfulness, never allowing ourselves to be thrown off our guard. Our Lord had distinctly warned His disciples that false Christs and false prophets would show great signs and wonders so as to deceive, if it were possible, the very elect, and He moreover spoke of them as coming at a time just anterior to the great day of the Lord. I therefore gather that very wonderful, and apparently convincing proofs will be brought forward to show that Christianity is false, and that there is no personal God. When all this takes place, and men shake off their allegiance to God altogether the end cannot be far off. Men are, therefore, all led on at this period, unconsciously, to "the place called in the Hebrew tongue 'Armageddon.'" This last-mentioned place was the scene of several defeats and victories in the history of Israel. It was here or in this neighbourhood that the Canaanites were defeated by Barak, and also it was the scene of the defeat and slaughter of Josiah by Pharaoh Necho, King of Egypt. There, no doubt, is a deep significance in the fact of it being alluded to as

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"called in the Hebrew tongue, Armageddon." I do not myself, however, pretend or presume to say what it means. All that is clear is that it represents a great gathering together, or conspiracy of all the powers of the earth, *e.g.*, it foretells that all the great powers of the earth will use all their influence to put down the worship of Christ. This may not necessarily involve external persecution. I rather incline to the view that it alludes to the prevalence of a total disbelief in, and denial of a personal God, and therefore of course also of the Messiah and His claim to rule.

"And the seventh angel poured out his vial into the air, and there came a great voice out of the temple of heaven from the throne, saying, It is done."

Seven is the number of completeness and perfection, and hence, as these are said to be the seven last plagues, this seventh vial completes and fills up "the wrath of God." No further announcement of wrath is made; and, therefore, I conclude that its effects continue right up to the time when the Millennial reign commences. The vial being poured out into the air implies its *universality*, and the great voice from heaven implies that its effects are very searching and far-reaching. The voices and thunders and lightnings indicate the terrible character of this period, and would certainly seem to foretell a fearful chastisement for the enemies of God; those who now appear in arms—I mean fearful in the sense of *earthly* chastisements—but it does not seem necessarily to have any ulterior effect, or that it alludes in any way to the second death.

"There was a great earthquake, such as was not since men were upon the earth, so mighty an earthquake and so great." This earthquake, I believe, with many commentators, to be the great French Revolution; or, rather, that that great revolution was the first shock of the earthquake, which seems to be now shaking down all rule, authority, and power, as exhibited on the earth. Not only do many historians speak of that revolution in language almost identical with this in the Revelation, but it is impossible to deny that no figure could so forcibly represent that event as this of an *earthquake*. Most of the old ideas of the French monarchy, together with time-honoured abuses (as well as uses), were swept away; and it seemed for a time as if nothing would be left. Even now, though the ruins may be said to have been partially renovated and repaired, yet there still seems evidence of the existence of great forces, pent up yet and restrained, but ready when the time comes to burst forth in terrific waves and undulations, and to rend asunder the crust of the earth. Before the Lord returns, it seems as though all things that can be shaken will be shaken; that those things which cannot be shaken may remain.

"The great city was divided into three parts," i.e., apparently the professing religious world was divided into three great, or principal divisions; and I presume we may take these as representing the Latin, the Sclavonic, and the Teutonic; the three main elements of which Christianity is at present composed. It is remarkable that, broadly speaking, the Latin races are still what they always have been, Roman Catholic; the Sclavonic races have generally belonged to the Greek Church, while it is only in the Teutonic races that we find, as a rule, Protestantism the dominant religion. There is surely something more

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than a mere coincidence in this. The fact of the earthquake dividing the city in the manner spoken of, would seem to imply that there was a *tendency* to split asunder in this particular direction. Nevertheless all three, however differing from one another, belong, so to speak, to the same tree, and all spring from the same root. This earthquake, however, seems to force them violently asunder, so as to make it impossible for them to coalesce. Is not this tendency already showing itself, and are not professing Christian nations being divided, more or less, into these three elements?

The earthquake still goes on, shock after shock; and soon the result is seen in the fact that *all* the cities of the nations—the professing national and other churches one after the other—fall, and then the vials of wrath are poured out with full and deadly power on the great city, Babylon. I defer until the next paper a fuller account of her destruction, inasmuch as here no details are given, the fact alone is mentioned. By "every island fled away and the mountains were not found," seems to be implied that all rule and all external authority and power are put down, and everything reduced to a dead level; in the graphic and forcible words of our Saviour, "The sea and the waves are roaring." At each revolution, this terrible roaring and upheaval of the foundations of society are distinctly heard; and men are indeed beginning to find "their hearts failing them for fear, and for looking for those things that are coming on the earth."

All this is accompanied (as in Rev. xi. 19) with great hail out of heaven; and here it is stated that every stone was about the weight of a talent; consequently, a terrible chastisement; but even so, instead of repenting, men only continue to blaspheme God, as was the case with regard to the sufferings caused by the vial of the fifth angel being poured out upon the seat of the beast, and also similarly with regard to the vial of the fourth angel. Thus, like the Egyptians of old, they would not repent, even after stroke upon stroke and plague upon plague had been sent upon them.

Whatever may be meant by the hail, it is plain that it causes great spiritual suffering, and leaves little if any room for the blessed fruits of the Spirit to manifest themselves among the then almost utterly apostate Church. It seems as if it meant that men had now completely cast off the worship of the Most High. T. W.

THE PRESENT JEWISH CRISIS: AN OPPORTUNITY FOR CHRISTIAN EFFORT.

"Is it nothing to you, all ye that pass by? behold, and see, if there be any sorrow like unto my sorrow, which is done unto me, wherewith the Lord hath afflicted me in the day of His fierce anger" (Lam. i. 12).

THE prophet Jeremiah, who was familiar with Zion's temple and its imposing services before the Babylonish exile, is, in this most pathetic elegy, instituting comparison between the former glory of the beloved city and her captive state under the Gentile monarch. And in the anguish of his soul, and with a heart ready to break, he mournfully

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exclaims, "How doth the city sit solitary, that was full of people!" Zion is further represented by the inspired writer as a widowed woman, who, finding herself forsaken by all, is found sitting by the wayside, in the darkness of night, weeping sore, and bewailing her isolated state. First, in confession of sin, she casts a look upward, imploring God's pity in the words: "O Lord, behold my affliction!" But finding herself unrelieved of her heavy burden, she looks around her, and in piteous tone addresses herself to the by-passers: "Is it nothing to you, all ye that pass by?" . . . .

The "*Lamentations*" the Jews still recite yearly in all synagogues throughout their dispersion; and they are as applicable and appropriate now in their present scattered state as they were of yore. For, are not the Jews persecuted and down-trodden at this present moment? Who does not know what is going on in Russia, in Roumania, and elsewhere; the persecution and atrocities that are perpetrated against the sons and daughters of the patriarchs and prophets, against peaceful men, inoffensive women, and innocent children? True, that the children of Israel were to be "a byword and proverb" among all nations, because of their national sin; but equally true it is that, "He that toucheth Israel, toucheth the apple of His eye," "I have been but a little wroth," says the Lord, "and ye have helped on the affliction."

Ah, Russia, thou shouldest have learnt a lesson from Spain, and the more ancient nations, who have all in their turn incurred God's righteous wrath, and have had their due reward meted out to them, because they had oppressed His people Israel. Russia should further have taken a Scripture lesson from Zeresh, Haman's wife, who prognosticated her own husband's downfall, in the significant words: "If Mordecai be of the seed of the Jews, before whom thou hast begun to fall, thou shalt not prevail against him, but shalt surely fall before him." "I will bless him that blesseth thee," is as faithful and precious a promise *now* to all who love Israel, as is, "I will curse him that curseth thee;" a solemn denunciation against Jew haters at all times. The quaint, but pregnant saying, "He is a true lover who is a Jew lover," is a truly Scriptural one.

Now, the present Jewish crisis will, we believe, have a twofold effect: for good and for evil. For evil, because the persecution, coming as it does from a professedly Christian people, will only help to harden the hearts of our nation against the Gospel; as they cannot, in their present state, discriminate between Christianity real and Christianity nominal. They thus include the two distinct classes in the same category, which is very unfortunate. There is, however, in the providence of God, good coming out of this great evil. It appears that the Lord is permitting this great calamity, in order that His ancient people, who are still "beloved for the fathers' sake," might be reminded that neither Russia, nor Roumania, nor Germany, is their resting place. And hence it is that the eyes of all pious Jews are now more than ever turned Zionward.

That this persecution will effect a speedy return to Palestine *en masse* is beyond a doubt. Thousands of Jewish families in Russia and in Roumania are now making preparations for an exodus from the lands of their persecution. And England, who has flung her gates wide open

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to receive into her midst and into her loving arms the oppressed and afflicted—England, who is a very city of refuge for all who flee to her for shelter—is having the high privilege of being the honoured instrument in God's hands in this modern exodus, as were Moses and Aaron, His chosen instruments, in the time of old. As England commemorates the 5th of November, year by year, and for good reason; so will Israel henceforth have reason to commemorate the 1st of February, 1882. On that memorable day, England's noble sons thronged London's grand Mansion House, where, with one accord and as one man, they all protested in terms unequivocal against the barbarous outrages of Israel's modern taskmasters.

It appears that the present Russian attitude towards the Jews is not unlike Egypt's attitude towards the Hebrews of old. A heavy task was imposed on the seed of Abraham by Egypt, and they performed it: they had to make bricks without straw. In Russia, too, they have long been making bricks without straw; of course, in a figurative sense. They have enjoyed nothing by way of political or social rights; they had no straw given to them, as it were; yet they have all along been making good bricks. Despite their subjection to social ostracism, and their long-continued and bitter persecution, they have raised themselves in the social scale. Yet Russia is far from satisfied. It simply means, jealousy. In Egypt the Hebrews were crushed down, or rather, there was a desperate effort on the part of the Egyptians to do that; and Russia is now endeavouring to crush her Jewish subjects. But as truly as God delivered them in the former case from the hand of the enemy, so will He deliver them safely at the present time.

The persecution in Russia is bringing hundreds of Jewish families to England, and that means an increase in the Mission field; and hence the opportunity for Christian effort. Shall we proffer or shall we withhold the Gospel from those whom God has placed, by a special providence, before our very door? Shall we, in this instance, act the priest or the Levite, and pass by the wounded and half-dead travellers, and not rather act the good Samaritan, in having compassion on them, and in showing interest in their eternal welfare? "Freely ye received, freely give," were the Divine words of the Author of our salvation. Their present exodus from the lands of their persecution is certainly the prelude to a grand future which is in store for Israel, viz., their national restoration and conversion; when the whole world will be blessed in them (Zech. viii. 13). Albeit, we have to do with the present; to "lift up a standard (the Gospel standard) for the people, while the way is being prepared for the nation" (Isa. lxii. 10). In other words, we must seek to press the Gospel home to those refugees, who are, so to speak, entrusted to our care and keeping by their visiting our shores. So that these Jews, becoming savingly impressed with the truth as it is in Jesus, through our feeble instrumentality, may be the means of carrying the Gospel, in turn, into the very heart of Jerusalem, whence the Gospel first proceeded to the world.

On reading carefully Ezek. xxxvii., we shall perceive three distinct stages in the restoration and conversion of Israel. First, the prophet witnesses a shaking among the dry bones; which was to indicate a resuscitation of the Jewish nationality. Then "the bones came

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together," bone to bone, sinew to sinew, to prefigure a reassembling of the scattered individuals and families of the House of Israel, and so to cement the bond of their national brotherhood. But there was yet no breath (no spiritual power) in them. "Then said He unto me, "Prophesy unto the wind, prophesy, son of man. . . . . So I prophesied as He commanded me, and the breath came into them, and they lived, and stood up upon their feet an exceeding great army."

The first stage, i.e., the "shaking among the dry bones," is now past. Within the last fifteen years they have had revivals of different kinds among themselves. They have formed alliances, they have introduced Young Men's Jewish Associations, have established Sabbath-schools, and have had a revision of their Prayer Book.

They have now entered upon the second stage, *i.e.*, "the coming together of the bones"—bone to bone, sinew to sinew. Many of the scattered members of the House of Israel have by the recent persecution been brought together, from Russia, Poland, Germany, and Roumania. England and America seem to have been made the halting places, and a kind of *rendezvous*, until the signal is given for the exodus *en masse*. Many of them, however, have already proceeded *direct* to the Holy Land.

The third stage is in the immediate future: when "they shall dwell in the land that I shall give unto Jacob, My servant, wherein your fathers have dwelt . . . and My servant, David (typifying Messiah) shall be their Prince for ever." "My tabernacle also shall be with them (which, no doubt, prefigures the rebuilding of the Temple) (read the eight last chapters of Ezek.): "Yea, I will be their God, and they shall be My people."

Now, the last stage is clearly connected with the coming of the Lord. For, "when the Lord shall build up the walls of Zion, He shall appear in His glory." And this is just what must shortly come to pass. And one of the many indications is that—"Thy servants take pleasure in her (Jerusalem's) stones and favour the dust thereof." It behoves us, therefore, now more than ever, during the "little while," to preach the Gospel to the "House of Jacob," who readily listen to us as we visit them from house to house. For, as the whole nation is to be dealt with when He pours upon them the Spirit of grace and supplication, so is there before His appearing—"a remnant according to the election of grace" to be taken out.

With a recent writer on prophesy, "we would earnestly press everything connected with Israel upon the attention of the saints of God, reminding them that, as the translation of the Church is to precede the deliverance of Israel, all that indicates the nearness of the latter indicates the yet nearer approach of the former, when the Church, having been caught up to meet the Lord in the air, shall go in and sit down at the marriage supper in the kingdom of God, and hence, at the appointed time, come forth, following Him Who shall be to Israel and to the world—King of kings, and Lord of lords; when the battle of Armageddon shall close the scene of man's rebellion, and bring in the reign of righteousness and peace."

Our Barbican, or East Central Mission to the Jews, which is supported by voluntary contributions, is making strenuous efforts to carry

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the Gospel to the 6,000 Jews located in that heart of London.* An Annual Report will be forwarded to any friend who may desire to become more familiar with this special work in the Lord's vineyard.

PAUL WARSCHAWSKI.

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THE RESTORATION OF THE JEWS.

PRAY FOR THE PEACE OF JERUSALEM.

"They forget a main part of the Church's glory, who pray not *daily* for the Jew."—*Archbp. Leighton.*

Some points to be remembered in connection with this most important question.

I.—PRECURSORY SIGNS.

1. WHEN we speak of the Restoration of Israel, we allude to that event which, we believe, is still in the future. Then the Jews will confess and receive Jesus as their true Messiah. And we believe the time is close at hand when God will restore His ancient people to their own land, Palestine; because: (*a*) there are many signs gathering quickly around us which prove that the Lord's coming is near (Heb. x. 25). "There shall be . . . . distress of nations, with perplexity; . . . . men's hearts failing them for fear, and for looking after those things which are coming on the earth" (Luke xxi. 25, 26). And our Lord added, "When ye see these things come to pass, know ye that the kingdom of God is at hand" (Luke xxi. 31); (*b*) there is an increasing interest shown on the part of Christians and others in the land, the prospects, and hopes of the Jewish people. Palestine was a land that no man cared for; but it is not so now. "Thou shalt arise, and have mercy on Zion, for the time to favour her, yea, the set time is come. For thy servants take pleasure in her stones. . . . . When the Lord shall build up Zion, He shall appear in His glory" (Psa. cii. 13, 14, 16).

II.—DISPERSION FULFILLED.

2. The present dispersion of the Jews among all nations, and the desolation of their land, Palestine, are distinctly foretold in the Bible by Moses and the prophets. (Compare Lev. xxvi. 33; Deut. xxviii. 62, 64; Jer. ix. 11, 15, 16; Amos ix. 9; Luke xxi. 24).

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* An instance may be given of their readiness to hear the Gospel now in their adversity—which was certainly not the case before. On the day of the Mansion House Meeting, our co-worker could not gain admission by reason of the throng. He, therefore, availed himself of the rare opportunity to distribute tracts (with which he had furnished himself) among the hundreds of Jews waiting outside. With not a single exception the little books were received without the least approach of insult—certainly an unprecedented incident in the history of the Mission.

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3. Consequently, these prophecies have been literally fulfilled, for the Jews have been dispersed since the destruction of Jerusalem and the temple by the Romans under Titus.

4. It is most remarkable that to this day the Jews have remained, although scattered among all the nations of the earth, a distinct and separate people, as foretold in the Old Testament. "The people shall dwell alone, and shall not be reckoned among the nations" (Num. xxiii. 9). As the dispersion of the Jews has been literally fulfilled, so also, we conclude, will be their restoration.

III—RESTORATION FORETOLD.

5. The future restoration of the Jews is also foretold by the prophets. Remember, prophecy is history written beforehand by inspiration (Lev. xxvi. 44, 45; Isa. xi. 11, 12; xxvii. 13; xliii. 5-7; lx. 8-10; Jer. xvi. 14, 15; xxiii. 5-8; xxxi. 10; xxxii. 37-43; xlvi. 27, 28; Ezek. xxxiv. 11-16, 25-31; xxxvi. 8-38; xxxvii. 21; xxxix. 25; Hosea ii. 19; iii. 4, 5; Micah ii. 12; iv. 6, 7; Zech. viii. 1-8; x. 6-11; Rom. xi. 25, 26). These prophecies will, we believe, have a literal fulfilment; although they may also have a spiritual application.

6. After the Babylonish Captivity, portions only of the two tribes of Judah and Benjamin, and a great number of Levites, returned to the Holy Land (Ezra ii. 1, 70; iv. 1, 12; v. 1; x. 5; Zeph. iii. 20; Zech. xii. 6, 7). The other ten tribes remained in the land of their captivity, and have not yet returned (Isa. xxvii. 12, 13; Jer. l. 4, 5).

7. The passages which refer to the restoration of the whole nation cannot be applied to their partial return from Babylon; because: (*a*) in that day all the twelve tribes are to be gathered in; not two tribes only (See 6) (Isa. xi. 11, 12; Hos. i. 11); (*b*) the future restoration of the Jews is to be made from all lands; not from one land only, as then, from Babylon (Isa. xi. 11, 12; xliii. 5, 6; Jer. xvi. 14, 15; Amos ix. 14, 15); (*c*) when finally restored, the Jews are never again to be scattered among all nations.

8. Many books of the Jews abound in confident expressions of hope, and petitions for restoration to their own land, and confessions that they have been scattered because of their sins. We believe their great sins were, (*a*) the crucifixion of Jesus, their Messiah (Zech. xii. 10; Rev. i. 7); (*b*) their rejection of the witness of the Holy Ghost in the Christian Church (Acts vii. 51; 1 Thess. ii. 15, 16).

9. With reverence to the conversion of the Jews, (*a*) some passages speak of their conversion before restoration (Compare Lev. xxvi. 40-43) (Deut. xxx. 1, 3, &c.; Jer. l. 4, 5; Rom. xi. 23; (*b*) other passages, however, state that their conversion will follow after their restoration (Ezek. xxxiv. 22-31; xxxvi. 21-33; Zech. xii. 6-14).

10. From these passages we conclude that some will return, believing in Jesus, their Messiah; whilst others will see their error only at the sight of the Messiah.

IV.—CONCURRENT EVENTS.

11. The restoration of the Jews will result in good to the other nations of the earth; for they are to be a source of great spiritual blessing (Psa. lxvii. 1, 2; xcviii. 3; cii. 13-15; Isa. ii. 1-4; Ezek. xvi.

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60 (see Hebrews); Micah iv. 1-3; v. 7; Zech. viii. 13, 20, to end; Rom. xi. 12-15). But the Jews will first undergo great affliction and persecution. Has this perhaps begun? "And when these things begin to come to pass, then look up, ... for your redemption draweth nigh" (Luke xxi. 28; Micah iv. 6; Jer. xvi. 18, &c.; xxx. 7; Ezek. xx. 35-37; xxii. 17-22; Dan. xii. 1; Zech. xiii. 8, 9; xiv. 1-5; Mal. iii. 3).

12. A most important event is also foretold in immediate connection with their restoration and conversion. The Second Advent of our Lord. "He is near, even at the doors" (Matt. xxiv. 33); (Psa. cii. 16; Isa. xxiv. 23; Jer. xxiii. 5-8; Zeph. iii. 15-18; Zech. xiv. 4; Matt. xxiii. 39, 40).

13. Then will be fulfilled the prophecies which speak of the Lord Jesus Christ as being King of the Jews (Luke i. 32, 33), and as reigning in Jerusalem, "in Mount Zion" (Isa. xxiv. 23).

14. Jesus will then be not only King of the Jews (Psa. xlvii. 2; lxxii. 8), but also King over all the earth (Zech. xiv. 9).

V.—OUR DUTY.

15. The duty of every Christian is to pray earnestly, and to long for the restoration of God's chosen race, and to love the Jews (Rom. xi. 28), for they are still beloved for their fathers' sakes. "Pray for the peace of Jerusalem; they shall prosper that love thee" (Psa. cxxii. 6). "Ye that make mention of the Lord, keep not silence and give Him no rest, till He establish and till He make Jerusalem a praise in the earth" (Isa. lxii. 6, 7). Remember, Christ, the Lion of the tribe of Judah, the Prince of Peace, the Saviour of mankind, was the Son of David, and a Jew, "for salvation is from the Jews" (John iv. 22). God will, in His own good time, and by His own means, graft the broken branches into His olive tree; for God has not cast away His people (Rom. xi.). Blessed shall that nation be which loves the Jews; for God promised to Abraham and his children, "I will bless them that bless thee" (Gen. xii. 3; xxvii. 29). And let us not forget the terrible punishments which await those who "hate" and "persecute" the Jews. "The Lord thy God will put all these curses upon thine enemies, and on them that hate thee, which persecute thee" (Deut. xxx. 7). "I will . . . . curse him that curseth thee" (Gen. xii. 3).

16. The practical effect which this solemn subject should produce in our lives and conduct is, (*a*) Confidence in the truth of God, that He will, notwithstanding abounding wickedness, gather out His elect people (Isa. lv. 10, 11; John vi. 37; x. 27, 28; Acts xv. 14, &c.); (*b*) earnest watchfulness and looking for the Advent and appearing of our Lord Jesus Christ (Luke xii. 35, 36; 2 Peter iii. 12; Rev. xxii. 20). (*c*) Separation in heart and affection from the world, with a view to being ready ourselves (2 Cor. vi. 17; 2 Peter iii. 11; 1 John ii. 15). (*d*) Diligence in making known the way of salvation while it is called to-day (Isa. lxii. 11; John ix. 4).

17. In studying this momentous question, we shall be refreshed and cheered as we prayerfully and patiently pursue our investigation (Acts iii. 19, 20). We may make mistakes, and may now and then have to give up preconceived views and ideas; but if we proceed in dependence

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on the teaching of the Holy Spirit, we shall make gradual and sure progress, and find that this study is most profitable, instructive, and helpful to our soul's life. And by our mistakes, let us be humbled, and thus led more earnestly to seek the teaching of the Spirit of God. Come, Lord Jesus! Come! Pour out Thy Holy Spirit upon us; may He guide us into all the truth, and give us grace to occupy and to work diligently and faithfully until Thou comest in power and glory. Amen. At the longest, it can be but "A very little while, and He that cometh, shall come and not tarry" (Heb. x. 37). "Ye, brethren, are not in darkness, that that day should overtake you as a thief" (1 Thess. v. 4). "I come quickly" (Rev. xxii. 17-20).

W. H. H.

Colonization of Palestine.

It is well known that there are at the present time hundreds, perhaps thousands, of Jews anxious to return to the land of their fathers. Shall we not help them? All who feel an interest in the present condition of God's ancient people, and in their *approaching restoration* to Palestine, are invited to forward their names and addresses to the Rev. W. H. Hechler, Temple Chambers, Falcon Court, 32, Fleet Street, London, E.C. Suggestions also bearing on this most important subject will be thankfully received, and information will be forwarded to persons desiring to have it.

[We hope that very many persons will send their names to Mr. Hechler, as the object contemplated is of world-wide importance. The steps towards the realisation of that object, which a few devoted followers of Christ and friends of the Jews, are taking, cannot be fully explained at present; but the readers of the Rainbow are sure to take an interest in any movement which springs from the belief that the time for repeopling the Land of Promise with the descendants of Abraham is at hand. Please read the next article.—Ed.]

TO THE WATCHMEN UPON THE MOUNT EPHRAIM.

"For there shall be a day that the watchmen upon the Mount Ephraim shall cry, Arise ye, and let us go up to Zion unto the Lord our God" (Jer. xxxi. 6).

"I have set watchmen upon (over) thy walls, O Jerusalem, which shall never hold their peace day nor night; ye that make mention of the Lord, keep not silence and *give Him no rest* till He establish, and till He make Jerusalem a praise in the earth."

"Go through, go through the gates; *prepare ye the way of the people*; cast up, cast up the highway; gather out the stones; *lift up a standard* for the people" (Isaiah lxii. 6, 7, 10).

DURING several years past, earnest students of prophecy have become more and more convinced that the times of the Gentiles are all but fulfilled, and that the set time to favour Zion is upon us. What then should be the attitude of the servants of God? Special light involves special responsibilities. It is clear that it is our duty and wisdom to inquire of the Lord, and the words quoted above from Isaiah could hardly have been put more forcibly. We are to "give Him no rest!" There are, doubtless, very many of the Lord's servants who faithfully remember Jerusalem day and night; and who shall say that their prayers may not be hastening the speedy fulfilment of God's promises to Israel?

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Our Lord has set no limit to the marvels which may be brought about by "importunity" in prayer.

But we are not only to *pray* for the peace of Jerusalem. We must *watch* as well as pray to be safe from temptation in matters affecting the individual spirit. We must watch as well as pray, also, for the earlier fulfilment, always in His time, of the prophecies relating to the revelation of the glory of our adorable Lord.

And who that has been watching with prayer during, say only the past two decades, can have failed to identify even in movements at first sight merely of secular or political interest, partial fulfilments (as the bud precedes the leaf) of the prophecies concerning the last days of this age.

Have we not seen, in 1866, the Pope formally deposed from his temporal authority—exactly 1260 solar years after the exaltation of the Papal authority by the decree of Phocas, A.D. 607?* What a fulfilment of the prophecy, by the hand of Daniel, that at the time of the end "many shall run to and fro, and knowledge shall be increased" have we not seen, particularly since the first International Exhibition in 1851! What persecutions of God's ancient people have followed upon that which took place at Rome in 1864! What fresh blasphemies have emanated from the Vatican! What reverses have been sustained by the armies of European nations owning the supremacy of the false Church of Rome! What a "falling away" in once Protestant Britain! What a breaking of the manacles of the slave! What an access has been vouchsafed to the glorious Gospel of our God in heathen lands, as a *witness* to all nations! What a waning of the power of the Turk! What progress towards the completion of the final number of the ten Roman Kingdoms who are to have power for one hour with the Beast! What a flood of infidelity and of lawlessness has broken over the whole Eastern hemisphere! What ancient landmarks have been removed! What "perilous times" have come upon us! Are not men *now*, as we are told they shall be *in the last days*, "lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy?" Are they not now "without natural affection;" are they not both nationally and individually "truce-breakers?" How many men are now "traitors" —how many "heady" and "high-minded;" and how many, alas, are *not* "lovers of pleasures more than lovers of God?" Even in our once Protestant and still most favoured country, do we not see everywhere too much of the "form of godliness," and far too little of "the power thereof?" Is there not now, more than ever, need to teach our children in the words of the wise man of old, "My son, fear God and the King, and meddle not with them that are given to change?" (Prov. xxiv. 21.)

Do we not also see more cheering signs than these? Is there not a growing confidence and jubilant expectation among the elect minorities of the Lord of His speedy coming in accordance with His gracious promise? Is there not more faithful waiting and watching for the catching-up of the elect to meet their Lord in the air? Is there not just such a *universal belief* among all peoples that we are on the eve of some great

* "The Approaching End of the Age." By G. Grattan Guinness. Hodder and Stoughton, London.

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cataclysm, as obtained prior to the first advent of our Lord? Is there not a wide-spread feeling among Israel after the flesh (excepting always those who are content with the fleshpots of Egypt), that their glorious Messiah, whom we know and recognise beforehand, by faith, to be one and the same with Him who loved us from the beginning, and who gave Himself for us on Calvary, is at the gate? Have we not, like Daniel, "understood by books the number of the years whereof the word of the Lord came to the prophets?" Do we not find, in every daily paper, fresh evidence that God's word is truth, and that He is working out that which He purposed long before, in all the spiritual, physical, political, moral and scientific fields of His rule?

Supposing that we are both *watching* and *praying*, then, must we stop here? "*Laborare est orare*" may be read backwards as well as forwards. We must also *work*—"redeeming the time." In our triune natures there is a special function for the spirit—that of prayer; one also for the soul or intelligence—that of watching; and one also for the body—that of work. But as neither of our three constituents of spirit, soul and body can be truly said to exist without both the others, so, *work* for God cannot be effectual without *both* prayer and watching; *prayer* cannot be real without both work and watching, nor is *watching* of any practical value without both prayer and work.

I am as far from wishing to judge any man (except myself) as I am from desiring to flatter. Therefore I prefer to put the matter interrogatively, to myself and to every one who professes the faith of Christ. Granting that we may be both watching and praying for the Kingdom of God, are we—am I—also working to that glorious end? Let each of us consider whether we are individually obeying the Lord's call! What excuses did Moses not make when first called to active service in the cause of God's ancient people! What diffidence did Gideon exhibit at a similar call! And with what gracious assurances of guidance and strength did Jehovah answer them! Did He not also enjoin Joshua to "only be strong and very courageous?" Is His arm at all shortened since those days? Has He, as many professing Christians seem to believe, power now in heaven *only*, having abdicated His rule over the earth? Must we go through the same training as Nebuchadnezzar before we learn the same lesson; that "the most High . . . that liveth for ever . . . whose dominion is an everlasting dominion . . . doeth according to His will in the army of heaven, *and among the inhabitants of the earth*; and none can stay His hand, or say unto Him, 'What doest Thou?'"

But has not God for the most part in all ages, and uniformly during this dispensation of grace, chosen to work through human instruments? And if He be now calling any of us to bear a share in the agency by which He is bringing about the fulfilment of His purposes which are of old, shall we resist His Spirit, and, through either fear or indolence, *refuse* to perform the work which He has so graciously meted out for us? God forbid! "Why should I let another take my crown?" is a question we may all frequently ask ourselves with advantage.

What then is the work which the Lord has apportioned to each of us? We cannot all be apostles, nor all preachers, nor all evangelists. But God has set before *each* of us his own individual sphere of work; and

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with prayer and watchfulness we may each do daily *something* to hasten the coming of the Kingdom.

For some years past I have felt persuaded that Christians generally are very remiss in one particular branch of God's work, attached to which there is a special and most gracious promise. I refer to *the absence of any serious, collective and well-considered effort in the direction of restoring God's Ancient People to the land of their fathers.* Some hold the opinion that this will be effected by express and direct intervention of a purely Divine and altogether supernatural kind; but this view will hardly be held by serious students of prophecy who take the Word to mean what it says. It would be easy, probably, for any reader of the RAINBOW to show from Scripture that this "*Deus ex machinâ*" theory is untenable; and the proofs that this glorious restoration will not be an exception to God's established plan of working, *by* and *through* human wills and agencies, are so numerous that this is hardly the place to attempt to collate them. I will therefore proceed to more practical considerations.

Knowing that there are very many lovers of Israel who pray and yearn for their early restoration; because the Jews are beloved for their fathers' sakes; because we Christians owe them so much; because through them we hold the oracles of God; because of them as concerning the flesh Christ came; and through and beyond all other reasons, from the conviction that the national re-establishment of the Jewish Nation in their own land is an inevitable *preliminary* of the full and personal manifestation of the glory of our adorable Lord Jehovah-Jesus; knowing this, I say, I began to ask some years ago, *why* these lovers of Israel should remain without mutual knowledge, help and counsel, and without the organisation necessary for common and collective work? Why, indeed, but because the injunction has not been obeyed, to "*Lift up a standard for the people!*"—in other words to establish a common rallying point to which should be directed all the knowledge, all the experience, all the zeal, all the discretion, all the work, all the material and pecuniary help, of all Christians who are like-minded in this matter.

Having, therefore, sounded several friends whose discretion and sound knowledge of the Scriptures could be implicitly relied on, for the safety which lies in the multitude of counsel, a first small gathering of lovers of the ancient people was held in London, on the 17th October last. In the chair was a well-known and highly esteemed Protestant divine of the Church of England. This meeting (as also subsequent ones) was opened by an earnest prayer for the guidance of God's Holy Spirit, by one known (in spirit at least) by every reader of this Magazine—none other than the revered pastor of Maberly. There were present an eminent civil engineer, two or three City merchants and brokers, a member of a well-known firm of bankers in Jerusalem, and others known for their faithful Christian work—fourteen in all. The first object of establishing a personal acquaintance between a few lovers of Israel having been accomplished, some very interesting interchanges of views, experience and special knowledge ensued; other meetings were held at which new and most valuable coadjutors were introduced; channels for obtaining special information bearing on the subject were opened up; plans of action were arranged, and many valuable statistics and particulars were collected.

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At this juncture occurred the renewal of the persecutions of the Jews in Russia, followed by the well-remembered outburst of indignation throughout the length and breadth of Britain, and the establishment, on 1st February last, of the Mansion House Relief Fund. Some of us thought, here was a more powerful organisation than we could hope to erect by years of labour, springing like Minerva, armed, into the world; and fancied it would be supererogatory to proceed further. Others doubted whether the results would be of a permanent character, or whether indeed the Committee would attempt to do more than extend temporary relief to the actual victims of the late persecutions. However, action on our part remained in abeyance whilst the policy of the Mansion House Committee was undeveloped, and it was only when it transpired that the management of the Fund had lapsed into the hands practically of the so-called Orthodox Jews, with the inevitable result that Palestine was (at all events temporarily) struck off the list of countries available for adoption by Jews assisted by the Mansion House Fund, that it was felt expedient for us to resume work in our own quiet groove, feeling convinced that our objects, and those of the working Committee of the Fund were in no way identical, and at the same time in no way inimical, to each other.

In the meantime the feelings of the Turkish bureaucracy had become so embittered against everything English, in consequence of the policy of our present Government (on which no reflection is necessarily hereby meant), that we felt compelled to adopt an entire change of front and of policy. Our friends must bear with us if we refrain for the present from indicating very precisely what particular line of policy we now have adopted. Suffice it to say that we have secured the adhesion of several small societies who have for some time been working, unknown to us and each other, with similar aims; that among others the Rev. Mr. Hechler has thrown in his efforts with ours, and has very kindly lent us his name and address as a temporary rallying point, pending the incorporation of a Society, and the appointment of a Secretary with fixed offices; and that what is now required from Christian sympathizers is that they should assist us with their moral *and pecuniary* support to aid in the formation of a permanent Society, having for its avowed and main object the colonization of Palestine, and the adjacent countries, particularly with reference to the impending resettlement there of the main body of the Jewish nation.

Readers of the RAINBOW! you have had a clear month's start of the rest of the British public by the insertion in the April number of a slip inviting the forwarding of your names and addresses. The response to this has been most gratifying, as the replies received embrace the names of many of the most respected and constant writers in the Magazine. We want *more names;* and we want also *money subscriptions*, to warrant us in the opening of a banking account and the appointment of trustees. The immediate object to which these funds are to be applied is to pay the expenses of obtaining from the Porte a concession for such public works as are necessary to the working out of the grand aim of the Association, which, please God, is to be—the restoration of the Jewish people to Palestine.

I have much more to say on this all-engrossing subject, but the space

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forbids at present. My dear fellow servants of Christ, I conclude as I began. Pray, watch *and work* for the restoration of God's Ancient People to their land of promise as a prelude to "life from the dead." "Pray for the peace of Jerusalem: *they shall prosper that love thee.*"

FRANCIS D. MOTT.

142, Evering Road, Stoke Newington.
17th April, 1882.

ENCOURAGING LETTERS.

DEAR DR. LEASK,—You will be pleased to hear that the paper you so kindly allowed to go out with the April number of your truly valuable periodical, the RAINBOW, has done good work. This is, as you know, an attempt to *unite* all who love God's ancient people. My heart rejoices in thinking of the hundreds, and perhaps thousands, who are earnestly praying for the peace of Jerusalem, and who are longing to see the coming of their Lord and Master in power and glory.

I beg to enclose a copy of my paper on "The Restoration of the Jews," which you have kindly proposed to insert into your next number. Please allow it to be our first response to the many friends who have sent in their names and addresses with most encouraging and welcome letters. There are a few of us, amongst these I must especially name Mr. Mott, who are willing to help those Jews who wish to return to the land of their fathers; we are acting, and hope very shortly to be able to send you further information on this most important subject.

During the last few months I have been three times to the Continent, and have made careful enquiries into all that concerns the Jews. I have visited Paris, Basel, St. Chrischona, Constanz, Baden-Baden, Carlsruhe, Stuttgart, Leipzig, Berlin, Cöln, and discussed the Jewish Question with some of the leading men, both Jews and Christians.

A general feeling prevails everywhere that we are on the verge of most momentous events; men's hearts are "failing them for fear, and for looking after those things which are coming on the earth."

Many Jews are humbled by the afflictions they see coming upon them, and are confessing their own sins and those of their people, as their prophet Daniel was wont to do of old. They are earnestly praying that the Lord would turn away His anger and fury from them. I venture to think that there is a shaking going on among the dry bones, and that they are coming together, as depicted by the prophet Ezekiel (xxxvii.). Oh that breath—the Spirit of God—might soon enter into them, and the veil be removed from before their eyes!

Sure I am, that the solemn Passover Service has this year been more of a reality to hundreds of Jews than it ever was before. From the very depths of their hearts have they been praying:

"This is the bread of affliction, which our ancestors ate in the land of Egypt: let all that are hungry enter and eat. . . .

"*This year* we celebrate it *here*; but we hope *next year* to celebrate it *in the land of Israel;* this year we are bondsmen (in captivity), but next year we hope to be freemen.

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"May we rejoice in the building of Thy city, and exult in Thy holy service. . . . Then shall we, with a new hymn, give thanks to Thee for our deliverance, and for the redemption of our souls.

"Have compassion, we beseech Thee, O Eternal, our God! on Thy people Israel, and on Jerusalem Thy city, on Zion the residence of Thy glory, on the kingdom of the house of David Thine anointed. . .

"Enlarge us speedily, O Eternal, our God! from all our troubles: and let us not, we pray Thee, O Eternal, our God! stand in need either of the gifts of mankind, or of their loans; but let us depend only on Thy hand which is ever full, open, holy, and liberal, so that we may never be put to shame nor confounded.

"And do Thou rebuild Jerusalem, the holy city, speedily, in our days. Blessed art Thou, the Eternal, who in His mercy will rebuild Jerusalem. Amen.

"May the All-merciful send us an abundant blessing on this house, and on the table at which we have eaten! May the All-merciful send us *Elijah* the prophet (of happy memory) that he may announce to us tidings of happiness, salvation, and consolation!

"May the All-merciful render us worthy to behold the days of *Messiah*, and of the eternal life of a future state. . . . May He, who maketh peace in His high heavens, in His mercy, grant peace unto us and unto all Israel, and say ye, Amen."—(*From the Passover Service Prayers.*)

These are words which may well make us all pause and think! Oh! let our prayers ascend with theirs for their deliverance and restoration to their own land!

There is a growing conviction here, and on the continent, that the day of the national and territorial Restoration of the Jews to Palestine is very near. Oh! then let us help those who are praying and longing to return to the land of their fathers,—the land which belongs to them by promise and by prophecy!

Those of us who are prayerfully watching the rapid course of events which are taking place in our own days, must be convinced, that the immediate future is of the greatest importance to all, to Jew and Gentile alike.

God grant that we may be found watching and ready at His coming!

Thanking you again for your kind help in forwarding our great cause, —I remain, ever faithfully yours,

WILLIAM H. HECHLER.

Temple Chambers, 32, Fleet Street,
London, E.C., April 19, 1882.

SAMSON'S RIDDLE.

TO "the natural man," unenlightened by "the Spirit of God," the Bible is a riddle. The key to the riddle is found only in "the mystery of God."

Samson, like nearly all the Old Testament characters, was a striking type of Christ, as "God the mighty man."

Judges xiii. gives us an account of his divinely arranged birth, and in the record there is some implicit teaching on the "Philosophy of here-

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ditary trait." We often hear the question raised as to when the thirst for stimulants is first imbued. The Angel's message to Manoah and his wife goes to the root of the matter. "The fathers have eaten a sour grape, and the children's teeth are set on edge" (Jer. xxxi. 29), was not to be applicable to the God-born son of Manoah. And may we not also learn something as to whether "strong drinks" are really strength-giving beverages? While we recognise the might of God in Samson's extraordinary muscular power, we must not overlook God's preparatory injunctions as to total abstinence.

Judges xiv. is pregnant with Gospel teaching. It enwraps the mission of Christ from heaven in search of His bride, and is a riddle of the ministry of evil, and the doom of the Evil One. Let us imagine that Prince Leopold had set his heart on some daughter of "Seven Dials," and we should have a human picture of the choice and stoop of "Jesus the Mighty Man" to this "Timnath" world of ours for His Church.

"From heaven He came and sought her
To be His Holy Bride,
With His own blood He bought her,
And for her life He died."

The conflict of Samson with the lion finds its antitype in the wilderness struggle of our Samson Jesus with, and his approaching final victory over, "the God of this world." When Samson's conflict with "the lion by the way" was over "he went down and talked with the woman." So after our Lord's temptation in the wilderness "He began to teach and to preach." Samson "had nothing in his hand." Hereby we are reminded that "though we walk in the flesh, we do not war after the flesh; for the weapons of our warfare are not carnal, but mighty through God to the pulling down of strongholds" (2 Cor. x. 3, 4). Are we not all too prone to excuse ourselves in some mission of truth-bearing for our Lord by saying "there is a lion in the way" . . . (Prov. xxvi. 13)? This episode in Samson's life gives us the panacea. "The Spirit of the Lord came mightily upon him, and he rent him as he would have rent a kid, and he had nothing in his hand." Let us never forget the Master's telegram, "Without Me ye can do nothing." And what followed? After a time Samson feasted upon sweetness out of the carcase of his slain enemy, and his loved ones shared in the feast. Can we all say this? Have we "put off the old man" in "the strength of the Lord, and in the power of His might?" Have we "presented our bodies a living sacrifice, holy, acceptable unto God, as our reasonable service?" If so, we can echo Samson's riddle from the ground of the heart: "Out of the eater came forth meat, and out of the strong came forth sweetness." This riddle is also a splendid epitaph for the grave of those sins that brought us to "the blood of the Lamb," through which we "passed from death unto life," "from the power of Satan unto God." But to follow Samson. "After a time he returned to take her." Christian, "look up, and lift up your head." Do not look down to the grave; "we shall not all sleep." "Behold, the Bridegroom cometh." And note that Samson halted by the way: "He turned aside to see the carcase of the lion: and, behold, there was a swarm of bees and honey in the carcase." What a marvellous type! LIFE out of DEATH!! "O death, where is thy sting? O grave, where is thy victory?" One

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would have naturally expected to find "worms" and "corruption," and not winged creatures and sweetness. "Behold, I show you a mystery; we shall not all sleep, but we shall all be changed, in a moment, in the twinkling of an eye, at the last trump: for the trumpet shall sound and the dead shall be raised incorruptible, and we shall be changed." Beloved reader, "Summer is now nigh at hand," and the King's bees are ready to swarm to the hiving in our Noah's Ark—the Father's House—at the music of the Bridegroom's voice. "For the Lord Himself shall descend from heaven with a shout, with the voice of the Archangel, and with the trump of God: and the dead in Christ shall rise first: then we who are alive and remain shall be caught up together with them in the clouds to meet the Lord in the air." "Come, my people, enter thou into thy chambers, and shut thy doors about thee: hide thyself as it were for a moment, until the indignation be overpast. For, behold, the Lord cometh out of His place to punish the inhabitants of the earth for their iniquity" (Isa. xxvi. 20, 21.) "Rise up my love, my fair one, and come away" (Cant. ii. 10). Picture to yourself a gigantic dove-cot elevated at a great height from the ground. See an innumerable company of doves on the ground. Suddenly a clap of thunder is heard, or a wild beast appears, or a voice is raised to alarm, and in an instant the doves rise up to the cot. Well may the Prophet Isaiah ask (chap. lx. 8), "Who are these that fly as a cloud, and as doves to their windows?"

> "From earth's wide bounds, from ocean's farthest coast,
> Through gates of pearl stream in the countless host."

"And Samson made there a feast." So will our Samson Jesus. "He brought me to the banqueting house, and His banner over me was love" (Cant. ii. 4). "Let us be glad and rejoice, and give honour to Him; for the marriage of the Lamb is come" (Rev. xix. 7). "O my dove, in the clefts of the rock (Rev. xxi. 12), in the secret of the stairs (Gen. xxviii. 12), let me see Thy countenance, let me hear Thy voice" (Cant. ii. 14).

But we must descend the ladder, and view the dark, dark ground-work of our picture. The enemies of Israel plowed with Samson's heifer. The woman betrays her lord's secret into the hands of the Philistines, through loving and fearing her kinsfolk more than her lord. "Entice thy husband, that he may declare unto us the riddle, lest we burn thee and thy father's house with fire." So our Beloved has had "written for our learning:" "I have chosen you out of the world, therefore the world hateth you." "I call you not servants, for the servant knoweth not what his Lord doeth." "A man's foes shall be those of his own household." So Cæsar plowed with Christ's heifer. Behold the woman! "And upon her forehead a name written, Mystery, Babylon the Great, the mother of harlots and abomination of the earth" (Rev. xvii. 5).

But follow Samson. "He went up to his father's house, and returned within a while after—in the time of harvest," and executed fiery judgment on the Philistines. Jesus said: "I go unto my Father, and if I go and prepare a place for you, I will come again." "Yet a little, and He that shall come will come and will not tarry." Judges xv. tells of

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Samson's return as the judge and avenger. "He caught three hundred foxes, and took firebrands, and turned tail to tail, and put a firebrand in the midst between two tails," so using a present evil to work judgment. So our Beloved writes, "Take us the foxes, the little foxes" (Cant. ii. 15). But did Samson execute direct judgment on his apostate bride? No; her own enraged people did that. "The Philistines came up, and burnt her and her father with fire." So the antitype: "These shall hate the whore, . . and burn her with fire" (Rev. xvii. 16). "The harvest is the end of the age" (Matt. xiii. 39, 40). "Who is this that cometh from Edom, with dyed garments from Bozrah?" (Isa. lxiii. 1-3). "They burnt up . . the standing corn." "There shall be on the earth distress of nations, with perplexity" (Luke xxi. 25).

But let us keep our eye on Samson as the central figure. On the one side we find the apostate bride. Later on Delilah will take her place on the other side. Now let us sit at the feet of Samson. Here we will watch the treatment of the men of Judah (Judges xv. 9-14). Surely they will rally round their mighty kinsman and deliverer. No, they impatiently own, "the Philistines are rulers over us." We know the sequel (John xix.). "We have no King but Cæsar." "And they bound him with two new cords." So "the band and captain and officers of the Jews took Jesus and bound Him." Behold Samson's victory over death, "The Spirit of the Lord came mightily upon him, and the cords that were upon his arms became as flax that was burnt with fire." So with "Jesus of Nazareth whom God hath raised up, having loosed the bonds of death, because it was not possible that He should be holden of it" (Acts ii. 22, 24). But look further on in our chapter. Samson was "sore athirst, and called on the name of the Lord." "God clave a hollow place . . and there came water thereout." So "when Pentecost was fully come . . they were filled with the Holy Ghost." "If any man thirst, let him come unto Me and drink," and "whosoever drinketh of the water that I shall give him shall never thirst; but the water that I shall give him shall be in him a well of water springing up into everlasting life."

Judges xvi. closes the career of Samson's judging of Israel. In the harlot of Gaza, and the midnight judgment of Samson on the city's stronghold, the destruction of "the Son of Man" on "the Harlot city" (Isa. i. 21) of Jerusalem is portrayed. In passing, let us notice the fulfilled aspect of Isaiah i. 10-24: The condemnation of Pharisaism, the call to repentance, the invitation of the then present Saviour to cleansing, the refusal of the offer, and the subsequent devouring of the harlot city by the sword. Now look again at our picture of Samson. Behold him in the midst. "Delilah of Sorek" takes her place on the side opposite to that occupied by the "apostate" of Timnath. There stands the mighty man between two robbers. Delilah is the type of Revolutionary Atheism, "the mystery of iniquity," the probable destined mother of "the man of sin." Thirst for place, power and "pieces of silver" induces corrupt Delilah to use every artifice to seduce the mighty man to sleep in her lap. "The seven locks of his head are removed." So with the Christ once adorning "seven Churches of Asia," which if now in existence and in purity would identify her Samson to the world. But Samson though shorn of power and blinded, lived on in captivity. "And

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he did grind in the prison house." So with the Church in the dark ages. "Howbeit, the hair of his head began to grow again." So did the Church's hair grow, and though now separated into "seventy times seven" clusters "every hair is numbered."

"Though with a scornful wonder
Men see her sore opprest,
By schisms rent asunder,
By heresies distrest.
Yet saints their watch are keeping,
Their cry goes up, "How long ?"
And soon the night of weeping
Shall be the morn of song."

Yes, the Philistines again assemble to their "revellings, banquetings, and abominable idolatries." "They sit down to eat and drink and rise up to play." The Belshazzars cry "peace and safety," and seek to make sport of holy things, just as "a little one leads Samson forth to grasp the pillars whereupon the house standeth," and the far-sighted see the cloud conveying the Almighty hand approaching over against the plaster of palace walls (Heb. xii. 25-29).

But here we must stay awhile. Certain it is that our Samson Jesus on earth to-day stands between two robbers. The apostate bride of Timnath, on the one side has re-painted her Jezebel face, brushed up her scarlet robe, regilded her trinkets, and refurbished her weapons of war. Though old and decrepit she is still bearing children, and is determined to make her last effort for the mastery. Delilah, the blatant atheist, on the other side, has divested herself of all clothing, and glories in her shame in public places as she defiantly tramples her discarded fig-leaf apron under her feet. By lip, life and literature she "promises liberty while she herself is the slave of corruption."

Sharp have been the contentions between these two women, but now they look into each other's "eyes full of adultery," and whisper as to the boon to be derived in a coalition.

"Then lifted I up mine eyes, and looked, and, behold, there came out two women, and the wind (*vox populi*) was in their wings ; for they had wings (newspapers) like the wings of a stork ; and they lifted up the ephah between the earth and the heaven (probably by the means of improved aerial navigation). Then said I to the angel that talked with me, Whither do these bear the ephah ? and he said unto me, To build it an house in the land of Shinar" (Zec. v. 9, 11). "And no man was able to buy or sell save he that had the mark of the beast" (Rev. xiii. 17). Reader, "Watch and pray." "The time is short." "Look up and lift up your head." The foxes are being yoked together for the fiery deluge. "The devil knoweth that he hath but a short time." He, "the strong man armed," will soon be divested of "his armour wherein he trusted" (Luke xi. 21, 22), by "the stronger One" who will "come as a thief," and "break up his house" (Luke xii. 35-40). Then will He "the stronger" make His own redeemed ones sit down to meat, and come forth to serve them. Should He, in that day, put forth the riddle, "Out of the eater came forth meat, and out of the strong came forth sweetness," we, looking down on our Samson's victory over death and Satan, and seeing in the past "ministry of evil" the Divine method of

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bringing many sons to glory, can answer: "What is sweeter than LIFE? and who is stronger than JESUS?"

Hornsey. C. SAYWOOD.

P.S.—I would just add that the position of "The Rainbow" as a witness for the truth of "Eternal LIFE in Christ only" is as that of Samson between two robbers; the "Eternal Torment" dogma on the one side, and the theory of "Universalism" on the other.

PAUL'S COMFORT TO THE BEREAVED.

1 Thess. 4, 13-18.

"NAY, sorrow not, your loved one is not lost, but gone before." "Your friend is not *dead*, but is even now in the presence of God, singing His high praises." "The spirit of your lost friend is near to Christ rejoicing in His love, and glad to be free from the burden of this mortal body." "We only want the wings of faith to see the saints and to discern the brightness of their glory." "Those whom we have loved and lost are waiting for us in the glory-world, watching our footsteps here below, and if they could speak to us, they would reprove our selfish sorrows." "God has a niche in heaven wherein to hold our idols." Thus modern theology comforts those who are sorrowing over the ravages of death, and exquisite poetry and the sweetest music have alike lent their aid to portray the glories of the soul, freed from the burden of this mortal body.

Not thus, however, did the great Apostle of the Gentiles comfort the saints in Thessalonica who were mourning the loss of beloved friends. These Thessalonian Christians were looking for the Lord from heaven, fully believing that He would return in their day; and lo! while thus watching, some of them died! How terrible the calamity! These would not be able to see the Lord when He should come, for they were dead! We marvel not that Paul bade them sorrow not as those that had no hope; but why, oh why? did he not console them with the thought that these beloved friends had gone before them into the presence of Christ? that they were even then enjoying felicity? How their unselfish minds would have rejoiced had he thus instructed them; how they themselves would have hailed the approach of the angel of death; why did he not thus comfort them? We think the answer is not far to seek. Doubtless he would have told them these things had they been true; but Paul evidently knew nothing of the conscious bliss of the departed souls, and therefore the words of consolation which he writes are widely different from those we so generally hear. What does he tell these Thessalonian mourners? He says their brethren sleep. It seems to me that perfectly healthy sleep is totally unconscious. True we dream, but is not that most likely when we are disturbed and only partially asleep? This seems evident from the fact that when the mind is free from care and sorrow, and the body perfectly healthy, we do not dream at all. So Paul's illustration seems to teach the very fact that Solomon expressed so forcibly, "The dead know not anything."

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But though themselves unconscious, these sleeping saints are not forgotten, for they sleep *in Jesus*. While they lived Christ lived in them, and they in Him; their life was "hid with Christ in God;" it is so still, for nothing, not even death, "can separate us from the love of God, which is in Christ Jesus our Lord." How sweet the consolation. They sleep in Jesus. The tired child lies down in his mother's arms and falls peacefully asleep. No anxious fear disturbs him, no apprehension of sorrow to come holds his eyes waking. The arms of love are about him, and he knows that he is safe. So the Christian, often very weary (for life is not the flowery path some poets tell us), lies down in the arms of infinite love, and without a care, without a fear, sleeps sweetly. He has committed all things concerning him to Christ's care, and his last conscious words may be, "I know whom I have believed, and am persuaded that He is able to keep that which I have committed to Him against that day." And while he sleeps Christ watches. These sleeping saints are His, and the enemy may not touch them. No mother looks half so lovingly upon her sleeping children as Christ looks upon His brethren who have closed their eyes upon this mortal dying world. And at the proper moment they shall wake. Yes; the glorious morning will dawn, and with its first streak of light, the dead in Christ shall rise, not disembodied spirits, seeking a new sphere, unclothed and strange, but perfect men, clothed with immortality, and radiant with glory, shall rise to meet their Lord, their Head, their Life. Then we who are alive, changed, too, like them, this mortal having put on immortality, shall be caught up with them, and so we all shall be for ever with the Lord. "Comfort one another with these words." Ay, beloved Paul, we will. We will cast aside the rhapsodies of theologians and poets, and betake ourselves to the more sure words of holy writ; albeit, conscious that we must, in so doing, sacrifice many a cherished fancy of years gone by, and give up many a hymn and sacred song, whose words, from old associations, seem almost inspired. Such sacrifices, however, always meet a rich reward. The heathen of old gave up the mysteries of their religion, and accepted the simple Gospel of Christ, and God unfolded to them, in exchange, His mystery, and taught them things that had been hid in His own all loving heart for years and for generations. Oh, wondrous recompense! And we give up a fancy, a myth, a vision, (very beautiful, however), and receive in return a truth and a promise that make our hearts leap for joy, and our bosoms thrill with holy emotion—a truth which, while it requires us to exercise the firmest faith in the mighty power of God to fulfil His gracious purposes, yet does not require us to lay aside our reason and believe in spirits singing without lip or tongue, and playing upon golden harps without the hands to hold them. We cannot rejoice when we see the young, the beautiful cut down in their beauty, nor the strong, vigorous man stopped in the midst of a glorious work, but while we sorrow as we must, and should, we may remember the inspired teaching, and "sorrow not as those that have no hope." Some of us have searched the New Testament very carefully, to see if there were any glimpses given of the Heaven of popular theology and of the glories of the saints previous to our Lord's return. We cannot find them, and we think, nay, we are sure, that when Paul wished to comfort his brethren in their sore trouble, he would

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not have passed over the fact that their loved ones were then in the very place where, most of all, they would desire to be, had it been a fact, and not a fable. No! they sleep in Jesus, and when the Lord returns He will bring them with Him. J. F.

CORRESPONDENCE.

THE TIME OF THE END.

DEAR SIR,—My reply to General Goodwyn's letter in the last number of the RAINBOW will, I think, be much simplified if I first state the main features of the chronological measures of the Grand Gallery. Its entire length is 1881.6 inches. From the north wall (its commencement) to the centre of the sepulchral aperture is about 33½ pyramid inches, corresponding remarkably with the number of years in the life of our Lord. The height of the step is 36 pyramid inches.

The length of 1881.6, it will be seen, is measured from a point below the aperture, and therefore, the length of our Lord's life is included in that measure. I am pleased to find General Goodwyn admits that (pyramidically) the commencement of the Grand Gallery symbolises the birth of our Lord, as, having done that, the question as to whether the Christian dispensation began at the birth of our Lord, or at his death, does not affect in any way the date indicated by the Grand Gallery's termination, whatever event that may symbolise. For my own part I must regard the Lord's birth as the true commencement of the Christian dispensation. Certainly it was ushered in by a "multitude of the heavenly host praising God, and saying, 'Glory to God in the highest, and on earth peace, good will toward men'" (Luke ii. 13, 14). And most certainly the teaching of the Great Pyramid corresponds with this view. The length, 1881.6, is, I think, of wonderful dispensational significance.

I am indebted to Mr. Charles Horner, of Richmond, for the following equation, showing a remarkable relation between the Great Pyramid's height and the length of the Grand Gallery.

$$\frac{5813.01 \times 103.033}{10^3} = \frac{1881.6}{\pi}$$

or $\frac{5813.01 + 103.033}{10^3} = 598.9318 =$ 1881.6 / 598.9318

or the height of the pyramid multiplied by the granite flooring of the ante-chamber, and divided by ten to the third power, is equal to the diameter of a circle whose circumference is 1881.59789, or 1881.6."

Mr. Horner says, "This fact is undoubtedly of immense significance, manifestly pointing to the Gallery's length as a complete cycle."

Here is another singular fact, that while the Hegira date, as given by Grattan Guinness, in his work, "The Approaching End of the Age" (p. 536), is 16th July, 622, which is equal to 621.6 nearly,* 1260 years added to this date gives us 1881.6 approximately. Surely there is something more

* The 16th July, 622, being 621 completed years, plus the portion expired of the year 622.

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than mere accident in these remarkable figures.

Regarding General Goodwyn's question as to what the termini of the Grand Gallery point to I must refuse to commit myself to any positive statement. I can only say that the conclusion I have drawn personally fills my mind with earnest hope. It may, however, be desirable to examine the features which here confront us. The Grand Gallery terminates as abruptly as it commenced, but beyond it are found two ways of exit, the low cramped passage on the floor lines, and the other high up above our heads.

To come to the last point, it is perfectly true that the measure up and over the step would considerably extend the period, but I maintain that it is not permissible so to do, and for two reasons. In the first place, in measuring up the step there is no geometrical progression, so to speak, no continuance. And in the second place, it is manifest that the less cannot contain the greater. The TOTAL length between the north and south walls of the Grand Gallery is 1881.6, and it, therefore, cannot be legitimately extended. The only possible error, as appears to me, is covered by a difference of a few months in respect to the actual date of the nativity.

I am, yours faithfully,

THOS. CLARK WESTFIELD.

THE SUNDAY CENSUS.

DEAR SIR,—The Chart of the future is laid before us in "the sure word of prophecy," and, therefore, if we misread its directions, we shall misread and misinterpret present and coming events. Hence it is that post-millennialists, who deduce from prophecy the gradual advance of Christianity, till at length it overspreads and subdues the whole world, are constantly chanting, in spite of the most ominous appearances, "There's a good time coming; wait a little longer;" while pre-millennialists, who deduce from the same directory the gradual progress of declension till it culminates in apostasy and Antichrist, are not at all surprised at the growing indifference to the Gospel, and the advance of Ritualism, Popery, and infidelity throughout the land, in spite of the unprecedented evangelistic labours of the last thirty years.

Take the late Census, for example. How astonished, if not confounded, must they be who are "hoping against hope" for the prevalence of religion in this country, when they learn that in those very towns and cities in which the greatest revivalistic efforts have been made, with the greatest appearances of success, the *general* attendance at places of worship should be diminishing every year. How can this be accounted for on the post-millennial theory? *What* is to convert the nation if not the extraordinary efforts just mentioned? And yet "facts are stubborn things"—the facts of increasing worldliness in the Churches, indifference among the outside masses, and more and more vacant seats in places of worship.

I can speak with special certainty about my own large town, where I have been labouring for more than forty years, and where, during that period, the population has more than doubled. When I first came here—before the rise of modern revivalism—all the largest churches and chapels were well filled, though there were no addenda of artistic solos, choruses, and antiphons, but the simple, unsupplemented preach-

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ing of the Gospel, with simple prayer and praise; whereas, at this day, those very places of worship are, for the most part, thinly attended, while the new buildings are scarcely half full, and this, notwithstanding there is a good supply of evangelical preachers, both amongst Churchmen and Dissenters.

My own chapel, which holds 1,400 people, was enlarged three times during the first twenty years of my ministry, and every seat was filled before I entered the pulpit; but now, though the attendance is still good, and I preach with equal vigour, yet, with a vastly-increased population, there is nothing like the interest in hearing which there used to be. How is this to be accounted for? My judgment is as follows:—

1. The rising generation is more indifferent to the Gospel than its predecessor.

2. The increasing facilities for Sunday excursions, whereby numbers are withdrawn from church and chapel attendance.

3. The sensational and *entertaining* character of modern revivalism, that creates and gratifies a taste for the extraordinary—a *vitiated* taste which the ordinary means of grace cannot satisfy, and which, therefore, are less attended after the revival than before it. In other words, there is a morbid craving not for *worship* but for *jolly* tunes, vociferous choruses, and *quasi*-pious poems called "hymns;" and as to sermons, nothing goes down but the butter of anecdotes, as thick as the bread of solid doctrine. Hence it is that the "Salvation Army," with its "officers and privates," its brass bands and marches, its uniforms, order-books and manœuvres, its women-preachers and "amazons," &c., &c., &c., is not only *entertaining*—in some cases, I doubt not, *saving*—the lower strata of society, but also drawing off considerable numbers of "loose fish," especially females, from the regular places of worship. *Hinc illæ lacrymæ*—and hence the empty seats I complain of. But I foresee a reaction from what Amos calls this "noise of song" and "melody of viols." I foresee that "the songs of the temple shall be howlings" (Amos viii. 3), for there can be no *stability* in religious amusement. And when the whipped froth of sensationalism is blown away there will be nothing left but the stale liquor of *ennui* and disquiet, followed by an abandonment of all religious profession. Nor, with the 2nd Epistle of Timothy before me, shall I be surprised; for, with that chart, I espy the rocks and whirlpools of the last days, to which, for my part, I shall give a wide berth by taking heed to the Divine caution—"Thus saith the Lord, Stand ye in the ways, and see and ask for the old paths and walk therein, and ye shall find rest for your souls."

I am yours faithfully,

ARTHUR A. REES.

Sunderland.

REV. XX. 5.

DEAR SIR,—An American pamphlet, given away by hundreds of thousands, says, that the words of Rev. xx. 5, are not found in any MSS. written previous to the fifth century. The Sinaitic, the very oldest, has them not. Is this so? I hope some of your learned readers will answer in the RAINBOW.

R. R. MAY.

Southsea.

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LITERATURE.

Eternal Purpose. A Study of the Scripture Doctrine of Immortality. Philadelphia: J. B. Lippincott and Co. London: 16, Southampton Street, Strand.

HERE is a book of distinguished ability, on a subject that lies at the foundation of all right views of man, and of God's revealed purpose respecting him. Mr. Hart, of Philadelphia—for he is the author, although his name is not on the title-page—whose fine essay on the "Unity of the Faith," we published lately—here deals elaborately and wisely with his great theme. We hope the work will find readers in England, and they cannot fail to profit by it. To prove that there is "no hereafter" to the wicked, and that only those in whom Christ lives can live for ever, is to bring out the teaching of Scripture. This we have been doing for years; this, "Eternal Purpose" does well. We quote one fine sentence: "It will at once be seen by some who read these pages, that the doctrine of the cleansing away of sins from the entire Universe, involving, as it does, the destruction of all evil, does away with the immortality of all men, and with the eternity of penal suffering. We cannot help this. The Bible, in many places, teaches, as in this passaage, that evil is but an episode in the history of the Universe; and that when it has served the purpose for which it was permitted to exist, it will be done away. Nor does the Bible *anywhere* teach the innate immortality of the human soul. From Genesis to Revelation there is not such a statement, while there are multitudes which, in language of the plainest and most unequivocal character, declare the contrary."

Pebbles from the Path of a Pilgrim. By HARRIET B. HASTINGS. London: S. Bagster and Sons; Boston, U.S.A.: H. L. Hastings.

THESE personal recollections of Mrs. Hastings, written in a style of natural pathos, will affect every true-hearted reader with the moral beauty of consecration to Christ. It contains remarkable facts in connection with mission work among the Freedmen of the Southern States of North America, after the close of the Civil War. The price is 3s. 6d.

The Treasury of Scripture Knowledge; consisting of Five Hundred Thousand Scripture References and Parallel Passages from Canne, Browne, Blayney, Scott, and others, with numerous Illustrative Notes. Arranged to suit all editions of the Holy Scriptures. London: S. Bagster and Sons.

A TREASURE truly! The possessor of this book has a Biblical library for ten shillings. The quantity of valuable matter contained in this volume is extraordinary. Besides the Treasury itself, with its half-a-million references, we have a chronological arrangement of the Old Testament; an itinerary of the Children of Israel from Egypt to Canaan; a chronological table of the patriarchs, and the judges, kings, and prophets of Judah and Israel; a harmony of the four evangelists, chronologically arranged after the manner of the Greek of Archbishop Newcome; the great prophecies and allusions to Christ in the Old Testament; passages in the Old Testament quoted or alluded to in the New Testament; the names

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and titles of our Lord; and much more precious information. Truly a wonderful book for preacher, teacher, or private reader of the Divine Book.

The Babe of Bethlehem. A Children's Rhyme of the Olden Time. By H. L. Hastings. London: S. Bagster and Sons.

The wonderful story which children love to hear, and for which wise men adore God, is here told in rhyme, printed as prose, in large type, with good illustrations. It is altogether a charming thing; and mothers are sure to buy it for their darlings. The price is ninepence.

The Guiding Hand; or, Providential Direction Illustrated by Authentic Instances. Recorded and Collected by H. L. Hastings. London: S. Bagster and Sons.

A series of remarkable facts, which will refresh the mind and strengthen the faith of all who read them. The book consists of three parts, following an admirably written Introduction by Mr. Hastings, namely, I. Relief and Deliverance; II. Dreams and Impressions; III. Conversions.

The Great Controversy between God and Man. Its Origin, Progress, and End; or, The Course of Human History in the Light of Divine Revelation. By H. L. Hastings, Editor of The Christian (American). London: S. Bagster and Sons.

Mr. Hastings is an unwearied worker in the cause of truth and righteousness, an able man, a non-sectarian Christian, and a lover of all his Master's friends. We have lately had the pleasure of seeing and hearing him in London. He has written a number of excellent books, any of which may be had, we are glad to announce, of Messrs. Bagster and Sons, 15, Paternoster Row, London. We hope, especially, for many reasons, that the work entitled, "The Reign of Christ on Earth," which we noticed last month, may have a large sale. The little book before us—"The Great Controversy"—is divided into ten chapters, clearly written, true to Scripture, and calculated to be very useful.

The English Version of the Polyglot Bible; containing the Old and New Testaments; with a copious and original selection of References to Parallel and Illustrative Passages. London: S. Bagster and Sons.

These are exquisitely beautiful pocket Bibles, with chronological tables and maps. The limp morocco cases and elastic band, whilst giving them an elegant appearance, fit them comfortably for the pocket of the Christian wayfarer, as well as for that of the Church or Chapel-goer. The workmanship is worthy of the publishers, so long famed for their Bibles and Biblical literature. We thank them for these gems of typography.

The Life Everlasting: What is it? Whence is it? Whose is it? By J. H. Pettingell, A.M. Philadelphia: J. D. Brown. London: Elliot Stock.

This great work comes to hand too late this month to enable us to describe it; but we are so thankful for it as an elaborate, exhaustive, and conclusive treatise on the subject, that we must call attention to it. Next month we hope to have the pleasure of characterising it; but before that time we sincerely trust it will be in the hands of many who wish to see the doctrine of eternal life only in Christ presented in the clearest manner, without either scientific or metaphysical fog.

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THE RAINBOW:

A Magazine of Christian Literature, with Special Reference to the Revealed Future of the Church and the World.

JUNE, 1882.

LOYALTY OF ALL NATIONS.

"All the ends of the world shall remember and turn unto the Lord; and all the kindreds of the nations shall worship before Thee" (Psa. xxii. 27).

"All nations whom Thou hast made shall come and worship before Thee, O Lord, and shall glorify Thy name" (Psa. lxxxvi 9).

"All the ends of the earth have seen the salvation of our God" (Psa. xcviii. 3).

"Every tongue shall confess that Jesus Christ is Lord, to the glory of God the Father" (Phil. ii. 11).

SEEMINGLY in desponding mood the Psalmist asks, "Wherefore hast Thou made all men in vain?" (lxxxix. 47). Three centuries afterwards Isaiah writes: "Thus saith the Lord that created the heavens; God Himself that formed the earth and made it; He hath established it, He created it *not in vain*, He formed it to be inhabited" (xlv. 18).

If the earth has not been created in vain, men for whose dwelling-place it was formed must some day realise the great idea of its Creator. It cannot be that *His* design shall fail of accomplishment. That design must be every way worthy of infinite wisdom; and the Power that dwells with wisdom will bring the thoughts of His heart to perfection.

According to our ideas of time, the work is distressingly slow. We wonder that age after age should pass away, and apparently no progress be made towards the decreed consummation. The regeneration, "the restitution of all things," spoken of by holy prophets, and by the Lord of prophets, seems, instead of coming nearer, to recede before us. From age to age our fathers thought that they were just within sight of the mountain peak from which they would look down with gladness upon a regenerated world, basking in the unclouded sunlight of heaven; but even to us the legacy of patience has descended, and the end is not yet. We have long climbed the ascent which they thought the loftiest, but still before us other towering mountains rise, with deep valleys, fearful abysses between. It is weary, weary work!

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Surely the route of the Israelites from Egypt to Canaan was a type of this apparently endless journey. Many a time they thought themselves near the border land, and longed greatly to escape from the waste howling wilderness, and the pathless desert; but many a bitter disappointment awaited them, and many a strange delay they had to experience. Then came the report of the spies, and a thrilling episode in the exciting story it is.

"We came," said they, "unto the land whither thou sentest us, and surely it floweth with milk and honey, and this is the fruit of it"—showing a cluster of grapes which two men carried on a staff between them. "Nevertheless the people be strong that dwell in the land, and the cities are walled and very great; and moreover we saw the children of Anak there. The Amalekites dwell in the land of the south; and the Hittites, and the Jebusites, and the Amorites, dwell in the mountains; and the Canaanites dwell by the sea. And Caleb stilled the people before Moses, and said, Let us go up at once, and possess it; for we are well able to overcome it. But the men that went up with him said, We be not able to go up against the people; for they are stronger than we. And they brought up an evil report of the land which they had searched unto the children of Israel, saying, The land, through which we have gone to search it, is a land that eateth up the inhabitants thereof; and all the people that we saw in it are men of great stature. And there we saw the giants, the sons of Anak, which come of the giants; and we were in our own sight as grasshoppers, and so we were in their sight" (Num. xiii. 26-33).

What was the result of this intelligence? Grief, consternation, rebellion, and a proposal to return to Egypt. It was a most painful scene. "All the congregation lifted up their voice, and cried; and the people wept that night. And all the children of Israel murmured against Moses and against Aaron; and the whole congregation said unto them, Would God that we had died in the land of Egypt! or would God we had died in this wilderness! And wherefore hath the Lord brought us into this land, to fall by the sword, that our wives and our children should be a prey? Were it not better for us to return into Egypt? And they said one to another, Let us make a captain, and let us return into Egypt" (Num. xiv. 1-4). Moses and Aaron fall on their faces before the angry multitude; Joshua and Caleb rend their clothes, and try to still the tumult; but a wild cry of "Stone them! stone them!" rings through the camp. Suddenly this popular fury is arrested by the appearance of the glory of the Lord; and Moses intercedes for the people: "Pardon, I beseech Thee, the iniquity of this people according unto the greatness of Thy mercy, and as Thou hast forgiven this people, from Egypt even until now." Now what is the Divine answer? Mark it well, I pray you, and remember the time when, and the circumstances under which, it was given. "And the Lord said, I have pardoned according to thy word;

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but"—what? A recalled promise? a revoked purpose of good? No—"BUT AS TRULY AS I LIVE *all the earth shall be filled with the glory of the* LORD" (Num. xiv. 19-21). The Israelites are ordered to return into the wilderness on the following day; their carcases must fall in it, because of their sinful murmurings; and their little ones, of whom they said "they shall be a prey to the giants of Canaan," should be brought safely into the land of promise.

It was at *this* juncture that God swore by Himself that the whole earth shall be filled with His glory. Is there no profound lesson here for us? *What if the era of deepest darkness shall be that when the Lord will manifest Himself the most gloriously?* The contentions and helplessness of the nominal Church may be, will be, most marked, when the grand display of the Lord's glory will be near at hand. In the case under notice He had "two witnesses," Joshua and Caleb, faithful noble men, who braved the fury of that raging multitude, and proclaimed that the conquest of the land was the Lord's work: "If the Lord delight in us, then He will bring us into this land, and give it us."

But it should be remembered that our ideas of time ought not to influence us in this momentous matter. The Divine scale of measurement is beyond our grasp. "A thousand years in His sight are but as yesterday when it is past, and as a watch in the night" (Psa. xc. 4). "Beloved, be not ignorant of this one thing, that one day is with the Lord as a thousand years, and a thousand years as one day" (2 Pet. iii. 8). He will take His own time for doing His great work, and He will do it completely, gloriously, so as to fulfil that animating prediction, "The Lord shall rejoice in His works" (Psa. civ. 31). The period comes when "the sinners shall be consumed out of the earth, and when the wicked will be no more" (Psa. civ. 35). But, in fact, we have hints respecting this long period of waiting on God's part, and of the rapidity with which He will accomplish His "strange work" of judgment, when He arises to shake terribly the earth, that He may introduce the reign of righteousness, with the consequent happiness and loyalty of all nations. Thus, for example, "Sing unto the Lord a new song, and His praise from the end of the earth, ye that go down to the sea, and all that is therein; the isles, and the inhabitants thereof. Let the wilderness and the cities thereof lift up their voice, the villages that Kedar doth inhabit; let the inhabitants of the rock sing, let them shout from the tops of the mountains. Let them give glory unto the Lord, and declare His praise in the islands. The Lord shall go forth as a mighty man, He shall stir up jealousy like a man of war; He shall cry, yea, roar; He shall prevail against His enemies. *I have* LONG TIME *holden My peace; I have been still and refrained Myself;* now will I cry like a travailing woman; I will destroy and devour at once. I will make waste mountains and hills, and dry up all their herbs; and I will make the rivers islands, and I will dry up the pools. And I will

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bring the blind by a way that they knew not; I will lead them in paths that they have not known; I will make darkness light before them, and crooked things straight. These things will I do unto them and not forsake them" (Isa. xlii. 10-16). With this corresponds the parable of the Traveller into a far country, who, "*after a long time*" (Matt. xxv. 19), returned and reckoned with his servants.

We have already seen, by evidence altogether irresistible, that the subjugation of the world is subsequent to the restoration and national settlement of the Jews, and that they will be employed as the light-bearers over the dark nations of the earth; but both events are manifestly after the return of the Lord Jesus, and the full and universal recognition of His royal claims. Hence the prediction of Isaiah, just quoted, corresponds in the element of time with the coming of our Lord in majesty and glory. Wherever, therefore, you begin your investigation of this great question, the result is the same. If you begin with the settlement of the seed of Abraham in the land of promise, as the head of the nations, you find the long rejected "KING OF THE JEWS," and Heir of all things, *on* His throne. If you begin with a world subdued to loyalty and full of the knowledge of the Lord, you find *Israel restored* and the King on His throne. And if you begin with the coming of the Son of Man in His glory, you find the first dominion given to the daughter of Jerusalem, whilst the Gentiles are in the enjoyment of light and peace *in consequence*. It is really wonderful how this sublime subject is guarded in every way with more than syllogistic exactness, as if the Holy Spirit, foreseeing the confusion of Christendom towards the close of the dispensation of grace, meant to hold us all without excuse if we are in darkness concerning that day.

"*That day!*" It meets us in the Word of our God in such a variety of forms, that the wonder really is how its leading features and the signs of its approach, have escaped our attention. Take a few specimen passages. "In that day shall there be a highway out of Egypt to Assyria, and the Assyrian shall come into Egypt, and the Egyptian into Assyria, and the Egyptians shall serve with the Assyrians. In that day shall Israel be the third with Egypt and with Assyria, even a blessing in the midst of the land; whom the Lord of Hosts shall bless, saying, Blessed be Egypt My people and Assyria the work of My hands, and Israel Mine inheritance" (Isa. xix. 23-25). "And it shall come to pass in that day that the Lord shall punish the host of the high ones that are on high, and the kings of the earth upon the earth" (Isa. xxiv. 21). "In that day shall this song be sung in the land of Judah: We have a strong city; salvation will God appoint for walls and bulwarks" (Isa. xxvi. 1); a sublimely beautiful millennial song, of which these are the first words. "In that day shall the deaf hear the words of the book, and the eyes of the blind shall see out

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of obscurity and out of darkness. The meek also shall increase their joy in the Lord, and the poor among men shall rejoice in the Holy One of Israel" (Isa. xxix. 18, 19). "In that day will I cause the horn of the house of Israel to bud forth, and I will give thee the opening of the mouth in the midst of them; and they shall know that I am the Lord" (Ezek. xxix. 21). "The house of Israel shall know that I am the Lord their God from that day forward" (Ezek. xxxix. 22). "And in that day will I make a covenant for them with the beasts of the field, and with the fowls of heaven, and with the creeping things of the ground; and I will break the bow, and the sword, and the battle out of the earth, and will make them to lie down safely" (Hos. ii. 18). "And many nations shall be joined to the Lord in that day, and shall be My people" (Zech. ii. 11). "And the Lord shall be King over all the earth; in that day there shall be one Lord, and His name one" (Zech. xiv. 9).

All the Scriptures of which these are specimens point to the period denominated "that day," as one of peculiar significance and great importance. It is distinctly marked off from all preceding periods, and the attention of men is earnestly called to it as an era of wonders, when God will solve difficulties, and remove darkness, and diffuse truth and happiness over the world. For example: "Fear before Him, all the earth; the world also shall be stable, that it be not moved. Let the heavens be glad, and let the earth rejoice; and let men say among the nations, The Lord reigneth. Let the sea roar, and the fulness thereof; let the fields rejoice, and all that is therein. Then shall the trees of the wood sing out at the presence of the Lord, because He cometh to judge the earth" (1 Chron. xvi. 30-33). "He shall judge the world in righteousness, He shall minister judgment to the people in uprightness" (Psa. ix. 8). "The Lord reigneth, He is clothed with majesty; the Lord is clothed with strength, wherewith He hath girded Himself;" and what is the consequence? "the world also is established, that it cannot be moved" (Psa. xciii. 1). "The world and they that dwell therein are the Lord's" (Psa. xxiv. 1); prophetic words of deep meaning, which shall be fulfilled when the "King of glory" sits upon His throne. The time cometh when the inhabitants of the world shall learn righteousness, and when all nations shall serve the Lord. It is a joyful prospect, and it is absolutely sure, for the God of truth hath said it. "Let all the earth fear the Lord; let all the inhabitants of the world stand in awe of Him" (Psa. xxxiii. 8). "Make a joyful noise unto the Lord, all ye lands. Serve the Lord with gladness; come before His presence with singing" (Psa. c. 1, 2). These beams of light upon the future of humanity are not mere calls to joyful worship, but prophetic assurances of a righteous and loyal world. God will yet be "the confidence of all the ends of the earth, and of them that are afar off upon the sea" (Psa. lxv. 5). When He shall

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restore and bless His ancient people, the seed of Abraham, the nations will be glad and sing for joy, and all the ends of the earth shall fear Him" (Psa. lxvii.).

The contemplation of a loyal world, after long ages of rebellion and suffering, is exceedingly delightful. Images of peace fill the mind, feelings of gratitude stir the heart. We are now in the midst of a great conflict, and we mourn over the havoc which sin is making in all directions; but we look through the telescope of prophecy and see the war at an end, the Victor crowned, the world at rest, humanity blessed, and Jesus rejoicing in the work of His hands. We are in a ship at sea, in the grasp of a fierce tempest; but we are sure that a peaceful haven shall be reached in due time. We are travelling through a wilderness, and are often startled by the roar of the lion that goeth about seeking whom he may devour, but a word which we may not doubt tells us that the journey will terminate happily under the guidance of Him who is "mighty to save."

We sometimes make sorrowful calculations respecting the comparative numbers of the friends and foes of our blessed Jesus, and wonder in our hearts more painfully than we venture to express by our lips, that to this hour only the small minority give evidence of spiritual benefit from His work of redemption; but let us take courage. The dispensation under which we live does not close His dealings with the human family, although that is the doctrine so very widely taught. The Church, which is His body, is a grand fact; very illustrious is it destined to become; the grace which has saved it will issue in plenitude of glory; and if there were only this body rescued from the wreck of humanity, Divinely vitalised by union to Him who shed His blood as the ransom price, and raised the nearest to Godhead of all created beings, it would be a glorious result of the Redeemer's work, and an occasion of everlasting adoration.

But the perfecting of the body of Christ is not the final act of Divine beneficence. The nations of the earth are seen in vision walking in the light of the holy city in which the glorified Church dwells with her Lord and Head. The length, and breadth, and height, and depth of the Divine plan are altogether too vast for our vision; but when we gather together the sacred rays that gleam upon the field of revelation, we are convinced that it is a plan of infinite wisdom, that our God is a Being of infinite love, and that He ought to be loved and trusted entirely. And His purpose, as we have been frequently reminded, will stand. "For as the earth bringeth forth her bud, and as the garden causeth the things that are sown in it to spring forth; so the Lord God will cause righteousness and praise to spring forth *before all the nations*" (Isa. lxi. 11). We cannot, without deep sorrow, compare the claims of our blessed Lord with the reception hitherto given to him by the world. Impostors have found millions of followers

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where He has been despised, and the majority of mankind in all generations have done service to idols, the works of their own hands. They have loved darkness rather than light. They have "changed the truth of God into a lie, and worshipped and served the creature more than the Creator, who is blessed for ever" (Rom. i. 25). And the most widely diffused religion upon the face of the earth, from very early ages to the present hour, has been devil worship in an endless variety of forms. If, then, we limit deliverances from sin and its consquences to those who are called by grace during the present dispensation, which is obviously drawing to a close, what an appalling blackness settles down upon us!

The Church of Christ *is* unquestionably a wonderful assembly. When its glory is revealed it will be seen to be a Divine family, the sons of God, the princes of the glorious future. I seek not to lessen in any way its importance, its grandeur, its peerless magnificence. Let it be the goodly pearl of great price, which undoubtedly it is. Let it be all, and more than all, that imagination can conceive—and I am quite sure it *is* more—but even then, a great darkness falls upon me when I think of the countless millions of the human race, if you tell me that none but the members of this most illustrious body are to share in the blessings of salvation. If you say that the second coming of Christ sets the earth on fire, and ends the history of humanity so far as this world is concerned, I can but mourn in speechless wonder that my glorious Master, who is also my Friend and the Beloved of my soul, should have reaped but a handful of the enormous harvest of human beings, whilst the fearfully overwhelming majority of those who have reached the age of accountability, have passed away into the blackness of eternal death. You do not meet this dreadful case by telling me that one-half of the human race die in infancy, and that the salvation of infants is certain; for Jesus died for them and they are His; but, lovely as the Saviour appears taking these lambs in His arms and saying, "Of such is the kingdom of heaven," it is still a melancholy reflection that we must seek for His majority among babes the prey of death, whilst the great enemy of heaven boasts the majority of adults as his. For we have already seen conclusively, if the language of Scripture is to be accepted in its plain grammatical meaning, that the world will not accept the Gospel and believe on Christ whilst He is absent in the heavens. And if His return be to put an end to human existence here, we cannot avoid an impression of a most melancholy kind.

But let us receive the testimony that He comes "mighty to save," and that all nations are brought into willing subjection to Him after His return and accession to His throne, and then we have the splendid vision of at least one thousand years, when the mind and heart of humanity are His. What a large harvest will He reap during that long period! How will His converts be like dew-drops in number during those ten happy centuries! In

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those years when famine, war, and pestilence, premature death, and fatal epidemics, will be unknown, how enormously will the world's population be increased; and as that unprecedented population will be the loyal and loving subjects and servants of the blessed Messiah, how amazingly great will be the result of His redeeming work! The vast deserts and untrodden wildernesses and pestilential swamps, that now cover so great a part of the world, will then be reclaimed and rendered fruitful, producing the greatest abundance for the happy millennial nations; for the commission given to the first Adam to replenish the earth and subdue it will be executed under the reign of the Second Adam. If you ask where all these people are to dwell after the millennium, if they form no part of the Church—if the Church be that peculiarly blessed company who did not see Christ in the flesh and yet believed, and if its abode be distinguished by nearness to the throne in the glory—what becomes of the myriads of millions of righteous men afterwards? my reply is in the words of the Great Master, "In my Father's house are MANY mansions." The inner circle, the holy of holies, so far from containing the whole of the saved, will no doubt be surrounded by many widening circles, constituting degrees of glory, constellations of blessed beings.

But we have nothing to do in these papers with *post*-millennial arrangements. Into the ages after the millennium we do not look at present, supremely interesting as they are. The Bible undoubtedly gives us glimpses of them sufficient to arrest attention and excite the liveliest interest; far into the future it permits us to look with holy reverence, and shows us things too wonderful for us; but they come not within the circle of our present study. Nor are we staggered by questions concerning the future localities of the inconceivable multitudes that must be born into our world in the millennial era. But we gaze upon them with unmingled delight as the happy subjects of the Great King; and as "from the uttermost part of the earth we hear songs, even glory to the righteous," we join in the hallelujah by anticipation, and congratulate unborn generations that they will enter upon a world very different from that upon which we and our fathers have looked. Physically they will find it a fruitful paradise, the very garden of the Lord; and morally its aspect will be worthy of its blessed Potentate, the King of kings, and Lord of lords. The true religion will not be corrupted by error; heresy will not threaten destruction to any article of the sacred faith; false religions, idolatries, impostures, will have perished; and the gross immorality that now sickens every man of spiritual sensibility, and the fashionable gilded immorality that excites his mingled loathing and contempt, will be alike unknown. Good men will not have to fight every inch of their way through life for the maligned truth of their Lord; and blind infidelity, boasting its clearness of vision, will not survive the rising light of the latterday glory. The story of the world's wars, and

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slaveries, and tyrannies, and injustice, will be read with wonder by men of the coming generations. They will think it inconceivable that nations professing the Christian faith should have been and done what our historians will tell them they were and did; yet with the Bible in their hands they will see the root of our flagrant inconsistencies in the deep moral corruption of our nature, and will adore the God of all grace for pulling so many of us out of the mire, and giving us "salvation with eternal glory" (2 Tim. ii. 10).

But, above all, in thinking of the era of promised blessedness, we should rejoice in it *on account of our* BLESSED LORD HIMSELF. "For the joy that was set before Him, He endured the cross, despising the shame" (Heb. xii. 2). In the age that is coming, how great will *His* joy be! How full and perfect His satisfaction as He looks over a world rescued from the accursed tyranny of sin and Satan, and blessed with holiness, happiness, and peace! How will His loving heart exult in the universally diffused blessings of His reign, and in the evidence everywhere given that the nations are glad in their Great Deliverer! And how ample His delight that the Father's name is "hallowed" in every region of the earth! "Father, glorify thy name," was His prayer when the sore trouble pressed upon His holy heart. "Then came there a voice from heaven, saying, I have both glorified it, and will glorify it again" (John xii. 27). The Father's glory was His great object in all He thought, and said, and did, when He travelled on earth, a man of sorrows and acquainted with grief. To do the will of Him that sent Him was His absorbing purpose, from which neither suffering, nor desertion, nor reproach, nor insult, nor death, in its most agonising form, could divert Him. And now, at last, He sees that most blessed will realised in many sons brought to glory; and in this great world, long the scene of every form of wickedness and woe, reduced to order, and beauty, and loyalty, and filled with everything that God approves, a vast paradise, a magnificent garden of the Lord. It is the day of Christ's royal reward, for heaven has come down to earth, the kingdom long prayed for appears in all its splendour, and the Father rests in His love, and is glorified in His Son. EDITOR.

THE RELIGIOUS CENSUS AND ITS LESSONS.

THE recent religious census, while it has revealed some bad and startling facts in relation to the spiritual condition of the community, and awakened a large amount of interest in the Christian world, which is already alive with proposed or suggested remedies, has, as a rule, been regarded too much from a denominational standpoint, and as illustrating the relative position and strength of the

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various religious bodies. We propose in this paper to look at it from a different point of view, and to present to the reader the lessons which we think are fairly deducible from the facts. In the first place, let it be noted that the census has been taken by unexceptionable authority, and in the interests of no particular religious sect or party. It has been taken by the conductors of the secular press—taken spontaneously, without previous or imagined concert, and with no other objects than those furnished by the facts themselves. To what extent are the masses of the population attached to, or estranged from, religious worship? The results have taken the majority of professing Christians by surprise, and been regarded with sadness by all.

Thirty years ago, in the census taken by Mr. Horace Mann, it was found that about two-thirds of the population—or 66 per cent.—were regular attendants upon religious worship. The recent religious census gives us about 23 per cent. as the number of attendants now. So rapidly have the masses been drifting away from religion, Christianity, and God! And even this per-centage, small as it is, is too large to represent the real truth. For the process adopted has been, as a rule, to take the evening congregation and add it to the morning one, and then to give the sum total as representing the average attendance, as if the units composing the evening congregation were altogether different to those in the morning. But every pastor knows that this is not the case; for, generally speaking, the evening congregation is composed of the *same persons* as the morning—with numerous additions. Thus, if the morning congregation consist of three hundred persons, and the evening of six hundred, instead of putting down the gross attendance at nine hundred--which seems to have been the rule adopted by the census-takers—it would be nearer the truth, to have taken the gross attendance at six or seven hundred at the most. But let this pass, the facts resulting from the census as it stands, are sad and serious enough. And they become still more so, when we recall the circumstances under which this religious alienation has taken place.

Thirty years ago, the result of the census then taken was to induce a large amount of religious activity; extraordinary efforts to build or enlarge churches or chapels, to meet the spiritual wants of the community, as it was seen the religious accommodation was not sufficient, nor the sittings numerous enough to meet the wants of the calculated attendants. It was just then, also, that the great "Catholic Revival" in the Church of England began to gather strength and force, and which has now developed itself into an irrational ritualism and clerical lawlessness.

Within the same period the different Dissenting bodies have been rivalling each other in building chapels and forming religious associations, on a scale hitherto unprecedented in the history of English Dissent; while of religious and denominational periodicals

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the name is literally Legion. *Then*, the demand for "sittings" appeared to exceed the supply. *Now* the supply exceeds by three-fourths the demand.

Parallel with these facts there are others that may be named, all pointing in the same direction. For instance, it is stated in the religious periodicals that subscriptions to the various missionary societies are falling off; and that there is not the same interest manifested in missionary work, nor the same zeal that there was fifty years ago. Last year the Wesleyan Conference declined to receive any more candidates for the ministry, as their pulpits and districts were amply supplied, while Mr. Spurgeon warned his students that they must not expect churches and pulpits waiting for them when they had finished their college term, but make up their minds to go to the colonies, and carve out a sphere of labour for themselves. And thus, in face of the rapidly advancing heathenism into which the masses of the community are drifting! No work, no room, for additional ministerial effort in England!

To meet this condition of things, various remedies have been proposed; more attractive services, semi-secular sermons, religio-scientific discourses—while in some places of worship, at the close of the Sunday evening services, there has been introduced sacred concerts, professional singers, or ladies to sing the solos!

What is this but an admission, that as the Church cannot convert the world, or bring the world up to the level of the Church, the Church will go down to the level of the world? Let us imagine the Apostles Paul, Peter, or John, finding that their sermons did not attract the people, taking Dorcas, Phœbe, or Lydia with them, announcing that when he—the apostle—had finished preaching, one of the ladies would stand up and sing a solo! Let us imagine the New Testament coming down to us with such a record. Why, *would* it have come down to us at all? Would it not have perished from the way (and deservedly so) long before it reached the nineteenth century? What a confession it would have been on the part of the Apostles, that the Gospel they were sent to preach was a poor, weak, miserable, inefficient thing, that could not make its way through the world without the help of a few female "singing evangelists!" What would be the feeling that a Gospel, needing such help in order to success, would create in your hearts and mine? Involuntarily, and instantaneously, a feeling of contempt.

It would have been an apostolic anticipation of the Christianity of the Brahmoists of Calcutta, who have lately been on a "pilgrimage to Moses," when, according to the *Indian Mirror*, the following song was chanted to aid in the worship:—"Chanting the name of Huri, the saints' dance. Dances my Gouranza in the midst of devotees, drunk with the nectar of emotion, with tears of love in his eyes. Moses dances, Jesus dances, with hands uplifted, inebriated with love. Dances the pious King David, the great Zogi Makadeo dances, with whom dances John and his disciples, and in their

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midst are Paul and Mahomed, and with them dance all the servants of the Lord."

But these proposed scientific and secular discourses and singing remedies, are at least an admission that the Gospel has not accomplished what the religionists of the day have expected from it. If the same ratio of departure from the faith goes on in the next thirty years, the towns and cities in the British empire will be in a position very similar to Sodom and Gomorrah, as far as the number of righteous or religious inhabitants is concerned. Will the modern religionist still dream of converting the world by the preaching of the Gospel in the present dispensation, in the face of these facts?

What are the conclusions to which we are driven by the facts themselves? Is it not clear that every year is intensifying the Saviour's question:—When the Son of man cometh, shall he find faith on the earth? Is there, in this question, viewed in connection with the facts, a plain, absolute proof that the end is near? The end of this dispensation and the coming of the Lord Jesus to introduce the millennial age, when the knowledge of the Lord shall cover the earth, as the waters cover the sea? Nothing but a manifest interposition on the part of God in the course of worldly affairs can stem the rapidly advancing tide of infidelity, or save the world from the absolute denial of a Personal Deity. But that interposition is promised, though the night will deepen ere the morning dawns. "As it was in the days of Noah, so shall it be when the Son of Man cometh," and that was an age of apostasy. "As it was in the days of Lot, so shall it be when the Son of Man is revealed." How many believers were there in the cities of the plain when Lot was rescued and the judgment came?

The lessons of the census, as far as we have space to state them in the present paper, are—

(1). That the conversion of the world by the preaching of the Gospel is a dream from which the professing Church is being rudely awakened by the hard logic of facts.

(2). That Scripture, historical analogy, and prophecy alike point to the fact that the present dispensation will end, like all its predecessors, in failure, apostasy, and infidelity.

(3). That, nevertheless, Christianity is no failure, for it has accomplished what God intended, though not what man expected (Acts xv. 13-17).

(4.) That the religious condition of things brought to light by the census, indicates the imminent nearness of the second coming of Christ.

With the Editor's permission we shall return to the further proof and illustration of these propositions next month.

BURLINGTON B. WALE.

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TRINITY IN UNITY.

GOD *is* the *One*—etern Reality;
The *All* is but His dream:
God *is*—the solid earth, the sunlit sky,
The seeing eye, but *seem*.

Say you, "I am because I think?" Ah! no:
You are because God thought.
Within His basal thought your being is,—
A thought within a thought.

Ask you what God in essence is? *True thought*;
In this the answer find:
TRUE THOUGHT, of which the threefold strands are these—
Light, Will, and Love combined.

Light—the pure *Reason*, in whose perfect glass
Lies all that e'er may be;
In one unclouded vision that aright
All fates and ends can see.

Will—the dread *Power* that of its very self
Moulds all things with a breath;
Which to obey alone is life—to thwart
Must needs be utter death.

Love, too—the *Motive*, that doth ever blend
With Light and Will all free;
At once the Light of Will—the Will of Light:
THE GODHEAD—*One* in *Three!*

W. MAUDE.

SOME MODERN APOLOGIES FOR THE DOCTRINE OF ETERNAL SUFFERING.

ISAAC Taylor, in his "History of Enthusiasm," speaks of a "fanatic malign spirit, that finds its home, and seems to revel in the awful scenes of future punishment, and coolly drives its car, curious and at ease among the regions of the lost." And we have heard of a minister who so much answered to that description, that one of his hearers described him as preaching about hell as if he had newly arrived from it. Various writers on the subject, both ancient and modern, have, in describing the agony, bodily and mental, which they believed that the unsaved are to suffer through all eternity, depicted scenes truly horrible and sickening, not only to contemplate, but even to read. One cannot help thinking, from the

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sketch of fancy and minuteness of detail, which these men employ, that the scenes they describe afforded them some satisfaction in the conception, especially when they inform us that the sight of the eternal agonies of the lost will form an element of the blessedness of the redeemed!

There is, however, another, and happily a more common class of mind, on which the belief of the doctrine in question produces a very different effect. "They shudder to think of what will become of the great multitude of the unsaved. The idea of their failing to be gathered with the ransomed of the Lord into His everlasting Kingdom, and of their being blotted out of the book of life, were sufficiently terrible. But the thought of their writhing under the infliction of God's wrath in all the agonies of hell for ever, and for ever; and that He who made them, either cannot, or will not, put an end to their miserable existence; to be obliged to believe that there is no such thing as capital punishment under the government of God, that although He threatens them with *death*, He will never execute them, but will imprison and torment them for ever, and for ever. *This* fills them with dismay. They are utterly confounded. Their pious hearts are wrung with inexpressible grief."* They are also sorely perplexed with the shadow that the doctrine seems to cast on the goodness and justice of God, which they are solicitous to vindicate.

Our present object is to give some examples of the effect of the belief this doctrine of eternal suffering has on the minds of some good men; and their attempts to defend and reconcile the strange work with the love and justice of the great and good God.

Dr. Isaac Watts believed that doctrine, and maintained it, and this is how he felt in his heart regarding it: "I must confess here—if it were possible for the great and blessed God, in any other way to vindicate His own eternal and unchangeable hatred of sin, the inflexible justice of His government, the wisdom of His severe threatenings, and the verity of His predictions; if it were possible for Him, without this terrible execution, to vindicate the veracity, sincerity, and wisdom of the prophets and apostles, and Jesus Christ His Son, the greatest and chiefest of divine messengers; and then, if the blessed God should, at any time, in a consistence with His glorious and incomprehensible perfection, release those wretched creatures from their acute pains and long imprisonment in hell, either with a design of the utter destruction of their beings by *annihilation*, or to put them into some unknown world, upon *a new foot of trial*, I think I ought cheerfully and joyfully to accept this appointment of God for the good of millions of my fellow creatures, and add my joys and praises to all the songs and triumphs of a heavenly world, in the day of such *a divine and glorious release of the prisoners*."

* "The Theological Trilemma." By Rev. J. H. Pettingell, M.A.

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"Yet I must rest, and acquiesce where our Lord Jesus Christ, the Father's chief minister, both of His wrath and His love, has left me in the divine revelations of Scripture; and I am constrained there to leave those unhappy creatures, under the chains of everlasting darkness, into which they have cast themselves by their iniquities, *till the blessed God shall see fit to release them*" (Preface to "The World to Come").

FRANCIS XAVIER.

Here is the utterance of one of the most zealous and self-sacrificing missionaries of the Church of Rome, S. Francis Xavier. In his letters from India, Xavier speaks only the uniform teaching of his church when he describes the destiny of the unbaptized millions around him as involving the prospect of eternal torment, and maintains that the unevangelised millions of previous ages had descended to that irrevocable doom. In a letter written in 1555, he says, "One of the things that most of all pains and torments these Japanese is that we teach them that the prison of Hell is irrevocably shut, so that there is no egress therefrom. For they grieve over the fate of their departed children, parents and relations, and they often show their grief by their tears. So they ask us if there is any hope, any way to free them, by prayer from eternal misery, and I am obliged to answer them that there is absolutely none. Their grief at this affects and torments them wonderfully; they almost pine away with sorrow. But there is this good thing about their trouble—it makes one hope that they will be all the more laborious for their own salvation, lest they, like their forefathers, should be doomed to everlasting punishment."

"They often ask if God cannot take their fathers out of hell, and why their punishment must never end. We gave them a satisfactory answer, but they did not cease to grieve over the misfortunes of their relatives,—and I can hardly restrain my tears sometimes at seeing men so dear to my heart suffer such intense pain about a thing which is already done with, and can never be undone."—"Life in Christ," p. 58 (2nd edition).

The description of the intense grief of these Japanese converts to a spurious Christianity, 300 years ago, is peculiarly interesting and impressive. And there can be no doubt that Xavier, who "could hardly restrain his tears at the sight of the grief of these men so dear to his heart," also shared that grief in contemplating the thought of untold millions suffering, and doomed to suffer for evermore, the torments of a fancied Popish hell.

Let me now quote the words of a good man of our own day—who, as a minister of a Presbyterian Church for many years, has had often to deal with this awful subject. Dr. Joseph Brown, of Glasgow, in a speech on the "Macrae Case" (1879), said that he "Did not wonder that Mr. Macrae had felt the burden of the punish-

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ment of the lost. They had all felt that that was the burden of the Lord; and the longer he had lived and preached, the more he felt the burden, and spoke on that subject with a tremulousness and solemnity in his spirit which he did not remember to have felt when he was a younger man. He felt the burden of the Lord; but he dared not forbear to preach what he believed to be the truth. They would all feel it a relief if they could, on a honest and conscientious interpretation of the Bible, come to the conclusion that sin and misery would ultimately perish in God's universe. That would be such a relief that a man might be willing to sacrifice his position in any church in Christendom, to enjoy that comfort, and the joy of preaching it" (*Messenger*, July, 1879).

No wonder that the contemplation of such a fate for the lost as Dr. Joseph Brown believes in, so perplexes and saddens the hearts of those who think it is taught in the Bible, and consider themselves bound to preach it. The infliction of endless misery, for a human lifetime of sin, completely baffles our ideas of justice and mercy; the more so, that the infliction is by Him who "delighteth in mercy," and is "just in all His ways."

Nowhere have I met with so graphic a description of the state of mind I am referring to, than in a letter of the well-known author of "Foster's Essays," to Mr. Edward White, of London, written in 1841. The letter is quoted by Mr. White in his "Life in Christ," pp. 67-69 (2nd Edition); and appears entire in "The Life and Correspondence of John Foster," Vol. II. Believing that man was possessed of inherent immortality, Mr. Foster fled from the horrid idea of eternal suffering to the false and unscriptural solace of Restorationism.

Painfully conscious of the truth of such reflections, and unable to find relief, as Foster did, in "Restorationism," honest believers in the Augustinian doctrine have often made various attempts to lessen the appearance of the cruelty and injustice of the infliction of endless suffering. Thus it is said, that as the condemned sinner will continue to sin in the place of punishment, where forgiveness is impossible, he continues to suffer eternally, because he will be eternally sinning. But whence this information? Not from the Bible; and that is the only reliable source of knowledge regarding the subject, available to men, learned or unlearned. Not only are the Scriptures silent about this idea—they plainly contradict it. For (1), the only punishment threatened in the Bible to the ungodly in the future life, is for "the deeds done in the body." For their conduct in this life, they are threatened with everlasting destruction after judgment. (2) The Bible represents the everlasting punishment to be inflicted on the finally impenitent in such terms as these: "death," "destruction," "everlasting destruction," a being "burned up" like chaff and decayed vine-branches, "utterly perishing, like brute beasts in their own corruption," being "consumed" and vanishing "into smoke like the fat

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of lambs"—terms which necessarily preclude the idea of eternal preservation.

The theory in question is but one of many vain attempts to make the dogma of eternal misery appear somewhat compatible with reason and justice. Pressed with the idea that an eternity of suffering is out of all proportion as a punishment for the sins men commit during a lifetime, seldom extending beyond eighty years; that it appears something like cruelty and injustice to inflict unending suffering on such a frail being as man, surrounded as he is from his birth with powerful and too well adapted temptations to evil, they have endeavoured to render their theory somewhat feasible by affirming that the ungodly will be kept in "the devil's hell for ever," not for iniquities done here, but for sins committed in hell.

And yet, after all, the plea utterly fails, yea, rather makes the case more conflicting with those ideas of the justice and goodness of God, so plainly expressed in Holy Scripture. For, be it observed, this continual persistence in sin by the condemned is a necessary part of the penal infliction for sins done on earth; that is, the sinner is judicially sent, for trespasses committed in time, to a place where all saving influences are denied him; where, thus shut out from all hope, and continually surrounded with other beings as wicked, or more so than himself, he must remain as vile as ever, nay, from the necessities of his nature, become progressively more corrupt; and thus his everlasting suffering and everlasting sinning is arranged for by Him who "delighteth in mercy," and is "of purer eyes than to look on sin."

Well and wisely did Mr. David Macrae reply to the question of the U. P. Synod's Commission: "*Is it reconcilable with the character of God to permit a human being to continue for ever in a state of active sin?*" "Permission," said Mr. Macrae, "is not the word for life. If such beings exist for ever it is because God keeps them in existence. And it is, in my view, irreconcilable with the character of God that He should keep human beings alive for ever in a state of conscious active sin, if that state is the horrible one described in our Standards as the state of the lost. It is also irreconcilable, in my view, with the revealed purpose of God, and therefore, with His character, that such beings should even be permitted to continue in a state of what the committee call, active conscious sin, for ever."

Yes, if the doctrine in question was true, the immortalization of sinners and sinning would be the result of the Divine fiat, for sinners cannot exist longer than God wills.

Believing, as we believe, that the immortalization of sinners misrepresents and traduces the character of our Father in heaven, Mr. Macrae did well to claim for Himself and others "the right to stand up and vindicate the character of his heavenly Father, leaving the Church to turn us out for this if it will."

A minister, who was an active preacher of Life in Christ, was

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once remonstrated with by a well-meaning friend of his, thus: "Why should you raise hostility against yourself by preaching that unpopular doctrine, and making continuous onslaughts on the orthodox view?" His reply was: "If you heard your father's character misrepresented would *you* be silent?" The appeal was effective. That was the proper way to regard the matter; and if Christians were as zealous for the good name of their Father in heaven as they are for their own, or that of their earthly father, they would appear worthier followers of Him, who. in obedience to His Father's will, laid down His life for the life of the world.

"OUR FATHER WHO ART IN HEAVEN, HALLOWED BE THY NAME."

Another apology for the doctrine of eternal suffering is, *That the suffering will be entirely of a mental kind.*

Thus Dr. Calderwood exclaimed in reply to Mr. Macrae's repudiation of the utterances of the Westminster Confession of Faith, when it declares that the wicked shall be tormented in fire and brimstone, body and soul, to all eternity: "Torment! Oh, that is torment; simply to be in the darkness of separation, *simply to transgress*, and in the transgression to know what it is to be separated from God. This is what the Schools teach, and surely it is not the proper account of the doctrines of our Confession of Faith to take simply the literal interpretation of the Confession, and speak of fire and the application of fire, &c. Sin is its own penalty."

"In bodily, awful, intolerable torture," says F. W. Robertson (Sermons i. 133), "we believe no longer. At the idea of a bodily hell we have learned to smile."

And thus the threatenings of God's Word are toned down to mollify the horror and injustice of an eternity of suffering for the sins of time.

If that theory were true, the worst of men would suffer least. What a parody of the threatenings of holy Scripture! There, the fate of the wicked is compared to that of "chaff being burned up in unquenchable fire;" a being "punished with everlasting destruction;" "perishing like brute beasts in their own corruption." Ay, "there remaineth a fearful looking for of judgment and fiery indignation that shall DEVOUR the adversaries."

But even this transcendental view of the doom of the lost, were it true, leaves the awful and perplexing idea of never-ending suffering, and everlasting sinning. Supposing that the condemned "know," as Dr. Calderwood supposes, "what it is to be separated from God;" and that, however hardened the conscience may have been in time, however insensible to the calamity of being far from God when in this life, it wakens up to realise the misery of its condition in the future life, what misery that must be! And how intensified by the thought that it is to be for ever! Will the agony be less because it is mental? Does the circumstance of the suffering being mental relieve the mind from the perplexing idea that

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it is never to end? Nay, nay. After all this frittering away of the terse and telling language of holy writ, there remains the inexplicable horror, that the Almighty preserves alive, for ever and ever, millions of beings whose misery is never to end; while by an act of His will He could blot them out of existence! No, no; a thousand times no! "He delighteth in mercy." "His tender mercy is over all His works."

Terrible, indeed, and inevitably certain, is the sentence of the Holy One against impenitent men. "Though hand join in hand, the wicked shall not go unpunished." And who, in view of the execution of the sentence, can refrain from exclaiming, "Just and true art Thou in all Thy ways!" And, when the sentence has been fully executed, when the last of these unhappy beings has ceased to live, when the last groan of agony has been uttered, we can conceive that a calm satisfaction will rest on the mind of every spectator. God's law has been vindicated, rebellion against His authority has been punished, and for ever stamped out. The reign of sin has ended. Righteousness and peace and joy fill heaven and earth for ever more. Amen. Blessing and honour and glory and power be unto our God, and unto the Christ our Lord and Redeemer, world without end. W. LAING.

ATONEMENT AND THE SIN-OFFERING.

1 IF we may regard the special line of evidence in support of the fact of the Atonement, the theory constructed thereon as advanced by Mr. Dale* in his work on that subject, and the apparent extent of its circulation in the Christian body, as a criterion of approval of the exposition of the Scriptural meaning of Atonement, it may be profitable to weigh that evidence with a view to the solution of two points. (1) Whether a sinner under conviction of sin, earnestly yearning for the consciousness of "peace with God," and of justification, can be a joyful recipient thereof on the ground of such exposition? Whether his cry of, "What must I do to be saved?" is answered thereby? (2) Whether such exposition of Atonement covers the fact that "The Lamb of God taketh away the SIN of the world (κόσμος)?" (John i. 29); or, that "by the sacrifice of Himself, Christ put away SIN?" (Heb. ix. 26).

II. I have neither desire nor competency to write a review of Mr. Dale's work. His theory he has brought out in a faithful and learned manner, presenting many beautiful points of theology for the edification of the Body of Christ. His expressions of the deep revelation of Divine love in the sympathetic acts, the compassionate words of the Lord's life, with the anticipated sorrows of His last hours, are very impressively given, and form a true and pathetic introduction to the great fact

* "The Atonement," by R. W. Dale (Hodder & Stoughton).

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of the Cross; expressions reverently and gracefully penned, and worthy of acceptation. I beg, therefore, it may be understood that I have no other object than the truth in writing these notes; my intention is confined to the supplementing of certain cognate verities that I conceive essential to the development of the dogma of the Atonement, and translate it into that Divine sphere to which so great a mystery belongs.

Mr. Dale's description of his work is, "To show that the death of Christ is conceived and described as being the objective ground on which we receive remission of sins," to which purpose his four propositions are sound and apposite (pp. 430-432). I do not, however, think that the Scripture tenet of Atonement is herein clothed with its full significance. He has presented only that aspect which is towards God, viz., the righteous delivery of Christ unto death for the satisfaction of Divine claims; but the aspect towards man, that "He was raised again for the justification of those that believe," does not appear. The death of Christ, as the ground on which God can righteously remit sins, is comprehensively stated; but the sequent to His death, viz., His resurrection, and acceptance at the throne of grace as the perfect human Representative, the subject of the testimony of the Holy Spirit from heaven, is an indispensable accessory for the completion of the idea of Atonement as presented in the Word of God.

The very first appeals by the Apostle Peter, after the descent of the Holy Spirit, are quoted by Mr. Dale; but in so doing he rests mainly on the preacher's object to make the Jews "feel and confess their guilt, to intensify their anguish at having committed the most terrible of sins," and to exhort them to repentance, not by presenting the death of Christ "as a revelation of the wealth of Divine love, but as a revelation of the enormity of human sin." True; but, whilst in his quotations he makes mention of the fact of Christ having been raised from the dead, he does not enforce the truth that appears to have crowned Peter's appeals for repentance, viz., that "That same Jesus whom they crucified," was raised up, and constituted "both Lord and Christ," at the right hand of God. Hence that, although their sin was of the most heinous nature, the crucified Jesus was the object of faith for forgiveness. He "*was exalted* to be a Prince and a Saviour, to give repentance to Israel and forgiveness of sins." In all these solemn addresses, it is thus apparent that the resurrection and exaltation of Christ in proof of the eternal efficacy of His death (Rom. i. 4), was preached as the ground on which repentance and forgiveness of sins is possible. "Jesus *and* the resurrection" was the grand theme of the Gospel.

III. The second point for consideration is that noted in section 1, that the only begotten Son of God, "in that He died, He died *unto* SIN." Mr. Dale has omitted to deal with this root, confining his conception of the object of the death of Christ to the forgiveness of sins, the branches of that root.

We will now examine the occasion that gave rise to the necessity for Atonement. It is true that "by one man SIN entered into the world (κόσμος), and death by sin; so death passed upon all men, for all have sinned." It is also true that sin has so vitiated the nature of man, that sin and "sinful flesh," or corrupt human nature, are identical (Psa. xli. 5; Job xiv. 4), and will be destroyed as one. When sin came into

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the world, affecting the entire creation, the great question before God—I write with reverence—in the matter of the restitution of the forfeited life of mankind, was the abolition of the primary cause, SIN; and that He had already fore-determined by means of grace in the work of redemption. Not at once; for God allowed ages to pass in order to test the true condition of human nature apart from His contemplated action in grace. He would bring to light the utter helplessness of the creature man, and at the same time the most unquestionable evidence of the necessity for such a deed as He purposed in the sacrifice of His only begotten, His well-beloved Son! When this evidence was perfected; before the Law, under the Law, by the life of His Son on earth; then it was that the Divine work took the place of human responsibility. "There was none righteous, no, not one!" SIN had dishonoured God, and had not only alienated His creature man, but had diabolically excited positive enmity against Him! Alienation and enmity fully developed during the lifetime of the Lord Jesus, and consummated at the Cross, an act of Satanic power—Divinely permitted—that in its execution accomplished the eternally purposed Atonement! As it is written, "Now, once in the consummation of the ages, He (Christ) hath appeared to *put away* SIN by the sacrifice of Himself" (Heb. ix. 26). The results of this work are not yet manifest. A new creation in resurrection alone can develop them; for the extent of the curse introduced by the author of SIN is not confined to the corruption and ruin of the creature man. A world (Κόσμος) has revolted from its Sovereign Creator, and accepted the dominion of a usurper, whose object is diabolical in its nature, to excite the direst hostility to the rightful Owner, and produce disorganisation, confusion, apostasy, and violence among His creatures, both of high and low degree. This with a design to frustrate the Divine "way," or principle on which, and object for which creation had been brought into existence, as well as to render nugatory the prophetic words, that "The seed of the woman shall crush the serpent's head."* But the wisdom of God is greater than Satan's, and so we read that the Son of God "took part of flesh and blood, that *through death* He might destroy . . . the devil and all his works." Is this consummation not a part of Atonement?

IV. These truths are confirmed by the Divine statement in Rom. viii. 3, where we behold the fulfilment of the original promise concerning "the seed of the woman." The Cross of Christ is the revelation of God as the judicial Destroyer of SIN. He visited it, for its abolition, on the Person of "His own Son," having sent Him "in the likeness of sinful flesh, and *for* SIN." God thus judged SIN in human, or Adam nature. (See also in result Rom. vi. 9, 10, 11, 14). SIN is thus condemned and silenced in judicial death, and no longer—as respects every believer—remains a bar to human justification.

Mr. Dale, on p. 430, has very truly affirmed a moral security for the disappearance of sin to exist in the sufferings of Christ on the Cross. He very truly says that "The death of Christ is the death of sin." But whilst other truths and priceless doctrines have been made to shine

* I allude to the astounding facts recorded in Gen. vi. 1-7, on which subject I hope to address RAINBOW readers, if the Lord will.

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forth with a grave significancy by means of scholarly treatment, and the impressive language in which he has clothed them, this grand substructural tenet is, as it were, confined to a nutshell, though of the deepest importance; the effect of which, together with that of all that I have endeavoured to describe in this and the previous section, will be manifest in due time. For, as of old, "All the fountains of the great deep were broken up," and the flood of waters destroyed every living thing on the earth, because "the wickedness of man was great;" so shall it be when "the heavens and the earth, now reserved unto fire against the day of judgment, shall be destroyed. The springs of mollen lava shall be broken up, the very elementary constituents of this sin-stained earth shall melt with fervent heat, and all the works therein be burned up" (2 Pet iii.). Then, too, shall be seen the execution of the dread sentence against sinful flesh from before the Great White Throne; "Death and the grave," witnesses to the dire effects of SIN, having given up the dead that shall be in them, "shall be cast into the lake of fire," with the carcases of all "not found in the Book of Life!" In the righteous fulfilment of these solemn decrees, shall it *then* be known that "CHRIST DIED TO PUT AWAY SIN!"

V. I noticed above an assertion of Mr. Dale that "the death of Christ was the death of sin;" to this statement he has simply annexed a brief remark that "it is a ground on which sin can be remitted" That is to say, that it has created a possibility for the outflow of Divine grace in the forgiveness of human sins. But the *aspect of such an expression is heavenward.* The sinner, under fear of judgment, still remains ignorant of the effect of that imperishable work which has glorified God. It lacks its definitive sequent. It does not cause God and man to be "at one." There may be joy in heaven among the holy angels, but the sinner on earth craves to know how far the expiatory offering *will affect him.* The Scriptures do not thus leave the question; for, whilst we possess access to the judicial court of the Most High, and learn that the sacrifice for the eventual extirpation of SIN from the universe has accomplished the eternal purpose of God, we are not left without evidence of the resulting *aspect towards mankind.* The fruit of Atonement that has cast such a halo of glory around the majesty of the Godhead, is, at the same time, a revelation to every repentant sinner of "redemption by the blood of Christ," forgiveness "of sins," and participation, by grace, in the knowledge of the mystery that "in the dispensation of the fulness of times God will gather together *all things in One,* in Christ, in Whom He has an inheritance" (Ephes. i.).* It is of the first importance to recognise the necessary succession to the Divine acceptance of the offering for sin, for it is within the limits of Atonement. We have the highest example of this recorded in the typical history of the action of Israel's high priest on the great "Day of Atonement" (Levit. xvi.); and in that of its antitypical parallel in the Gospel of John (chap. xx.).

VI. The Type, Lev. xvi. The atonement here represents, first, *the alone work* of the Son of God, affording a propitiatory basis, which *having*

* The 11th ver. of Rom. v. tells us that forgiven man can rejoice in the glory rendered to God, whilst himself receives his part of the Atonement in the consciousness of reconciliation, through the Resurrection of the Lord Jesus Christ.

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been accepted of God, will *manifestly* avail for Israel in the coming day of their repentance (Zech. xii. 10; xiii. 1); i.e., they will be made conscious of *their* interest in the offering—the remission of their sins at the reappearance of the Messiah. Now for the ceremony. Aaron, washed and arrayed in linen robes of spotless white, emblematic of intrinsic human righteousness (Rev. xix. 8, 14), in which the Son of God could present those for whom He suffered in the same moral condition as Himself. Lots were cast for the two goats prepared for the occasion; one for Jehovah, and the other for the scape-goat. That on which Jehovah's lot fell belonged to Him, and He commanded it to be killed as the sin-offering. It represented SIN, and *all which that word signified to Him*, to which the penalty of death attached. Under shelter of the blood of this goat, together with that of a cloud of incense, Aaron entered the presence of Jehovah, and sprinkled the blood *once* on the mercy-seat, signifying that *one* offering of *one* life was propitiatory to the majesty of the Throne, satisfying its righteous claims; whilst some of the same blood was sprinkled *seven times* before the Mercy-seat, to show that there was a blood-purged ground of standing for the high priest, and for all whom he there represented; howbeit of this transaction *they knew nothing*, for as yet the aspect of the ceremony was towards Jehovah within the vail. When this was finished, and the offering accepted, the rest of the rite gave assurance from Jehovah Himself as to the result. The question for Israel outside was, Has sin been atoned for? is Aaron to reappear to confirm our personal acceptance? The action with the scape-goat replies. Having presented it alive before Jehovah, Aaron was told to lay both hands on its head, and "confess over it *all* the iniquities and transgressions of the children of Israel *in their presence*." The goat was then dismissed to a place whence it was never to return, that the eye of Jehovah might never again rest on their sins!

The antitypical scene to the above may be read in John xx. 17-23, where we behold the reappearance of Him who had ascended on the morn of His resurrection for acceptance before the judicial throne of God, as the sin-offering; and had displayed to the wondering gaze of the principalities and angelic powers around that throne A PERFECT MAN. He there held out the tokens, in hands and side, of the accomplished work, which He that same evening showed to His expectant disciples on earth; Himself the Proto-Evangelist of the glad tidings of reconciliation. "Peace be unto you," were His assuring words, and it was on the ground of *the entire action* both in heaven and earth, that He qualified and commissioned them to go and preach forgiveness of sins—the earthly aspect of His sacrifice—to whosoever should believe.

The day on which this double transaction took place was emphatically "THE DAY OF ATONEMENT!"

Reading. H. GOODWYN.

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THE GEHENNA OF CHRIST.*

Chapter VI.

UNABLE to see any such general agreement among the Jewish people as to the meaning of Gehenna which should be our probable guide to the meaning in which our Lord used it, we turn to the Gospels to see from His own words what He thought of it. We believe this to be the only satisfactory way of arriving at His sense. We may obtain aid to this from the prophets of the Old Testament, who spake by a Divine Spirit; but the opinions of the uninspired Jewish writers are too various and contradictory to afford us anything like a certain clue to His meaning. Of all the views of future punishment, they afford least countenance to the view of universal restoration held by Mr. Cox. We are strongly inclined to think that he can advance in favour of it not one single writer who can be proved, on satisfactory evidence, to have lived prior to or during the life of Christ. The theory of universal restoration was, we fully believe, of late appearance either in the Jewish or or Christian Church.

We now proceed to examine the various passages where Gehenna is spoken of by Christ. Mr. Cox's idea is, that in very few of these places is hell, the place of future doom, spoken of by Him at all (85). We will see a little farther on the unreasonableness and the inconsistency of this opinion on his part.

The first place where Christ speaks of Gehenna is in Matt. v. 22. He says there that, "Whosoever is angry with his brother without a cause shall be in danger of the judgment: and whosoever shall say to his brother, Raca, shall be in danger of the council: but whosoever shall say, Thou fool, shall be in danger of hell fire." In commenting on this passage, Mr. Cox first rejects the idea that it refers to various grades of punishment for various offences inflicted by the Jewish courts of justice. He tells us, and we think very properly, that it is impossible to take them in this literal sense, for that in that sense they were not true (79, 80). He then goes on to insist that it is altogether an incredible thing to suppose that, for the offence of calling his brother "fool," and this, perhaps, only in a moment of angry impulse, any one should "be damned to an *everlasting torment*." And hence he infers that here "there is no thought of hell in His (Christ's) mind" (79-81).

Here our readers will, we think, see the impropriety of the general argument of 'Salvator Mundi," in reasoning as though the Augustinian theory of everlasting torment were our only alternative if we reject that of universal restoration. We fully concede that for any possible evil language, dictated by the most hateful feelings, eternal torment could not be a just punishment. But we are not compelled to think anything of the kind We come to the inquiry under totally different circumstances, and inquire, whether hell, in our idea of it as the place of destruction, is not a suitable punishment for the sin of which Christ speaks here.

What this sin is, we cannot express better than in Mr. Cox's own language. He tells us that Christ is here teaching "that every sin,

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* "Salvator Mundi." By Samuel Cox.

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however inward, will receive its due recompense of reward; that the heart is the fountain from which all sin flows; that in God's sight *the murderous wish, scheme, bent, is murder*; and that every utterance of it, whether in word or in deed, since it deepens and confirms it, will entail a still severer punishment" (81). A truer description of our Lord's meaning here we have never seen. The sin committed is that hatred of our brother which the Scripture calls murder, finding its expression in words of reproach and contempt. Now, is not Gehenna in our sense of it, namely, as a place of destruction, where life is withdrawn from the sinner, exactly the punishment which Scripture has pointed out for this sin?

"Whosoever hateth his brother," St. John tells us, "is a murderer; and ye know that no murderer hath eternal life abiding in him" (1 John iii. 15). Are not the words of Christ simply the repetition in another form of those of His disciple? He, too, speaks of the murderer in heart, if not in act, reviling the object of his hatred. He too, speaks of the end of such a man, if he repents not He describes eternal life not abiding in the murderer by his being cast into that hell, that Gehenna, where God will destroy both the body and soul of the unsaved. There is not the smallest objection on our view of taking Gehenna here as the place of future doom, nor the smallest need of explaining away its obvious sense by calling it, as Mr. Cox does, "a parable."

We are next referred to Matt v. 29, 30, where our Lord again speaks of Gehenna. Mr. Cox treats these passages exactly as he treated Matt. v. 22. He rejects any direct reference here to the Valley of Hinnom, and rejects as still more incredible, that for the sin spoken of here, the sinner should be consigned to "everlasting torment" (82). In both of these opinions we fully agree with him. But here, as throughout his book, ignoring our view of hell as a place of destruction, he supposes that he has vanquished all his opponents, while one of them remains in unbroken force to contest his claim to victory. We do not suppose Gehenna here to be the Valley of Hinnom. Still less do we suppose it to be a place of "everlasting torment," for we do not believe such a place to exist in all God's universe. But we suppose it to be a place of destruction, where the adulterer, repenting not here of his unchaste life, will find that for him, as for the murderer, there is no "eternal life." We take Gehenna in its usual sense in our Lord's time as the place of future doom, and do not want to explain it away by calling it "a parable."

We need not dwell at any length on the next passages to which Mr. Cox refers us, and where we find the same sentiment expressed as in Matt. v. 22, 29, 30 (Matt. xviii. 8, 9; Mark ix. 43-48). Here, too, for similar reasons, Mr. Cox rejects the idea, that either the Valley of Hinnom, or the place of future doom, is referred to (83-85). Here, too, agreeing with him that our Lord does not refer to the Valley of Hinnom, we find ample room for our idea of hell as the place where "the worm dieth not, and the fire is not quenched." Our Lord speaks of such a place as the end of those who hold fast to their favourite sins, of whatever kind they be. Their end is destruction. The undying worm and the quenchless flame consume them; an end in unison with the oft-repeated declaration of other Scriptures.

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And now we have a few words to say of Mr. Cox's treatment of the word Gehenna, translated "hell," in our Authorised and Revised Versions of the New Testament. Our Lord uses this word eleven times in the New Testament. We have considered it already in no less than *eight* of these. We have been very greatly surprised, and we rather think our readers have been surprised, at finding that in no one of these eight passages does Mr. Cox allow that our Lord makes any reference to the place of future doom. This appears to us to call for a few observations.

Mr. Cox believes fully in a state and place of future doom. He believes in this as much as we, or the Augustinian theorists do, though he holds it to have been prepared for a different purpose. He also holds that the Jewish people, both before and subsequent to Christ, believed in this place and state. And he also tells us, with perfect propriety, that Gehenna was the word used by the Jews of our Lord's time; as well as before and after it, for this place of doom.

At page 73 Mr. Cox gives us a good many quotations from various Rabbinical writers, taken from the Talmud and other sources. In every one of these quotations Gehenna is, according to him, used by those writers for the place of doom. Those quotations are so clear in this respect, so numerous, so uncontradicted by opposite examples, that Mr. Cox tells us that we can arrive from them at the exact sense in which the word Gehenna was used among the Jews in our Saviour's time: "They show us," he says, "they prove beyond contradiction, the general sense put on the word Gehenna by the Jews of our Lord's time" (75). That sense we have seen to have been the place of future doom.

Mr. Cox proceeds to give further consequences from the use of this word by the Rabbis in the quotations he brings forward. Its use by them is to determine the sense in which we are to use it now. "We are bound," he positively affirms, to take "the word in this Jewish sense" (76). He will allow us no liberty here. But he goes farther than this. He not only tells us that we must use Gehenna for the place of doom, but that we are rationally bound to conclude that our Lord used it in this sense. "Christ was a Jew," he tells us, "and spoke to Jews; and in *what but their Jewish sense* can we fairly and reasonably interpret His words?" (75).

Mr. Cox here very plainly and confidently states his opinion. This "Jewish sense" for Gehenna was, according to him, its all but universal, if not absolutely universal sense. This was *the* sense of the word among them. In this sense we are bound to take it when we read it in Jewish writings for from, at least, three centuries before Christ to three centuries after Him. If we find our Lord using it, if we are rational men, we are bound to suppose that He uses it in this sense! And yet, what do we find Mr. Cox doing when he comes to this word as used by Christ? Why, he does the very thing that he said ought not to be done! Our Lord has used this word eleven times. If we were to follow Mr. Cox's canon of interpretation, as drawn from Jewish usage, we would be compelled to conclude that in every one of these eleven instances, or at least in the far larger proportion of them, our Lord meant by Gehenna the place of future doom. But it is nothing of the

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kind. One after another, Mr. Cox carefully examines them, and sets them aside from having the meaning we should suppose them, from his guidance, to have. After having examined thus eight out of the eleven places, he tells us, "As yet we *have not met a single passage which so much as alludes to the future state of the wicked*" (85).

We cannot *here* go with Mr. Cox. Being inconsistent with himself, it would be impossible for us to follow him in the directly opposite directions in which he would have us go. We must choose one of those ways, and that leads us to the conclusion which he ably and clearly works out from page 70 to page 75. With him we hold that before and after the time of Christ, the Jewish people used the word Gehenna as significant of the future doom of the wicked. With him we hold that this usage is to be our guide to the sense in which Christ used the word; and, therefore, we also hold—still following the road he pointed out for us, though he no longer walks in it himself—that in the eight passages of Scripture which Mr. Cox brings before us, and in which Christ speaks of Gehenna, He means by it the place and state of future doom.

In our opinion Gehenna has but one signification; and that is the place and state of future punishment. Differing as the three great schools of thought on this subject do, on the duration and nature of this punishment, all agree that there is a place and state of future retribution. To express this, Gehenna is the word used among the Jews from a very ancient time. We believe it to have this, and only this meaning. Derived from Ge-Hinnom, the Valley of Hinnom, we do not believe that in its derived form, Gehenna, it ever means the Valley of Hinnom (Joshua xviii. 16). Here, of course, we hold ourselves open to correction. We may be wrong, and will be obliged for correction if we are. But before Mr. Cox can, with the smallest show of probability, claim our credence for his most extraordinary opinion that, at least, in eight out of eleven instances our Lord uses the word Gehenna in a sense not recognised among His nation, we must ask Mr. Cox for a single example from Talmud, or from Targum, that any Rabbi ever used Gehenna in any other sense than for the place of doom.

But we are glad to find that, at least, in two places in the Gospels, Mr. Cox does allow that Christ uses Gehenna to describe the future state of the wicked (85). Those two passages are in Matt. x. 28, and Luke xii. 5. They are parallel passages, conveying the same awful truth, with some variety of expression. They are very important passages in our present question. We will, therefore, consider the first of them somewhat fully. In Matt. x. 28, our Lord says to His disciples, "Fear not them which kill the body, but are not able to kill the soul; but rather fear Him which is able to destroy both body and soul in hell" (Gehenna).

Now we must say that we have read Mr. Cox's observations upon this text with some surprise, and with considerable satisfaction. It certainly appears to us that in these observations, Mr. Cox has conceded to us all that we can ask. He seems, so far as we can judge from his words, to interpret the text just as we interpret it; and to our mind it has always appeared that this text teaches, beyond any fair objection, our theory of the destruction, or annihilation, of the wicked. This we will now endeavour to show.

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Gehenna, as used here, Mr. Cox tells us, signifies a place "in which, after brief torment, both soul and body might be destroyed" (86). That by "destroyed" here Mr. Cox means annihilated, is plain to our judgment, from what he says in the context. "In what sense," he asks, at p. 85, "would the disciples understand it? (i.e., Gehenna)? What thoughts and associations would it quicken in their minds? They had been trained to believe that at death the souls of the unrighteous would descend into a frightful region, in much resembling the polluted and abhorred valley outside the walls of Jerusalem; that they would suffer dreadful torments in it for a brief space of time; and that then their *very souls would be burned up and scattered, like dust by a wind*, under the feet of the just." This is, in substance, our theory of annihilation That Mr. Cox also holds that it is, we see from his own words at page 75. He is there describing our theory of destruction, or annihilation, as one of the opinions held among the Jews. "Others," he tells us, "held that it would issue in their destruction, *the very souls of sinners being burned up and scattered by the wind.*" Judging from those passages connected together, we see that Mr. Cox describes Gehenna as a place of utter destruction, or annihilation; and says that our Lord puts it before us in this light in His teaching, as recorded in Matt. x. 28.

Now it appears to us that Mr. Cox here concedes to us our whole argument. We know that in other parts of his book he rejects it, but here, it appears to us, that he grants it. Gehenna is here, with him, a place where God is able to destroy body and soul, and where body and soul might be destroyed. For destruction, as here spoken of by Christ, he does not give us the miserable Augustinian subterfuge, and tell us that it means moral disorder and misery. He allows that destruction here means annihilation. Now it is thus that we describe Gehenna. Mr. Cox's sense is the sense which we, too, put upon Matt. x. 28.

And has Mr. Cox any escape from this conclusion? We fear he has, though a sadly insufficient one. Others have used this mode of escape, and we are afraid Mr. Cox will avail himself of it. The very attempt only convinces us the more of the correctness of our view; for we venture to assert that, except under pressure of the most dire necessity, no man of ordinary sense would dream for a moment of availing himself of it.

The mode of escape is this: Our readers will remark that our Lord, in Matthew's text, says that "God is *able to destroy* both body and soul in hell." They will also remark Mr. Cox's expression in a passage we have quoted from p. 86, that in Gehenna, he says, "Soul and body *might be destroyed*" We suppose that here is indicated the mode of escape from our conclusion. It may be said—"God is *able* to destroy both body and soul in Gehenna, but He *will not* do it; soul and body *might be destroyed* in Gehenna, but *no such fate will happen* to them." We will say a few words on this. We do not think it unfair to suppose that Mr. Cox avails himself of it, for we cannot really see any other possible escape for him. If we judge him wrongly we will feel obliged by his telling us so.

Now, we say, without the smallest hesitation, that the conduct

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which Mr. Cox attributes to Christ in this matter, cannot be maintained for a moment. He supposes our Lord to hold out a threat which He not only does not mean to execute, but which He and all the inspired writers of Scripture declared over and over again, would not, and could not, be executed in any one imaginable case. It is always the mark of weakness on the part of a ruler to hold out a threat which he never means to put in force. But to hold out a threat in one place, which in other places he has said could not be put in force, is a sign of the most utter silliness. Yet this is what Mr. Cox seems to attribute to Christ. He makes Him, in Matt. x. 28, utter a threat of destruction to the ungodly, which, in other places, according to Mr. Cox, He has assured us will not be put in force upon a single offender. This view of Mr. Cox is so extraordinary that we hesitate to attribute it to him. And yet we know not what else to do. At page 86 he tells us that Christ holds out the awful warning of destruction to the wicked, using this word destruction, as we use it, to signify their annihilation; while, throughout the whole argument of his book, he tells us that not one single soul shall be destroyed, because it is the plain, explicit teaching of God's Word, both in Old and New Testament, that it is the "Divine purpose that every human being, from the first age of the world to the last, shall be brought, sooner or later, to eternal life." We cannot, then, escape from the conclusion that he makes our Lord utter the threat of a penalty which he elsewhere declared would be utterly incompatible with God's character and God's expressed will to execute. Mr. Cox, however, is not the only theologian who has thus treated the text of Matt. x. 28. It is a sad obstacle in the way, both of the school of Origen and Augustine, and many men who have been, and are, esteemed "pillars" of truth have attributed to our Lord the very conduct which Mr. Cox appears to us to do.

Conduct such as this we could not attribute for one moment to any earthly ruler above the mental condition of an idiot. Suppose a ruler to say to his subjects—"If you commit murder, the gaol is there, the gibbet and the rope, and all the preparations are there that are able to take away your life, but—they will certainly not be used for this purpose!" What would be our idea of such a ruler and such a mode of legal procedure? The whole thing would be regarded as a silly farce. Law and lawgiver would be overwhelmed under the breath of a universal ridicule. And yet this is the conduct which every one attributes to Christ, who supposes that in Matt. x. 28 He holds out a solemn threat which He, and His prophets and apostles, have over and over again pronounced impossible of execution upon all moral grounds.

But of what use is it to attempt to argue from Matt. x. 28, that because we are there only told that God is "*able*" to destroy body and soul in Gehenna, therefore, it is quite possible that He *will not*, when we have passages by the score which tell us that He certainly will do what He is here said to be able to do? Suppose that this text were, from its form, of a doubtful sense, there are hundreds which are not doubtful. There is no doubt in the teaching of St. Paul, in Philippians, where, speaking of professing Christians acting unworthy of their profession, he tells us that their "end is destruction." Nor is there any doubt in his teaching when he assures the persecuted Thessalonian Christians

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that they who persecuted them should be "punished with everlasting destruction from the presence of the Lord." Texts of this positive kind abound in Scripture (Phil. iii. 19; 2 Thess. i. 2; Psalm xxviii. 5; lii. 5; cxlv. 20; 2 Thess. ii. 18; Prov. xiii. 13; Matt. vii. 13; 1 Thess. v. 3; 2 Pet. ii. 1). We take, then, the warning of our Lord in Matt. x. 28, as a solemn warning of what will take place in Gehenna; and, in agreement with Mr. Cox's own admission as to the meaning of the penalty spoken of there, conclude that Christ has there plainly and unequivocally taught that destruction, *i.e.*, annihilation, is the doom of the ungodly. As Ge-Hinnom had its real purpose, and that a good one, viz., to remove by consuming the refuse of Jerusalem, so Gehenna, derived in name and purpose from the valley of Hinnom, has its end and purpose, viz., to remove the ungodly from that world of God which they pollute by sin. Such is, apparently, the sense in which Gehenna, when spoken of by Christ in Matt. x. 28, was, according to Mr. Cox himself, understood by those who heard Him speak. We gather this from his own words, "In the one or two cases," he says, "in which it (*i.e.*, Gehenna) veils a reference to the punishments of the world to come, it would be understood by those who heard it as denoting that brief agony which, as they thought, *would precede the entire destruction of the wicked*" (88). Here, Mr. Cox seems to admit that the hearers of our Lord understood His words in Matt. x. 28 exactly as we do. We take his admission here, though we do not see its agreement with what he has said elsewhere.

There are two other passages in the New Testament where Gehenna is spoken of, but they do not appear to throw any additional light upon the subject (Mat. xxiii. 15; James iii. 6).

We think, then, that from our careful examination of the various passages in which Gehenna is used in the Gospel, and from all rational deduction, we may arrive at the following conclusions. In the first place, then, we gather that Christ used this word as His people used it, viz., as significant of the place of doom. We do not suppose Him to use it thus in exceptional cases, but always, unless overpowering evidence forces us to put on the word a different meaning. In the next place, we gather that the idea of the nature of the punishment of Gehenna varied so much among the Jews that we cannot take their opinion on this point as any guide to the sense in which Christ used it; while, at the same time, the usage of the Jews, before and at the time of Christ, seems to have been always opposed to that which Mr. Cox would adopt. And in the third place, we gather that our only true and trustworthy guide to the sense in which Christ used Gehenna are His own words about it. This sense we shall expect to see corroborated in the sayings of other inspired men among prophets and apostles.

From our Lord's own words, then, we gather that He taught our view as opposed to that both of Origen and Augustine. In Matt. v. 22, He represents Gehenna as the extreme punishment for murder. In Matt. v. 29, He represents it as the place where the whole body perishes as a member of the body, when cut off and cast away, perishes. In Matt. x. 28, He speaks of it as the place where the body and soul may be destroyed, using "destroy" as, at least, equivalent to "kill." In Mark ix. 43-48, He speaks of it as a place of unquenchable fire, and we need only turn to any dictionary in any language to know that the awful sense of

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an unquenchable fire is a fire which cannot be extinguished until it has thoroughly consumed all on which it preys. Such is the teaching of Christ relative to Gehenna. There is not a cheerful, hopeful word about it in all He says. And we are, therefore, not only warranted, but compelled, by His language, to conclude that our Lord's idea of it was that of a place and a state of utter and hopeless destruction. The theories alike of Augustine and Origen are condemned by the words of Christ.

HENRY CONSTABLE.

CELESTIAL SAINTS AND SAINTS TERRESTRIAL.

IN studying the Holy Scriptures, and in order to a sound acquaintance with the progressive revelation contained therein, the Christian student needs continuous light from Christ and inward guidance by the Holy Spirit. It is necessary also, that he be conversant with the style and usages of biblical language, and that he should have the mental habit of distinguishing between things that differ; which habit is especially requisite in those instances in which the same term is used to designate objects which are diverse the one from the other.

For example: the term "saints" is used to designate beings of a celestial origin and sphere of occupation. It is also used to designate beings of a terrestrial origin and history; to whom, as a family or nation, a terrestrial inheritance is promised. And further, the same term is used to designate beings of a terrestrial origin and history; to whom, as the subjects of a second and supernatural genesis or birth, a celestial inheritance is assured.

The ideal meaning of the original terms which are represented by the word "saints" need not be here shown, being well known and understood. It will suffice to remark that those terms may, with equal propriety, be translated by the phrase holy ones.

In the prophetic benediction of Moses on the tribes of Israel, the movements of the LORD in power and glory on their behalf is noticed first; as it is said, "And He came with ten thousands of saints." Those attendants of the LORD were celestial saints – holy angels.

In the same connexion we read thus: "Yea, He loved the people; all His saints are in thy hand: they sat down at thy feet; every one shall receive of thy words." In this sentence the term "saints" relates to the nation of Israel. The sentence had a then present and representative application. It was also prophetic, and shall yet come into national and consummate application; when the LORD shall have come again in power and glory, and the nation of Israel shall know Him as their Divine Redeemer and Saviour, their King and their God.

In David's prophetic celebration of the ascension of the Lord Christ from the Mount of Olives, allusion is made to the celestial attendants who had come with the LORD into association with Mount Sinai. Thus: "The chariots of God are twenty thousand, many thousands of angels; the Lord is among them as on Sinai, in the holy place." And in this prophecy the Psalmist showed that the same celestial attendants who had come with the LORD on the behalf of the tribes of Israel should be

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His attendants when—consequent on His incarnation, self-sacrifice, and resurrection—He should be "received up in glory."

In Zechariah's prophecy of the descent of the Lord Christ on the Mount of Olives; when, in power and glory, He shall come again; the prophet exclaims, saying, "And the LORD my God shall come, and all the saints with Him."

Moses, David, and Zechariah testified of the same celestial saints—the same angelic holy ones; and their testimony is completed by the words of the Lord Himself, thus: "He shall come in His glory, and all the holy angels with Him;" "He cometh in the glory of His Father, with the holy angels;" "When He shall come in His own glory, and *the glory* of the Father, and of the holy angels."*

With a firm and reverent faith in the testimony of the Lord, and as inspired by the Holy Spirit, the Apostle Paul sought to comfort true believers, suffering under persecution; saying to them, "It is a righteous thing with God to recompense tribulation to them that trouble you; and to you who are troubled rest with us, when the Lord Jesus shall be revealed from heaven with His mighty angels."

In the Christian Scriptures, the celestial saints or holy angels are mentioned in connexion with what is taught concerning true believers in respect to the predicted revelation of the Lord Jesus. This fact will come under present notice, if we read again the words of the apostle for comforting the faithful when under persecution. Thus: "Seeing it is a righteous thing with God to recompense tribulation to them that trouble you; and to you who are troubled rest with us, when the Lord Jesus shall be revealed from heaven with His mighty angels, in flaming fire, yielding retribution to them who know not God, and that obey not the Gospel of our Lord Jesus Christ: who shall be punished with eternal destruction from the presence of the Lord, and from His glorious power, when He shall come to be glorified in His saints, and to be admired in all them that believe . . . . . in that day."

In the last clause, the celestial saints, the holy angels, are particularly mentioned in distinction from, and in association with, all true believers in Christ.

"In that day," the Lord Jesus shall be glorified in His celestial saints, the holy angels, within the view of the world that had rejected Him, and had cast out His name as evil; for the world shall then witness the fulfilling of the ancient decree, which commands all the angels of God to worship the Christ. And at the same time the Lord Jesus shall be admired "in all them that believe," admired by His celestial saints with adoring admiration; for in each of that saved and immortalized company, they shall behold the perfect likeness of the Son of God Himself—Himself, "the Firstborn among many brethren."

In the apocalypse also, the celestial saints, the holy angels, are mentioned in the way of distinction from "the church of the firstborn;" which mention is made in the anticipative celebration of "the marriage supper of the Lamb." As it is written: "His betrothed one hath made

* In an antediluvian prediction (the prophecy of Enoch) preserved by tradition, and cited by the Apostle Jude, the "ten thousands of saints" are the same angelic holy ones testified of by Moses, David, Zechariah, and the Lord Christ Himself."

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herself ready: and to her was granted that she should be arrayed in fine linen, pure and bright: for the fine linen is the righteousness of the saints." This allegorical celebration includes an implied and just estimate of the all-purifying virtue of "the blood of the Lamb." And the truth which is emblematically represented is, that the then state and character of "the Church of the firstborn, enrolled in the heavens," shall be as perfect in moral purity, as beauteous in holiness, and as brilliant in righteousness, as are the celestial saints, the holy angels; who, from the hour of their creation have ever had their standing in the approving presence of THE DIVINE HOLINESS.

The term "saints," as designating the ransomed and regenerate from among men, is a terrestrial title rather than a celestial. Their saintship, as signifying that they are chosen and set apart for God, has its sphere and history on the earth. Their filial relation to God, as having been begotten of Him, is a higher and nearer relation to Him than is that of their saintship. And relative to their celestial destiny and reserved inheritance, the title of "saints" is merged in that of "the sons of God." And when the Lord Jesus shall descend from the heavens with ten thousands of His saints, the holy angels; *then* will He fulfill to *all* who believe in Him that special promise to *them* which He made when on the earth, saying, "I will come again, and receive you to myself; that where I am, you may be also." Even so, come Lord Jesus.

Mannamead, Plymouth. W. MORRIS, M.D.

ON MIRACLE.

THERE is some reason to believe, that not the least influential of the motives to the adoption of the allegorical scheme, in connection with the subject of unfulfilled prophecy, on the part of so many in the present day, is to be found in the fact (which cannot be gainsaid) that the literal acceptation of it, for which we contend, necessarily involves the restoration of miracle, and supernatural interference with the present order of things. This, though not always avowed, has, doubtless, had a large share in bringing about the now usual method of (so-called) interpretation of unfulfilled prophecy. It seems to be deemed quite sufficient objection to the literal scheme that it implies the restoration in question; the professing Church having long lost sight of the truth on the subject, and adopted the unfounded position, that miracles having been introduced by God, for facilitating the propagation of the Gospel in the infancy of Christianity, they were no longer necessary when that object had been so far attained that the truth might be fairly expected to make its further way through means of the impetus imparted to it by the supernatural influence in question, as manifested in the accompaniments and results of the Pentecostal effusion of the Spirit in power, and was therefore then withdrawn.

To such as are wedded to this view of the matter, it is no wonder that the literal scheme should appear unfounded; for so full is all unfulfilled prophecy, when accepted literally, of miraculous intervention

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and supernatural interference with the established order of things, that in this fact they find, as they conceive, a justification of their favourite mode of construing its predictions. But all this is mere gratuitous assumption, a simple begging of the question. They set out by assuming that the reasons assigned by them for the employment of miracle in the days of the Church's infancy are correct. They pronounce so dogmatically, and with, as it were, such *ex-cathedrâ* decision, that it does not seem to have ever occurred to them that they could possibly be mistaken respecting it, or that there could be room for a question upon it. They then assume that the reasons assigned by them for its withdrawal are the true ones. And then, to complete the series, they assume that such intervention shall never be restored, on the ground of their assumption of the non-existence of any necessity why it should be.

That one and all of these assumptions are not merely baseless, but plainly anti-Scriptural, an unprejudiced appeal to the Word of God will show. For example, on the day of Pentecost, the Spirit, in the extraordinary sense then imparted, was given to women (Acts i. 13, 14; ii. 1, 4), who are yet forbidden to teach. It was given in the same sense to the Apostle James, and the various members of the Church of Jerusalem. It was imparted to the members of the Corinthian Church, who were never engaged as missionaries, and therefore did not require it to enable them to teach others; the Apostle instructing them to exercise it when one having the distinct gift of interpretation was present, though in this case it would not have been necessary for the purpose of enabling them to teach, as the language of the country was understood by all with whom they could have come in contact. And lastly, Paul himself was endowed with it, though his knowledge of languages, as an educated man, would have enabled him to address intelligibly any people he ever visited.

Has God anywhere in His Word, either assigned such object to miraculous intervention, or limited its exercise to primitive Christian times, or given reason to believe that it shall never be restored? Most certainly not. There is not, from beginning to end of the Sacred Volume, the least intimation of any such thing, or most remote hint of what could be mistaken for it. The truth is, that because the operation of miracle has now been, in point of fact, so long suspended, and supernatural interference with the present order of things withdrawn, people have too easily, and perhaps at first insensibly, glided into acquiescence in opinions which have no claim to their assent; as being not merely destitute of any Scriptural authority, but most plainly opposed to all teaching of the Word of God on the subject.

It would seem to be little short of the old error of "limiting the Holy One of Israel," to assume, as the above notion does, that God was tied down, so to say, to the employment of miracles, in the execution of His purpose of love, to impart the "light" of Divine truth to those who had been so long involved in spiritual "darkness" and the "shadow of death." Shall we be told, and expected to believe, that He was obliged by the necessities of the case to have recourse to miracle, in order to the accomplishment of His purpose of love? Could He not, had He so willed it, have attained His object with equal facility by issuing His simple *fiat*, as when, in the exercise of His Omnipotence, He said, with

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reference to the physical world, "Let there be light, and there was light?" Or, could He not, had He so desired, have rendered the ordinary ministration of the Word, which has now been so long the appointed channel of Divine influence, in the work of conviction and conversion, effectual to the accomplishment of that gracious purpose. Of course He could have employed these, or any other means He pleased, and His blessing resting on His own appointment would have rendered any of them equally successful with that He designed to use. He was, then, evidently not tied down to the adoption of miracle in order to secure the end He had in view, which was equally within His reach by other means. We must, therefore, look elsewhere for the philosophy of His recourse to it at the particular period in question.

It may be useful, in the way of removing impediments to the comprehension of the matter, to inquire whether miracle be, as seems to be so generally imagined, a departure from God's ordinary mode of intercourse with His people; or, whether it be not rather His normal rule of proceeding in His dealings with them, the suspension of supernatural agency for the last nearly two thousand years forming the exception to the rule. The latter we believe to be the case; and that so evidently, that it cannot be necessary to establish this position by Scriptural examples, which must occur, in almost endless variety, to all who will but revolve in their minds the history of the Church, from the period of the formation of its nucleus, on the calling out of a particular family from among all the nations of the earth to be "a peculiar people" to the Lord, down to the time of the "casting off" of that people "for a season." As it is only through *that* people that He has had *any* intercourse with earth since their call, or revealed His will to its inhabitants; so, on their temporary rejection, He suspended that intercourse; so, with their predicted restoration and conversion, when the thread of their history shall have been again taken up, miraculous intervention shall again become, so to speak, the order of the day, in accordance with the repeated, express, and unmistakeable predictions of the "sure word of prophecy;" the plain and multiplied teaching of which is to the effect that the present is simply a parenthetic dispensation, occupying the interval of time included between the casting away and the receiving again of Israel, which events thus form its limits. With their temporary loss of the Divine favour commenced the suspension of God's normal mode of intercourse with the world; and with their predicted restoration to that favour, that mode shall be resumed.

The recognition of this point, then, will be found to clear the way to the understanding of a large proportion of the "sure word of prophecy" as yet unfulfilled; which must, otherwise, necessarily remain as a dead letter, or be perverted from its true signification in vain attempts to reconcile its predictions on allegorical principles with one or other of the various conflicting theories which compete for the public favour. Some further remarks on this subject I hope to offer in a future number.

J. Conyngham McCausland.

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GOD IS LOVE.

WHY comes this fragrance on the summer breeze,
The blended tribute of ten thousand flowers,
To me, a frequent wanderer 'mid the trees
That form these gay, though solitary bowers!
One answer is around, beneath, above;
The echo of the voice, that God is Love!

Why bursts such melody from tree and bush,
The overflowing of each songster's heart,
So filling mine, that it can scarcely hush,
Awhile to listen, but would take its part?
'Tis but one song I hear where'er I rove,
Though countless be the notes, that God is Love!

Why leaps the streamlet down the mountain's side,
Hastening so swiftly to the vale beneath,
To cheer the shepherd's thirsty flock, or glide
Where the hot sun has left a faded wreath;
Or, rippling, aid the music of the grove?
Its own glad voice replies, that God is Love!

In starry heavens, at the midnight hour,
In ever-varying hues at morning's dawn,
In the fair bow athwart the falling shower,
In forest, river, lake, rock, hill, and lawn,
One truth is written: all conspire to prove,
What grace of old revealed, that God is Love!

JEWISH OBJECTIONS TO CHRISTIAN TRUTHS.

AMONG a host of the most unreasonable objections our unbelieving Jewish brethren are wont to raise against the Gospel message, which the missionary is privileged to take right into their dwellings, one not seldom hears also this fair query: "*How can a Jew become a Christian?*" And the respective words, "Jew" and "Christian" are often so emphasised as if the inquirer meant, "What! a Jew, a son of Abraham, a worshipper of, and believer in the the true God—whom he loves with his whole heart and soul—to become an abject heathen, a worshipper of dumb idols, the making of his own hands?" "No; for this a Jew cannot, and dare not sell his birthright." And who will blame the Jew for scorning such an offer?

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But if we can prove to the so-called Jew—for we deny that the modern synagogue-worshipper is acting in accordance with the teaching of the Jewish prophets—that Christianity, which he rejects, is the development of Judaism, or Judaism perfected, that "the Law was the shell and the Gospel is the kernel;" and, that therefore, we who accept the glad tidings are the true disciples of the patriarchs and the holy seers, then shall we have shown to our deluded brethren that, not only *can* a Jew become a Christian, but that the thoughtful Jew *cannot help* becoming a Christian. And now, what is meant by becoming a Christian, and what does the word Christian denote?

In the Holy Scriptures we find recorded the divers names or appellations by which the descendants of the patriarchs (beginning with Abraham) were designated, viz., Hebrews, Israelites, Jews. Now, was the name Israelite, or Jew, subsequently given to the Hebrews metamorphic? Did it imply that those Hebrew individuals had, with their changed names, also changed their faith, their hopes; or, that they had ceased to be the children of Abraham, Isaac and Jacob? Was it not rather that those names were solely the indications of the remarkable vicissitudes in the history of our nation? No one will deny that the latter is the correct view. How much less, then, does a Jew cease to be a son of Abraham when he leaves the dumb idols of the Talmud, and returns to the teaching of the Word of God itself? Therefrom he learns that all the glorious promises that shine forth from the blessed Volume, centre in the adorable person of Messiah. And this we have done. We have returned to the "fountain of living water," leaving behind us for ever "the broken cisterns (of Rabbinism) that can hold no water." And hence it is that believers in the predicted Messiah (whose day "Abraham saw and was glad"), are called Christians—i.e., *Messiahns*—a name indicative of their entire consecration * to God. And it is under this Messianic, or Christian dispensation alone that the Rabbinic walls of partition between Jew and Gentile are fast crumbling into dust; walls which were otherwise towering so high, that according to the despotic dictum of the proud Talmud, the Gentiles were thereby, not only precluded from the blissful future, but also from the light itself, which God's Word † held out to them as co-heirs with us.

In becoming Christians, therefore, we by no means become Gentilised, any more than Gentiles by accepting the Messiah of the Old Testament become Judaised. But on the contrary, we become yet in a higher sense the children of faithful Abraham; and, consequent upon that we enjoy the blessings, in which our believing Gentile brethren richly participate (Isa. xi. 10). And ours is "the new name," by which the redeemed of the Lord were to be called (Isa. lxii. 2).

It is just because our Jewish brethren are guided by the Rabbis rather than by the Word of God, that they persecute those of their own nation who choose to make the Bible as "a lamp to their feet," and as "a light on their path."

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* As both the Hebrew *Meshiâch* and the equivalent Greek *Christôs* denote.

† That Word which was never suffered to be translated by our Jewish nation for the benefit of the Gentile world, is now diffused in more than 150 languages and dialects through the instrumentality of believing Gentiles! And many a copy of that precious Book falls into Jewish hands.

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The following instances, we think, will be (painfully) interesting to our Christian friends; as they will give them an idea to what extent Hebrew Christians have to suffer "for righteousness' sake."

Soon after our own conversion, some years ago, a Jewish brother became savingly impressed with "the truth as it is in Jesus;" and he also confessed the Lord publicly. He felt it a duty incumbent upon him to make his change known to one of his brothers in Germany, urging him to search for himself whether Jesus was not the Christ. The following is an extract from the reply received by our Christian brother:

"I feel now called upon, as your elder brother, to address you on a most serious matter; for only yesterday I received a doleful letter from our brother J——, enclosed in which was yours, bringing me the sad intelligence of your religious change." . . . . . "Your fanaticism distresses me very much, for I am inclined to think that you are mad. Does your new creed possess more charm than Judaism? If any one has only sufficiency of intellect to set aside some of the obsolete ceremonies of Judaism, he needs no Jesus, nor any other supernatural conversion. Every reflecting Jew can be his own Messiah, his own reformer, and has no need of the influence of priestcraft. And is it not disgraceful on your part that, no sooner are you infected with this conversion mania, but you seek already to seduce your own brother to commit a similar crime!

"What greater crime does the forger commit? He falsifies a name, and you falsify your religion. . . . . I abhor fanaticism in either Jew or Christian. Do read the 'Life of Christ,' by Rénan, and you will find that all acknowledge Jesus to be a mere man. Lessing says: 'Christianity is based on the declaration of old women.' I believe in God, and form my ideas of the Deity in accordance with my own understanding, and do not cavil with the Jew about his ceremonies, although I think them necessary.

"In your religious tremor you might have asked the advice of your brothers; and they would have, in tears, counselled you rather to go and consult a physician, to get some remedy for the frenzy pressing on your brain, but not to go to a priest." . . . . "Oh, how could you be so weak-minded?

"If you would repent of your fault, you would make us truly happy; come home; we shall share everything we possess with you. . . . . But, if this does not induce you, consider your aged father, whose continual anxiety was to hear of your welfare. Think of the weak state of your dear mother, who suffers much from ill-health, and whose great delight it was to hear of your well-being. What will they say when they hear of your change? I fear that our dear mother cannot survive it, and that our dear father will sink beneath the burden of grief and shame. Have your parents deserved that from you? . . . . . If you are not to be prevailed upon to retract your step, I must pray and beseech you to remain a Jew towards your parents; and when you write to them, let them not perceive your fanaticism, or you are their murderer. . . . Go to convert the heathen, but do not come to Germany. My letter will, no doubt, grieve you, but yours has robbed me of all peace, and made me very ill."

Another Jewish believer in the Lord Jesus Christ gives the following

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sad story in his journal, headed, "The sorrow of forsaking father and mother to follow Christ." "A fortnight ago I witnessed a scene in a Jewish family which I shall never forget. . . . Some years ago I became acquainted with several Jewish families at ——, who listened with delight to the message of the kingdom, and soon became Christians at heart; but obstacles, which seemed to them insurmountable, kept them back from making a public profession of their faith. Kind Providence, however, removed the obstacle out of the way of one of those families, and they at once prepared for baptism. . . . . I came to witness the touching scene. Mrs. S—— had a mother living in good circumstances near the spot. By some friend the latter received information that her daughter and son-in-law were about to be baptized, and the aged mother, without delay, hastened to prevent, if possible, the (in her opinion) fatal step; but she came too late. The lamentations and bitter cries of the old lady were heart-rending, while the tears of her daughter and grand-children flowed like streams. I exerted all possible means to alleviate the pain which the poor mother suffered, but it took many hours before I succeeded. She then grasped her bonnet and shawl, and said, . . . 'You are to me dead and buried; and the dead and the living have nothing in common with each other.'"

"Truly," continues the report, "said our Lord to His disciples, 'Think not that I am come to send peace on earth; I came not to send peace, but a sword.' But, blessed be God, we, as believers, both Jews and Gentiles, can joyfully add, and that emphatically, "*He is our peace!*"

If ever it was necessary to carry the Gospel to our Jewish nation, it is now more so. The Russian persecution brings to our shores numerous Jews who readily listen to the Gospel message in this their day of sore adversity. But these come in such a deplorable condition (many of them formerly in good positions, having lost their all), that it becomes an urgent necessity to feed their bodies, while administering to them "the Bread of Life."

In our next article we hope to give to the Christian public some account of the doings of the Barbican Mission to the Jews: how it came into existence, how we reach our Jewish brethren, the result of our labours, as also about our wants and supplies.

PAUL WARSCHAWSKI.

Barbican Mission to the Jews,
28, Winston Road, Green Lanes, London, N.

ISAIAH XXXIII. 14.

MY purpose is, if possible, to suggest an interpretation of the above clause of Holy Writ, different in spirit and in scope to the ordinarily received one.

The Septuagint version manifestly alludes to a place. But we must be careful how we appeal to this translation; the Alexandrian Jews were full of their own theological opinions, and frequently have departed

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in this translation from the literal Hebrew to infuse into some passage their own mental and spiritual opinions. The translation is unequal in its character, the book of Isaiah being notoriously the worst. "The apostles used the Septuagint where it was sufficiently accurate to suit the matter in hand. But the fact that the New Testament writers used this version on many occasions supplies a new proof in opposition to the idea of its *authority;* for in not a few places they do *not* follow it, but they supply a version of their own which rightly represents the Hebrew text, although contradicting the Septuagint." In the books of the Old Testament we nowhere find any reference to a penal hell, in the sense in which the word *gehenna* is employed in the New Testament writings. Gehenna, as a place of everlasting torment, may be proved as Augustinian, but it is impossible to prove it as Biblical. Gehenna is the final receptacle for the wicked in the New Testament, typified by the Valley of Hinnom in the Old Testament. The Jewish Rabbis were deeply tainted with the superstitions of the surrounding heathen; and both Pharisees and Sadducees were notoriously ignorant of their own sacred writings. The xxxiii. chapter of Isaiah consists of two closely associated sections; the former one ending with the thirteenth verse, the latter continuing to the end of the chapter. The first division deals with the spoilers and the treacherous dealers, with those who conceive chaff and bring forth stubble; of them the Lord saith that they shall be as the burnings of lime, as thorns cut up shall be burned in the fire. Thus, their end is a thorough destruction, even as it is expressed in Malichi iv. 1. Then, in verse thirteen, the Lord warns the people far and near of impending doom, and summons them to surrender. Up to this point I am inclined to think that the prophet has been treating of those only who are without God, and are alien from the commonwealth of Israel; and that in the fourteenth verse he turns to the inhabitants of Sion, to those who are in covenant relationship with Jehovah.

The thought is:—If such terrible judgments should be due to those who know not God, how shall they escape who, knowing the true God, are, nevertheless sinners in Sion, and hypocrites to boot?

These took their stand for righteousness on the covenant with Abraham; the prophet, however, depicts them as the subjects of fear; presumably not the reverence of a Godly sorrow, but of a fear similar to that which Rahab mentions as having fallen upon the inhabitants of Jericho—their hearts melted, but they acted not upon their convictions. Now, the prophet addressing those who, together with himself, were in the Abrahamic covenant, asks the question, "Who among us shall dwell with the devouring fire? Who among us shall dwell with everlasting burnings?"

David long before had proposed a similar question in Psalm xv., "Lord, who shall abide in Thy tabernacle? Who shall dwell in Thy holy hill?" and again, in Psalm xxiv., "Who shall ascend into the hill of the Lord? or who shall stand in His holy place?" Then follows a responsory description of the citizen of Zion, who only may dwell in the Presence of the King—our God—Who "is a consuming fire." In the Scripture before us a similar answer is evoked to that in each of the above Psalms; indeed, it is evident that the prophet makes use of the psalmist to intimate that not the physically circumcised necessarily shall

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stand in the congregation of the righteous, but those specially shall do so who are circumcised in heart.

"Who among us shall dwell with the devouring fire? Who among us shall dwell with everlasting burnings?" The prophet includes himself among the citizens of Zion who professed and called themselves the people of God. Now, does he throw out the question, prompting his people to realise the doom of gehenna? does he appeal to the faculty of fear? or, rather, does he seek to remind them of gracious promises, appealing to their better feelings by a prospect of a future dwelling, not in gehenna, but rather in the Presence of that God who set Sinai in a blaze (see Exodus xix. 16-22)? But note that the question is put as to who shall dwell *with*, not *in*, the devouring fire and everlasting burnings. It is desirable to notice with particular care the word "with."

This preposition denotes "in company of," "together with," or "in society of," all indicating companionship. Now, the boldest would hardly, I imagine, care to carry his orthodoxy so far as to say that sinners will dwell *with* gehenna! it is quite grammatical and understandable to say that they may dwell *in* gehenna! Isaiah, however, notifies that the dwelling is to be, or may be, *with* the devouring fire and everlasting burnings, not *in*. As connected with the subject under review, such references as Matt. iii. 6; xviii. 2, 10; Luke xvi. 23, will illustrate how "in" is used with reference to locality; on the other hand, the preposition "with" is more emphatically connected with a personal pronoun, as "yoked together with" (2 Cor. vi. 14, 15, 16); "risen with Christ" (Coloss. iii. 1, 3; ii. 12; Rev. xxi. 3). As in the Psalms, the citizen of Zion shall dwell in the tabernacle, in the holy hill, and shall stand in God's holy place, so in this chapter the prophet speaks not of dwelling *in a place*, but *with a person;* yet, the context and associations demonstrate the psalmist and the prophet to have been ideally affected with the same perception. Nor let any hastily deride the thought that these terms illustrate the Deity; for Paul testifies that He is "the King Eternal, incorruptible" (also see 1 Tim. vi. 15, 16; Ps. x. 16); as fire it is spoken of God the Holy Ghost, in Matt. iii. 10; Luke iii. 16; and Acts ii. 3. God is called *a consuming fire* in respect of His *infinite purity*, and of His fiery and devouring indignation against presumptuous and impenitent sinners (Heb. xii. 29). Compare chapter x. 27, 31; Deut. iv. 24; ix. 3; where, in the lxx. πῦρ καταναλίσκον *a destroying fire*, answers to the Heb. אֵשׁ אֹכְלָה, a devouring fire (see also Deut. xxxii. 22). Parkhurst, under πυρ, sect. iii. God is depicted as a pillar of fire in Ex. xiii., xiv., xl.; Num. ix., xiv.; Neh. ix. 19; Isaiah iv. 5; see also the vision of Ezekiel by the river of Chebar. In Daniel vii. the Ancient of Days is described as sitting on a throne like the *fiery flame*, and his wheels as *burning fire* (see also Dan. x. 6; Rev. i. 14).

If Jesus spake of John the Baptist as being a "burning and a shining light," how much rather may it not be spoken of Him, the Eternal, the True Light! (see John iii. 18-21). As if to prevent a misconception of this soul-searching question, the prophet immediately enumerates, as David had done before, the characteristics of the citizen of Zion, and interprets the question by declaring of such, "Thine eyes shall see the King in His beauty." Jesus hath put it on record that "the pure in

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heart shall see God." This is in congruity with the question and answer of Psalm xv. and xxiv. Isaiah unequivocally makes a uniform reply that he shall dwell with the Devouring Fire and Everlasting Burnings who walketh in righteousness and speaketh uprightly, as expressed in the fifteenth verse. And the prophet declares that the eyes of him who doeth these things, like as also the "pure in heart," shall "see the King in His beauty."

If the Scriptures use fire—the solar fire, for instance—to illustrate the Deity, we can understand how our Lord desires that His people shall, in this age, have, by it, all sinful tendencies and carnality burnt out of them (Malachi iii. 2), in order that, in the future age, they be not consumed; and having come out of the furnace, like tried gold, shall see the King in His beauty. Whereas, the presumptuous and impenitent sinner, not having submitted in this age to have his sins consumed, is, through them, himself consumed in a future age from the Presence of the King (2 Thess. i. 7, 8, 9).

Now we see through a glass darkly, but when He shall appear we shall be like Him; for we shall see Him as He is. We shall probably then, and not till then, comprehend the mystery of that God who is a Spirit, of that Light that shineth—the incorruptible and immortal God—the bush that ever burns and never is consumed.

Darlington. EDWARD WOOD FORSTER.

CORRESPONDENCE.

RETURN OF THE JEWS.

DEAR SIR,—The last RAINBOW was duly forwarded to me from home, and after marking the papers of Mr. Mott and Mr. Hechler, with the one on the "Present Crisis," and the "Appeal to the Watchmen on Mount Ephraim," I forwarded to Mr. Hechler my mite towards the fund for the grand work. I hope all RAINBOW readers will do the same, according as the Lord their God hath blessed them. I then sent the magazine to a relative of mine who like me is an Anglo-Israelite, and frequently writes in the "Banner of Israel," and wrote to him at the same time to call his attention to the subject.

There was a short letter in your last impression about Rev. xx. 5. Even if it should prove an interpolation of the fifth century, so far from harming our pre-millennial views, it will only prove that in an age of rapidly growing apostasy, there were some zealous witnesses for the more ancient and purer faith.

After all it is only a fair corollary from the preceding verses, and not at all in discordance with the sequel. However, it would be well that the question should be thoroughly worked out, since tampering with that Book is such a dangerous matter.

Yours truly,

Harrogate. W. W. INCE.

THE INTERMEDIATE STATE.

DEAR SIR,—By the closing words of J. F. on 1 Thess. iv. 13-18, I

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am led to ask, if, as he justly acknowledges, the Lord when He returns will bring the saints with Him, Where are they prior to that event? Is not that word, "them that sleep in Jesus will God bring with Him," together with many other forms of inspired utterance, unlike what he or any one would naturally use while believing that they who sleep in Jesus, or through Jesus, have no state or place or existence, but are (for the time being) as if death were their irrevocable doom?

It is not the fascinating influence of some "cherished fancy of years gone by" that holds some, at least, of those who welcome the RAINBOW to the conviction that the truth does not lie with those who deny the possibility of any intermediate state for believers, any more than with those who make poetical effusions the vehicle for expressing a bliss and glory associated in Scripture with the resurrection of life and second advent. We do not all need to be assured that "the *dead* know not anything;" but believe that He hath abolished death; that that which is born of the Spirit does not come under the law of sin and death, and that the enemy cannot undo the work of God in those who are regenerate; who have passed over from death unto life.

You will kindly allow me to say that I feel it right to believe implicitly as ever in the salvation of souls from death under this dispensation though not under the old, and after carefully following the reasonings of able contributors for some twelve years, am convinced that there is a distinction here which should be acknowledged but seems to pass unnoticed, or is only occasionally perceived. And, further, that the contrary view has a most regretable tendency to minimise the change wrought by the Spirit, while conflicting also with express declarations of Christ and His Apostles.

With cordial acknowledgments of light and truth received on subjects of transcendant importance.

I remain, Dear Sir,
Yours faithfully,
STEPHEN WRIGHT.

53, St. Paul's Road,
Birmingham.

THE JEWISH MOVEMENT.

DEAR SIR,—You may remember that when we last met, I referred to Isaiah xxxiii. 14, as a text not satisfactorily explained, at the same time suggesting an interpretation.

The enclosed MS. contains what I take to be its true signification; perhaps it may be of interest to some readers of the RAINBOW?

This month's number is a very interesting one.

Do, please, keep your readers well informed of Jewish Movements, in which great numbers of Christians are interested.

I remain,
Yours faithfully,
EDWARD WOOD FORSTER.

REV. xx. 5.

DEAR SIR,—The American pamphlet referred to by your Southsea correspondent as "given away by hundred of thousands," and which "says that the words of" [the first clause of] "Rev. xx. 5 are not found in any MSS. written previously to the fifth century," really ought in honesty to have stated that there exists only one such MS. in which the Apocalypse is contained. That one is

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the Sinaitic, in which it is true that that clause is omitted, as it is in a few other authorities. The omission is accounted for by Tischendorf by the *homœoteleuton*—that is, the sameness of the final words —of this clause and the verse preceding, both ending in the words "thousand years." This is perhaps the most frequent cause of all of the dropping of lines or sentences by copyists. The eye catches the *first* "thousand years," then is turned towards the page on which the pen is at work; it looks up again, and seeing the *second* "thousand years," overlooks the fact that the expression comes twice, and proceeds to what follows.

To the thoughtful reader, who reflects how, in every department of human knowledge, we trust to experts and allow our uninformed judgment to succumb to their authority, it will be a weighty consideration that of all the New Testament critics, men who have devoted it may be thirty years or more of their lives to the study of textual criticism, there is not one who entertains even any doubt of the genuineness of these words. They are unhesitatingly accepted without brackets or any intimation of the least misgiving by Griesbach, Scholz, Lachmann, Tregelles, Tischendorf, Alford, Westcott, and Hort, and the New Testament Revision Committee. This will satisfy most reasonable men.

Yours faithfully,

R. F. Weymouth.

Mill Hill.

"THE CLOSING DAYS OF CHRISTENDOM."

Dear Sir,—It may interest you to know that the Earl of Shaftesbury has written to my publishers, and likewise to me, to say, that he regards my "Closing Days of Christendom" as one of the most remarkable books of the day, and urging the issue of a smaller and cheaper edition for the masses; and that I am about to do.

Burlington Wale.

Lincoln.

EVANGELISTIC WORK.

Dear Sir,—We admire the earnestness which characterizes so much of the evangelistic effort put forth by Christians, of various churches, in mission halls, open-air services, and other ways; but we deplore the errors that weigh down the Gospel they deliver; for organised evangelistic effort seems to be almost wholly given up to Christians who believe and teach the eternity of sin and suffering. Is there not a special summons to us who have clearer light to engage in evangelistic work, so far as we have ability and opportunity? But we are much fettered when we unite our efforts with fellow Christians whose teachings are so unscriptural concerning man's nature and destiny; for how can we declare the Christ in whom we believe, if we may not speak of Him as the Giver of Immortality, and as coming again?

I wish to suggest, therefore, that Christian workers resident in London, who are united in the belief of the great foundation truth of "life in Christ" should join together for evangelistic work. My thought is, that if a sufficient number of brethren were willing to help in such work, a hall might be hired in some suitable locality, convenient of access from different parts of London, in which, and in the streets surrounding, the Gospel of Christ

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might be proclaimed—freed from the incubus of the doctrine of eternal suffering—to some of our poor degraded brother-men, who starve while we feast on the luxuries of the truth of God.

I make this suggestion with the object of calling forth an expression of opinion, but yet more especially in the hope that some who have had experience in such work, which I have not, will take the matter up; so that if the project be wise and right, and practicable, it may be carried out.

Faithfully yours, J. O.

LITERATURE.

Jonah and His Mission. Expository Sermons. By JAMES MENZIES. London: Elliot Stock.

THESE sermons are entitled, very appropriately, 1. "The Runaway Prophet;" 2. "Thou art the Man;" 3. "Out of the depths have I called;" 4. Sackcloth and Ashes;" 5. "Out of sympathy with God." Mr. Menzies has done his work so well in this little book that we are glad to give him a cheering word. The heart of his thoughts, in explanation of Jonah's cdnduct, is Jewish prejudice against the extension of Divine mercy to Gentiles. But we like the runaway prophet after all. There is something noble about him in telling his own story for the benefit of his bigoted countrymen. The practical stream that runs through these brief discourses is valuable.

The Endless Life; Two Discourses on the History of English Opinion on Human Destiny during the last Thirty Years, with a Special View to the Doctrine of Immortality through the Divine Incarnation. By EDWARD WHITE. London: Stock.

MR. WHITE has earned his position. He is entitled to give us the history of the doctrine, and he has done it very fairly upon the whole. He has spoken of us so handsomely, that we forgive him the little hit about "Theories which true science must sternly reject." When we find true science we shall give her a most hearty welcome. But the science which is popular to-day is the enemy of revelation, and therefore we "must sternly reject" it. We are grateful to Mr. White for the eloquent tribute he has paid to the memory of our mutual friend, Mr. Henry Dunn. We commend this pamphlet to the "Orthodox," that they may see the type of mind—faithful, Christ-loving, devout—that rejects natural immortality, with its horrible logical sequel of endless torment to the lost, and accepts rejoicingly eternal life as the "*gift* of God in Christ."

Love: Human and Divine. The Fate of the Wicked. By MARIA GELLETLEY. Edinburgh: Lorrimer and Gillies.

A VALUABLE and refreshing pamphlet.

Immortal Life: The Golden Thread and Special Teaching of St. John's Gospel. By the Rev. W. GRIFFITH. London: F. Southwell, 19, Paternoster Row.

THE title of this pamphlet is a holy truth, and Mr. Griffith has developed it with his usual ability, in terse and clear language. Yet we

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are sorry to differ from our much-esteemed brother, as he well knows we do, on the nature of the "kingdom," on the intermediate state, and on one or two other matters which need not be named.

The Teachers' Storehouse and Treasury.

SUNDAY SCHOOL teachers will be glad to know that, by a liberal arrangement made by the publisher, the annual volume of the "Teachers' Storehouse and Treasury" will be supplied to them for a limited period at half-price, viz., one shilling, or post free for one shilling and fourpence. As the work is a perfect "storehouse" of useful material for the teacher's use, we advise our readers to apply for the book to Mr. Elliot Stock, 62, Paternoster Row, London, E.C.

The Cross: Heathen and Christian. A Fragmentary Notice of its Early Pagan Existence, and subsequent Christian Adoption. Third Edition. With many illustrations. By MOURANT BROCK, M.A. London: Elliot Stock.

BY historical testimony, which can neither be refuted nor evaded, Mr. Brock has shown that the cross was the symbol of very ancient and abominable pagan religions. It was not adopted as a symbol of Christianity until the so-called Church sank into paganism. Of course we knew this before; but we were so absorbed by Mr. Brock's "Fragment" of 120 pages, that we could not lay it aside until we read it through. The likeness of crosses of all ages and nations is extremely interesting.

Importance of Faith in Scripture Miracles. By AN ASSOCIATE OF KING'S COLLEGE. London: Haughton and Co.

FOR those who are not acquainted with the larger works on miracles this little book may be commended as an intelligent introduction to the subject. It is really a forcible tractate. In these days of growing infidelity and atheism, Christian men must fearlessly stand up for the truth. Christ's witnesses need to be brave at present, and if we at all understand prophecy that need will be great very soon.

Christ's Second Advent: Will it be pre-Millennial or post-Millennial? By A. PONTIFEX. Price One Penny. To be had of W. Laing, 51, Buccleuch Street, Edinburgh.

VERY good indeed. Clear and scriptural. We are glad to welcome Mr. Pontifex as another witness to that which is "most surely believed among us."

NOTICES.

TESTIMONY.—Our brother, the Treasurer of the "Conditional Immortality Association" makes a liberal offer to all who wish a complete library for reference or loan on the truths we advocate. For the trifle of 5s., sent to him, Mr. R. J. Hammond, 78 to 84, Edgware Road, London, W., he will forward to any address a large parcel of tracts, pamphlets, and books for loan or gratuitous circulation. In this way great light may be diffused, great good may be done. Mr. Hammond has, in the "Immortality Room" of his immense warehouse, a very large stock of publications which must not remain asleep there, when they might be doing noble work over the length and breadth of the kingdom. Let hundreds of our friends send for 5s. worth, and scatter them as precious seed, and the harvest will *surely* come.

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THE RAINBOW:

A Magazine of Christian Literature, with Special Reference to the Revealed Future of the Church and the World.

JULY, 1882.

THE CONTRAST.

"Christ was once offered to bear the sins of many; and unto them that look for Him shall He appear the second time without sin unto salvation" (Heb. ix. 28).

THE most remarkable biography in the world is that of Jesus Christ. There is nothing like it in earth's records. The men who wrote it have performed a service which can never be surpassed in dignity and honour. The princes of the angels would have exulted, and felt themselves doubly glorified, had they been summoned to write *that* life. It is as much superior to the lives of even extraordinary men as the stars of heaven are to the diamonds of the earth, or as the noonday sun is to a glowworm. The selection of human language as the medium through which to publish it was a signal honour. Literature was ennobled and crowned at the hour of its appearance. The eye of Intellect was opened then to fairer visions than any she had ever seen before. Mind for the first time came in contact with the ideal of human perfection in a real life. Imagination looked on in wonder, and felt the prize taken from its hands by the actual. Fancy owned herself conquered by positive fact. Poetry had never sung, art had never pictured, such a life as this. Men read and wondered, read again and believed, read a third time and adored the unearthly Original.

Yet, though unearthly, it was felt that there was genuine humanity softening the splendours, without staining the purity, of His divine character. Hence, while philosophy was compelled to own its Master in One whose extraordinary wisdom seemed to embrace everything, and to be equally intimate with the grass of the field and the glories of heaven, with a fisherman's hut and the mansions of the universe, with the heart of a widow weeping over the corpse of her only child and the eternal decrees of God respecting the destiny of the world, the humblest of the children of men were attracted by His unequalled gentleness, and found

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in Him a mysterious friend in whose ear they could whisper the tale of their sorrows and their struggles, confident of sympathy and counsel. The decrepid sufferer touched His clothes, the penitent young woman shed tears on His feet, and the peasant's child sprang into His arms. "The common people heard Him gladly." It was confessed that "His word was with power." Men unused to the finer emotions of our nature declared that "never man spoke like Him." The sublimity of simplicity clothed His style, the profundity of original wisdom marked His thoughts, and the earnestness of a Teacher sent from God characterised His manner.

Villages, towns, cities, were moved by His presence. "Who is this?" passed from lip to lip as He approached. The learned wondered whence His knowledge came, for He had not been taught in their schools; the officials disliked His remarks, for He waited not for authority from them; the formalists shrank from His presence, for He stripped off the cloak of their hypocrisy; the selfish were enraged by His preaching, for He founded all moral action on the love of God and man; the time-servers rose against Him, for He invariably dealt with first principles; the guardians of the law became His enemies, for He exposed their childish traditions; the wicked defamed His character, for He kindled a fire in their consciences; the malignant called Him Beelzebub, for they hated a holiness which they could not appreciate, and denied the power of God in the Messiah whom they would not accept; and the haters of the Roman yoke tried to take vengeance of His refusal to raise the standard of rebellion against Cæsar, by accusing Him to the governor as secretly aspiring to the throne of Judea.

His deeds were as surprising as the perfection of His character and the novelty of His doctrines. He found mankind the subjects of disease and death in a thousand forms; and, like a sun endowed with the power of chasing pestilence from the earth, He walked among men, pouring the healing rays of health, happiness, and life wherever He came. The loathsome leper crawled across His path, and perfect health was the boon of a word. The blind cried in His ear, and immediately the splendid scenery of Palestine greeted their astonished vision. The deaf heard His mighty voice, and the strange melody thrilled their hearts with joy. The paralytic looked on the Nazarene, and hastened home to his friends with his couch upon his shoulder. The master pleaded for his sick servant, the father and the mother for their dying children; and, though the sufferers were at a distance, the Healer spoke the word, and they were restored. The company of mourners were stopped by a Stranger, and the widow's only son started to life. The sisters wept bitter tears over a brother three days dead, and a voice called Lazarus from his grave. The frantic demoniacs rushed in all directions, and "Come out!" was the instant signal for reason to return. Demons deprecated the anger of Jesus, cowered in His

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presence, and prayed that He would not torment them before the time. Earth acknowledged its Lord, and the water yielded Him firm footing. The fig-tree withered; and the five loaves were multiplied so as to satisfy the wants of thousands. The boiling lake and the raging hurricane obeyed the command, "Peace, be still;" and the alarmed sailors were assured of perfect safety. The angels of heaven ministered to their Master; and the mount of transfiguration symbolised the coming glory.

Considering His character, doctrines, and miracles, we are astonished at the position which He chose in society. Though Son of David, and heir to the throne, His chosen companions were the humblest of men. Though Son of Abraham, and heir of the land of promise, He had not where to lay His head. Though Son of Man, the second Adam, and therefore heir of the world, He was poor and despised, "a man of sorrows, and acquainted with grief." Though Son of God, and appointed heir of all things, He was often hungry, wearied, and faint. He could work miracles for the benefit of others, but would not for His own. He could dry the tears of others, but His own fell often. He could summon legions of angels from heaven, but alone He met the tempter, and suffered him to try all his wiles. He could speak of the glory He had with the Father before the world was, but He was familiar with the cold mountain and the midnight air. A load of mysterious grief lay upon His heart, a burden which no one else could have borne.

His whole life was a holy oblation, a sacrifice to God; and were it not for the solution of the mystery afforded by this wonderful truth, the life of Jesus of Nazareth would present the most inexplicable problem in the history of the world.

Passing from His chosen position in society, let us look next at what He experienced from men. Surely—we should be ready to exclaim—surely such disinterested benevolence, such invaluable instructions, such an exhibition of the most perfect human virtues, such an unprecedentedly beautiful character, such a combination of wisdom and meekness, of power and gentleness, of moral grandeur and humility, will be hailed with rapture as an honour to the human race, as an unequalled glory to the land of Israel, and as a conclusive proof that God has not forgotten mankind. Surely, bad as men are, they will open their hearts and homes to this wonderful Stranger. His very presence will make them ashamed of sin. If example can save, they will all be saved. The treacherous will become upright; the cruel, gentle; the unclean, pure; the drunkard, temperate; the profane, godly; the vicious, virtuous; the formalist, devout; and the selfish, benevolent. Society will become regenerated from its fountain-head to its farthest streams; grace will flourish in the Church, justice in the courts, peace in the cities, and joy in the fruitful field. Jerusalem will become the glory of cities, and Palestine of nations. With such a guest among them as Jesus, the descendants of Abraham will be the model

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people of the world, and all nations will hear of their sublime pre-eminence. Angels will not think it condescension to visit such an honoured community, and even God Himself might say, "They will reverence my Son."

But was it so? Alas! a dark page in the biography of Jesus must now be turned over. "He came unto His own possessions, and His own people received Him not." Sin had performed many a foul tragedy since the club of the assassin struck down earth's second-born; it had rolled many a city in flames, and deluged many a field with gore; it had kindled many a fire of fury, and offered many a shrieking victim to the demon-gods; and it had imbrued its hands in the blood of the innocent, and murdered many a prophet of the Lord; but it had not yet borne its full fruit, nor reached the limits of its guilt. One act yet, and these limits will be reached. One act yet, and it must recoil upon itself exhausted by its labour, and stupefied by its own ferocity. Muttering along the ages, you hear it, gathering strength in its course, and growing reckless in the presence of the Omniscient, until, after four thousand years of practice, it braces itself up to the execution of one desperate resolution; and, fixing its glaring eye upon the Prince of Life, it growls, "This is the Heir; come, let us kill Him!"

And, accordingly, by wicked hands He was seized, and condemned, and crucified, and slain, and buried, and sealed in His tomb.

Such were the character, doctrines, miracles, social position, and experience of Jesus Christ at the period of His long-looked-for, and long-prayed-for, advent. And is this all? Yes, so far as narrative is concerned. The mere historian can do no more. He lays down his pen here, the ink becomes dry, and we should be lost in speechless perplexity, but for the appearance of two other ministers of God seated by the side of the historian, each of whom holds a parchment in his hand, on one of which is written the word, "Grace," and on the other the word "Glory." In other words, the teacher of doctrine and the prophet of the far future are placed by the side of the historian at the same writing-table, while above the three hovers the Spirit of the living God to "guide them into all truth." We feel that the narrative of the biographer wants an explanation and a sequel. The scribe with the word "Grace" in his hand gives the former, and he who holds the roll on which "Glory" is written, gives the latter. The first tells us the significance of this extraordinary history, and the second assures us that the book shall have a sequel yet to be published as the History of the Kingdom of God upon the earth.

The teacher explains that all this awful maltreatment of the Holy One was foreseen by the Omniscient God: that His foreknowledge, accompanied by infinite mercy, took occasion, from the crimes of men, to work out deliverance to an innumerable

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multitude, who, through a long series of generations, should believe in the Messiahship of Jesus, and follow His steps; that the murder committed by rebels stood side by side with a vicarious sacrifice offered by the sinless sufferer, that God might be just when He justified the ungodly; that the sorrowful life and the awful death of Jesus had their real interpretation in the united light of the enormity of sin, the holiness of law, and the love of God to man; that sinners were permitted to go to the utmost possible extremity of rebellion for the purpose of showing by contrast the inexhaustible resources of grace; that the experience of Messiah during His first incarnate appearance among men was exactly in conformity with the foreshowing of inspired prophets hundreds and thousands of years before; that an appropriate antitype to the Levitical economy of streaming altars was One, who, by His own blood, can purify the conscience from works that cause death, to serve the living God; that the ceremonial law maketh nothing perfect, but that whosoever cometh to God by the great Passover Christ, shall have eternal life; that the union of Hebrew and Roman in cutting off Messiah was a prefiguration of the grace that should make Jew and Gentile one in Him; that those things which God had before showed by His prophets that Christ should suffer, have been fulfilled to the letter for the express purpose of showing His unalterable love in the redemption of men; that the rending of the veil of the temple and of the body of Christ was symbolic of the new and living way by which sinners of every nation under heaven draw nigh unto God; that the pardon and justification of the conscience-smitten sinner require no conditions, but simple faith in Jesus as his Saviour and substitute; that the crowning act of human iniquity in the crucifixion of the Lord of glory was the event selected as the crowning act of Divine love in the salvation of the Church; and thus that the last arrow thrown from the quiver of Satanic malice should pierce a holy heart from which life eternal should flow to generations yet unborn!

So far the teacher, as he sits by the side of the historian. Surprising doctrines these! Marvellous revelation this! We are constrained to exclaim, "O the depth of the riches both of the wisdom and knowledge of God! how unsearchable are His judgments, and His ways past finding out! For who hath known the mind of the Lord? or who hath been His counsellor? or who hath first given to Him, and it shall be recompensed unto him again? For of Him, and through Him, and to Him, are all things: to whom be glory for ever. Amen" (Rom. xi. 33-36). Truly, "Where sin abounded, grace did much more abound: that as sin hath reigned unto death, even so might grace reign through righteousness unto eternal life by Jesus Christ our Lord" (Rom. v. 20, 21).

But a review of the history and the doctrine starts questions of great moment. If men ruled, and God overruled, in this strange

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way; if sin abounded, and grace superabounded, in this previously unheard-of manner; may we not reverently ask if there be not another seal on the great book of God, which shall one day be broken to afford room for fresh disclosures of His unfathomable wisdom? Do His dealings with man terminate with the life of Jesus as given by the Evangelists, and the doctrine of salvation as taught by the Apostles? Is the Old Testament rich with prophecy, and is there no room in the New for the pen of the inspired seer? Are the very next things that meet our vision, as scholastic theology tells us, a terrible day of judgment, a burning world, a heaven and a hell, without any intervening picture on which the aching eye can rest and find repose? If so, what becomes of the inspiration of the Jewish prophets who predicted in many a gushing song the joy of their countrymen, the happiness of Israel and Judah, and the wealth, peace, and prosperity of Jerusalem and the land of promise under the reign of their adored Messiah? These prophecies, hundreds of which might be quoted, have not been fulfilled; no, not one of them; and if the general opinion of Christians concerning the time of the second advent, and the nature of the promised restoration of Israel, be correct, they never can be fulfilled. The predictions to which I refer are such as to render a metaphorical or mystical fulfilment impossible. They must receive a literal accomplishment or none. Some of them will be examined in a future number. In the meantime, assuming what shall then be proved, I proceed to ask if the series of strange things which the past has unrolled—the moving panorama of providential wonders—do not suggest the strong probability that something else shall yet occur on our earth, something whose characteristics shall be every way worthy of the preparatory past, and of the infinite resources of eternal wisdom; and something, too, which, while it shall fulfil all outstanding prophecy, shall also prove a becoming recompense to the rejected and slain Messiah? Does it not seem right in itself that He should be publicly honoured in the world in which He was publicly put to shame? "The things" relating to His advent, suffering, and death, "were not done in a corner." Why should not His claim to Messiahship be as publicly recognised as it was publicly rejected? This earth seems the appropriate platform on which such recognition should be made. Here men apostatized from God; here false deities usurped the worship due only unto Him; here the King was insulted, mocked, despised, and slain, in His own peculiar dominion; here the great sacrificial atonement was made; here the Church entered upon her inheritance of suffering; and here the enemies of the Lord have borne crushing and foul sway for many long ages. What world like this, then, for the vindication of refused rights, and the justification of the ways of God? If Joseph was made ruler over the land where he was unjustly enslaved and degraded, and if Daniel was raised to renown

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in the imperial city where his life would have been taken but for a miracle, why should not their Lord and ours be yet greeted with the hallelujahs of the nations united into universal empire under His Divine sceptre? This would give us the idea of completeness. If satisfied that this is to be the case, we should feel that what may be called the outstanding claims of our Lord will then be fully met. Let it not be forgotten that our blessed Lord is the possessor of real and true humanity. He is man, the "Son of Man," and this title He repeatedly used when on earth; a fact which, I think, is deeply significant. The fact that He is the Son of God does not remove the other equally important fact, that He is also the Son of Man. "Forasmuch, then," says the Apostle, "as the children are partakers of flesh and blood, He also Himself likewise took part of the same; that through death He might destroy him that had the power of death, that is, the devil; and deliver them who through fear of death were all their lifetime subject to bondage. For verily He took not on Him the nature of angels; but He took on Him the seed of Abraham" (Heb. ii. 14-16). He was, therefore, man; but He *is* what He *was*, the unchangeable; "Jesus Christ the same yesterday, and to-day, and for ever." His true humanity went to heaven; His true humanity will return from it. "Ye men of Galilee, why stand ye gazing up into heaven? *this same Jesus*, who is taken up from you into heaven, shall so come in like manner as ye have seen Him go into heaven" (Acts i. 11).

The fact of our Lord's perfect and immortal humanity explains much which would otherwise be very strange to us. I shall subsequently show how wonderfully it meets the original purpose of God respecting man's sovereignty over this world; but I refer to it here simply for the purpose of urging that "*because He is the Son of man*" He has claims upon the world which are not met by the present dispensation, and which could not be met by any multiplication of converts to the Christian faith—claims, that is to say, of another kind than those which extend to the consciences of men. "The earth is His, and the fulness thereof." As our kinsman Redeemer He hath purchased it; but until the redemption of the purchased possession, Christians have only the "earnest of the inheritance." The usurper Satan is still "the god of this world." Briers and thorns are still brought forth by it. Many a broad field lies barren. Vast deserts, and howling wildernesses, and pestilential swamps, tell but too loudly that the curse still lingers. Death reigns yet. "The whole creation groaneth and travaileth in pain together until now." How long shall this be? "Until the manifestation of the sons of God." And when shall that be? The answer is, "At the coming of the Lord Jesus Christ with all his saints."

Thus, then, we perceive the propriety and beauty of a public recognition of Him who was once the man of sorrows, as well as the great and beneficent ends to be served by it even to the material earth, which was the theatre of His unprecedented grief, and is to

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be the scene of His authority and glory as the Son of Man, and Sovereign of a kingdom co-extensive with a populous, renovated, fruitful, and beautiful world.

These thoughts will prepare the reader for the contrast between the circumstances of the first and second advents. Heb. ix. 28 is very suggestive in relation to that contrast. "Christ was once offered to bear the sins of many; and unto them that look for Him shall He appear the second time without sin unto salvation." At His first coming, He "made Himself of no reputation, and took upon Him the form of a servant, and was made in the likeness of men: and being found in fashion as a man, He humbled Himself, and became obedient unto death, even the death of the cross" (Phil. ii. 7, 8). But the second time He will come not to offer sacrifice, not to bear our sins in His own body on the tree, not to be a man of sorrows, and acquainted with grief, not to be watched by the spy, insulted by the priest, betrayed by the false disciple, mocked by Herod, condemned by Pilate, and crucified between two thieves; but to save His people from the last remnants and effects of sin, to wipe all tears from their eyes, to raise the sleeping saints, to gather His elect, to constitute and organise a glorified Church, to demand the kingdoms of the world as His own, to cut off those who have refused to submit to His authority, to deliver creation from its groanings, the earth from barrenness and the curse; to manifest His power over death and Satan, and to introduce that splendid kingdom of peace and righteousness of which the reign of Solomon was but a faint local type, and which is predicted and described so exquisitely in the 72nd Psalm: "Give the king thy judgments, O God, and thy righteousness unto the king's son. He shall judge thy people with righteousness, and thy poor with judgment. The mountains shall bring peace to the people, and the little hills, by righteousness. He shall judge the poor of the people, he shall save the children of the needy, and shall break in pieces the oppressor. They shall fear thee as long as the sun and moon endure throughout all generations. He shall come down like rain upon the mown grass; as showers that water the earth. In His days shall the righteous flourish; and abundance of peace so long as the moon endureth. He shall have dominion also from sea to sea, and from the river unto the ends of the earth. They that dwell in the wilderness shall bow before Him; and His enemies shall lick the dust. The kings of Tarshish and of the isles shall bring presents: the kings of Sheba and Seba shall offer gifts. Yea, all kings shall fall down before him; all nations shall serve Him. For he shall deliver the needy when he crieth; the poor also, and him that hath no helper. He shall spare the poor and needy, and shall save the souls of the needy. He shall redeem their soul from deceit and violence: and precious shall their blood be in his sight. And He shall live, and to Him shall be given of the gold of Sheba: prayer also shall be made for Him continually;

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and daily shall He be praised. There shall be an handful of corn in the earth upon the top of the mountains; the fruit thereof shall shake like Lebanon; and they of the city shall flourish like grass of the earth. His name shall endure for ever; His name shall be continued as long as the sun: and men shall be blessed in Him: all nations shall call Him blessed. Blessed be the Lord God, the God of Israel, who only doeth wondrous things. And blessed be His glorious name for ever: and let the whole earth be filled with His glory; Amen and Amen."

Such being the predicted issues of the second advent, we may expect that the event itself will be accompanied with circumstances of grandeur and glory worthy of the mighty King and His unprecedentedly magnificent kingdom. We turn now, therefore, to the prophet, and inquire whether he justifies this expectation. There are many eloquent predictions of the return of the King in the Old Testament, but at present we shall listen only to the prophetic oracle as it speaks in the New. Every one will admit that nothing like the scene on which we are about to gaze has yet taken place beneath the sun. Christ Himself, the faithful and true witness, speaks thus: "The Son of man"—and here you will notice that the designation "Son of man" is constantly used, which, had we no other proof that this is not a spiritual, but a bodily and visible coming, is evidence sufficient of the fact—"The Son of man shall come in the glory of His Father with His angels; and then He shall reward every man according to his works" (Matt. xvi. 27). "Verily I say unto you, That ye who have followed Me, in the regeneration when the Son of man shall sit in the throne of His glory, ye also shall sit upon twelve thrones, judging the twelve tribes of Israel" (Matt. xix. 28). "When the Son of man shall come in His glory, and all the holy angels with Him, then shall He sit upon the throne of glory: and before Him shall be gathered all nations: and He shall separate them one from another, as a shepherd divideth his sheep from the goats" (Matt. xxv. 31, 32). To the high priest's adjuration our Lord declared that He was the Son of God, and immediately added—"Nevertheless, I say unto you, Hereafter shall ye see the *Son of man* sitting on the right hand of power, and coming in the clouds of heaven" (Matt. xxvi. 64). "Whosoever shall be ashamed of Me and My words, of him shall the Son of man be ashamed, when He shall come in His own glory, and in His Father's, and of the holy angels" (Luke ix. 26). "This same Jesus shall so come in like manner as ye have seen Him go into heaven" (Acts i. 11). "I will see you again, and your heart shall rejoice, and your joy no man taketh from you" (John xvi. 22). "Repent ye, therefore, and be converted, that your sins may be blotted out, when the times of refreshing shall come from the presence of the Lord; and He shall send Jesus Christ, who before was preached unto you: whom the heaven must receive until the times of restitution of all things, which God hath

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spoken by the mouth of all His holy prophets since the world began" (Acts iii. 19-21). "The Lord Himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God" (1 Thess. iv. 16). "The Lord Jesus shall be revealed from heaven with His mighty angels, in flaming fire taking vengeance on them that know not God, and that obey not the Gospel of our Lord Jesus Christ" (2 Thess. i. 7, 8). "The Lord Jesus Christ shall judge the quick and the dead at His appearing and His kingdom" (2 Tim. iv. 1). "That blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ" (Tit. ii. 13). "Now for a season, if need be, ye are in heaviness through manifold temptations: that the trial of your faith, being much more precious than of gold that perisheth, though it be tried with fire, might be found unto praise and honour and glory at the appearing of Jesus Christ: whom having not seen, ye love; in whom, though now ye see Him not, yet believing, ye rejoice with joy unspeakable and full of glory: receiving the end of your faith, even the salvation of your souls. Of which salvation the prophets have inquired and searched diligently, who prophesied of the grace that should come unto you: searching what, or what manner of time the Spirit of Christ which was in them did signify, when it testified beforehand the sufferings of Christ, and the glories (δόξας) that should follow" (1 Pet. i. 6-11). "Hope to the end for the grace that is to be brought unto you at the end of the revelation of Jesus Christ" (ver. 13). "Beloved, now are we the sons of God, and it doth not yet appear what we shall be: but we know that, when He shall appear, we shall be like Him; for we shall see Him as He is" (1 John iii. 2). "Behold, the Lord cometh with ten thousands of His saints" (Jude 14). "Behold He cometh with clouds; and every eye shall see Him" (Rev. i. 7).

According to these prophetic Scriptures, to which many more might be added, the characteristics of the second advent will be exceedingly unlike those of the first. Ideas of sublimity, majesty, glory, and power are necessarily created by such passages. Not now the poor Nazarene with his handful of peasant followers, but the victorious King returning from a far country to take the kingdom; returning in royal state, visible to every eye, accompanied by legions of rejoicing angels—an imposing procession of the unfallen and glorious sons of God returning through the open firmament wreathed with illuminated clouds, whilst sheets of vivid flame herald the illustrous company—and returning, too, with the glory of the Father, the sanction and symbol of the invisible Jehovah; but returning, be it again observed, as the Son of Man—the rightful Lord and Sovereign of the world—to take possession of His rights, and bring the nations to His bar, that He may introduce the reign of righteousness, and set up the kingdom of God. The passage quoted from Paul's second letter to Timothy settles this last point. Christ's "appearing and His kingdom"

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he speaks of as simultaneous. His grand and visible kingdom is to be set up when He shall "appear the second time without sin unto salvation." This perfectly coincides with the celebrated vision of Daniel: "I saw in the night visions, and, behold, one like the Son of Man came with the clouds of heaven, and came to the Ancient of days, and they brought Him near before Him. And there was given Him dominion and glory, and a kingdom, that all people, nations, and languages, should serve Him: His dominion is an everlasting dominion, which shall not pass away, and His kingdom that which shall not be destroyed" (Dan. vii. 13, 14).

How very different *then* will be the position, circumstances, and experience of our Sovereign from those that followed His first coming! He will not now be taunted as the Nazarene, the friend of publicans and sinners, the plotter against Cæsar, the breaker of the Sabbath, the enemy of Moses, the blasphemer of God, and the accomplice of Satan. His movements will not now be watched by a malignant priesthood, nor will His steps be pursued by spies, for the purpose of "entangling Him in His talk." He will not now be homeless and footsore, wearied, thirsty, and faint. Over His cheeks the tears of grief will not now stream, nor will He groan in the spirit, or exclaim, "My soul is exceeding sorrowful, even unto death!" No Herod with his men of war will mock and set Him at nought this time; no Judas will betray and sell Him to His foes for thirty pieces of silver. Not again will men swear away His life, nor receive a paltry bribe for the infamous deed. Not again will an infatuated mob rend the air with "Crucify Him! crucify Him!" and demand the release of a murderer, that the Son of Man may be delivered to their will. Peter will not deny his Lord this time, nor will the rest of the disciples forsake Him and flee. The crown of thorns will not again pierce His temples, nor the scourge descend on His body. Between the thieves on Calvary He will not again be put to death, nor will the tomb of Joseph receive His sacred body. No! all that is for ever past. The sufferings are ended, the glories shall follow. The night is past, the morning cometh. The conflict is over, the reward is at hand. This time the Jews, wearied and exhausted by sufferings and impostors, shall cry, "Blessed is He that cometh in the name of the Lord" (Matt. xxiii. 39). And His waiting people shall shout, "Lo, this is our God; we have waited for Him, and He will save us: this is the Lord; we have waited for Him, we will be glad and rejoice in His salvation" (Isa. xxv. 9). Thus, however difficult, or even impossible, it is for us to form any correct conception of our Lord's personal appearance, those who shall be alive at the time of the Advent shall know the Lord and adore, and worship, and shout for gladness of heart. It is worthy of serious attention that He has furnished us with directions on this very matter. Foreseeing that about the time of the end and the great tribulation all men would be in expectation of some extraordinary event, and that false Christs would avail them-

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selves of this general excitement, He says: "Then if any man shall say unto you, Lo, here is Christ, or there; believe it not. For there shall arise false Christs, and false prophets, and shall show great signs and wonders; insomuch that, if it were possible, they shall deceive the very elect. Behold, I have told you before. Wherefore if they shall say unto you, Behold, he is in the desert; go not forth: behold, he is in the secret chamber; believe it not. For as the lightning cometh out of the east, and shineth even unto the west; so shall also the coming of the Son of Man be" (Matt. xxiv. 23-27).

Thus warned, be on your guard against all the professed miracle-workers and sign-showers—the spirit-rappings and spirit-whisperings—of these latter days. Something still more surprising is likely to occur than all the occult mysteries of the last few years. False prophets have brought in so-called new revelations, and, alas! they have deluded great multitudes; and, be assured of it, so soon as a general movement of the Jews towards the land of their fathers takes place, persons will arise giving themselves out one after another, or perhaps simultaneously in different places, as the long-expected Messiah. With the extraordinary knowledge of the arts and sciences possessed by many at the present day—with, shortly, the aid of Satan—it will be no very difficult matter for impostors to work signs and wonders sufficiently marvellous to bring an excited and ignorant multitude to believe that the King of Israel has come. There is a sad passage in one of our Lord's discourses to the Jews, intimating but too plainly that an impostor will secure their ear and their homage. "I am come," said He, "in My Father's name, and ye receive Me not: if another shall come in his own name, him ye will receive" (John v. 43). That such a terrible calamity as this is yet before this devoted people, is more than probable; but it is a consolation to know that the infatuation shall be but of short continuance. But no such false prophet or impious Antichrist can deceive those who are waiting for the true Messiah from heaven, and who consequently have taken His own account of the manner of His coming as their guide. It is to be visible to every eye, and brilliant as the lightning illuminating the whole heaven from east to west. And if we attend to the many characteristic features that have passed under review, that day will not overtake us as a thief, nor will the fact of our expectation of the Lord before the millenium expose us to the craft of any false Christ, for we will reject contemptuously the signs and wonders of every one, until we see our adored Lord and Saviour Jesus Christ coming to receive us to Himself.

"Behold," He says, "I have told you before." We thank Him for the premonition, and we wish constantly to try to keep it in mind. Such careful caution against false miracles would never have been given but for the foreseen danger to which, on the one hand, His people would be exposed; and, on the other, but for His desire that

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they should be constantly looking for His return as the time of the completion of their joy, and the period of the satisfaction of His soul. It is only in the light of the second advent that we can see the appropriate sequel of the sorrows of the first; and it is only in the same splendid light that we can find a satisfactory explanation of the sufferings and trials of the Church, which is His body. Nay, further, it is only in the brilliant morning of this day, that we have the pledge of millennial repose after the battle of thousands of years. For whilst modern Christians have been encouraging themselves with the prospect of a universal Gospel and a universal Church in the absence of Jesus, it is unquestionable that the Apostles, and the churches founded by them, had no such expectation. They looked forward to the day of the Lord as the time of universal righteousness. They longed for the Master *first*, feeling that His return must precede the conquest of the nations to His truth and sceptre. In their thoughts a converted and loyal world was the sequel, not the precursor, of a present Messiah. Christ first, and a happy world afterwards, was undoubtedly their doctrine. They had no idea of the marriage supper in the absence of the Bridegroom; no idea of the kingdom whilst the King was yet in a far country; and no idea of the destruction of the powers of evil whilst the Conqueror yet delayed His appearing. For rest to the Church, and reward to the martyrs, they assuredly looked not until the Lord whom they loved should be revealed from heaven. "For I am now ready to be offered," writes Paul to his son Timothy, "and the time of my departure is at hand. I have fought a good fight, I have finished my course, I have kept the faith; henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day; and not to me only, but unto all them also that love His appearing" (2 Tim. iv. 6-8).

You will here notice that Paul's crown was laid up for him; it was not to be given at the time of his death; but at "*that day*;" and it was to be given publicly, when many other crowns should be distributed, at the time of Christ's appearing. That the expression "that day," as used by Paul, is to be understood thus, is perfectly evident from several Scriptures, one of which may be cited as an example. Thus when the seventh angel sounded, and the great voices in heaven cried, "The kingdoms of this world are become the kingdoms of our Lord, and of His Christ," the four-and-twenty elders fell upon their faces, and worshipped God, saying, "We give thee thanks, O Lord God Almighty, which art, and wast, and art to come; because thou hast taken to thee thy great power, and hast reigned. And the nations were angry, and thy wrath is come, and the time of the dead, that they should be judged, and that thou shouldest give reward unto thy servants the prophets, and to the saints, and them that fear thy name, small and great; and shouldest destroy them which destroy the earth." Thus, then, the

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hope of the righteous is centred upon the return of Jesus in majesty and glory. Christ and the saints are to be publicly glorified together. The glory He has with the Father now is something peculiar—something in which His people cannot share—it is the glory He had with the Father before the world was; but the glory *given Him as Son of Man, and Lord of all*, is a glory in which it is His good pleasure that they shall have part, according to the measure of their sanctified capacity; but all is yet future—all depends upon, and will be exhibited at, the second coming of the Prince of the kings of the earth, to whom be glory for ever and ever! EDITOR.

MARVELS OF PROVIDENCE.

A CELEBRATED sceptical philosopher of the last century—the historian Hume—thought to demolish the credibility of the Christian Revelation by the concise argument: "It is contrary to experience that a miracle should be true, but not contrary to experience that testimony should be false." Contrary to experience that phenomena should exist which we cannot trace to causes perceptible to the human sense, or conceivable by human thought! It would be much nearer the truth to say that within the husbandman's experience there are no phenomena which can be rationally traced to anything but the instant energy of creative power.

Did this philosopher ever contemplate the landscape at the close of the year, when seeds, and grains, and fruits have ripened, and stalks have withered, and leaves have fallen, and winter has forced her icy curb even into the roaring jaws of Niagara, and sheeted half a continent in her glittering shroud, and all this teeming vegetation and organized life are locked in cold and marble obstruction; and, after week upon week, and month upon month, have swept, with sleet, and chilly rain, and howling storm, over the earth, and riveted their crystal bolts upon the door of nature's sepulchre—when the sun at length begins to wheel in higher circles through the sky, and softer winds to breathe over melting snows—did he ever behold the long-hidden earth at length appear, and soon the timid grass peep forth; and anon the autumnal wheat begin to paint the field, and velvet leaflets to burst from purple buds, throughout the reviving forest, and then the mellow soil to open its fruitful bosom to every grain and seed dropped from the planter's hand; buried, but to spring up again, clothed with a new, mysterious being; and then, as more fervid suns inflame the air, and softer showers distil from the clouds, and gentler dews string their pearls on twig and tendril, did he ever watch the ripening grain and fruit, pendent from stalk, and vine, and tree; the meadow, the field, the pasture, the grove, each after his kind,

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arrayed in myriad-tinted garments, instinct with circulating life; seven millions of counted leaves on a single tree,* each of which is a system whose exquisite complication puts to shame the shrewdest cunning of the human hand; every planted seed and grain, which had been loaned to the earth, compounding its pious usury thirty, sixty, a hundred fold, all harmoniously adapted to the sustenance of living nature, the bread of a hungry world; here, a tilled corn-field whose yellow blades are nodding with the food of man; there, an unplanted wilderness—the great Father's farm—where He "who hears the raven's cry" has cultivated, with His own hand, His merciful crop of berries, and nuts, and acorns, and seeds, for the humbler families of animated nature, the solemn elephant, the browsing deer, the wild pigeon whose fluttering caravan darkens the sky; the merry squirrel who bounds from branch to branch, in the joy of his little life—has he seen all this? Does he see it every year, and month, and day? Does he live, and move, and breathe, and think, in this atmosphere of wonder—himself the greatest wonder of all, whose smallest fibre and faintest pulsation is as much a mystery as the blazing glories of Orion's belt? And does he still maintain that a miracle is contrary to experience? If he has, and if he does, then let him go, in the name of Heaven, and say that it is contrary to experience that the august Power which turns the clods of the earth into the daily bread of a thousand million souls, could feed five thousand in the wilderness.

EDWARD EVERETT.

ÆONIAL AND EVERLASTING.†

CHAPTER VII.

AS there are several instances in which the words "eternal" and "everlasting" are applied to the punishment of the wicked, Mr. Cox, of course, finds it necessary to turn a good deal of his attention to these words. They are used alike to describe the future of the wicked and of the just, and Mr. Cox admits that "the logical inference" from this seems to be that the punishment of the one will last as long as the blessedness of the other (p. 96).

He begins with trying to establish a distinction in sense between the two words "eternal" and "everlasting" (p. 98). Ordinary English speakers and writers know of no distinction of the kind. They freely use the words as interchangeable. We do not know that a single English dictionary of the smallest authority, or in fact, any English dictionary whatsoever, acknowledges any such distinction. Webster makes the two words equivalent in meaning.

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* Johnson's "Chemistry of Common Life." i. p 13.

† "Salvator Mundi." By Samuel Cox. 7th Edition.

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This, we think, should be quite sufficient to overthrow Mr. Cox's notion. Neither he nor any other individual is to impose a sense upon words which common usage and standard authority know nothing whatsoever about. But as Mr. Cox seems to build somewhat on this imaginary distinction, we will say somewhat more of these expressions, though at the risk of weariness to our readers.

To the word "eternal" Mr. Cox attributes three meanings. The first and original sense, which he tells us is now disused, was "age-long," meaning a duration which should, sooner or later, come to a close. He concludes this to have been its original sense from its derivation. The English "eternal" is from the Latin "æternus," which again is derived from its noun "ætas," an age (p. 97). A second meaning Mr. Cox seems very much disposed to deny to it altogether, and that is the sense which all English dictionaries, and almost every English thinker and speaker throughout the world, give as its true and proper meaning, viz., as significant of an existence which is without beginning or end. Mr. Cox, however, is constrained to admit that it has this sense. "Popularly and loosely," he tells us, "it is used to denote that which lasts for ever" (p. 97). A third meaning there is, which he seems to prefer as the best, and which some of those whom he esteems among "our most eminent thinkers and theologians," are of opinion should be "the only meaning in which the word should be now employed." Our readers, we daresay, will be anxious to know what this new meaning is. It is, that "eternal" should be taken "as denoting that which transcends the standards and limits of time, that which is above and beyond; before and after it, that which encompasses as well as penetrates and suffuses it:" . . . "that which is above and beyond time, that which is independent of duration; that which you can no more calculate on the sequences of time than you can weigh music by the pound, or measure beauty with a foot-rule. God, for example, and Christ, and indeed all that pertains to the spiritual realm—as faith, hope, charity, righteousness, peace—are eternal in this higher sense" (pp. 97-8).

Now we seriously ask our readers if they understand this definition of "eternal?" For ourselves we candidly own that we do not. We have read it several times with every wish to comprehend it, but have failed to see its sense. There are a good many fine phrases in it, but they seem rather to hide than to reveal meaning. This, however, we will say, that whatever be its sense, it has no right to take a place among the definitions of the word "eternal." A few thinkers, or theologians, however eminent, cannot impose senses upon expressions which find no place in the usage of a language. The definition in question is not only incomprehensible in the form in which it is put, but finds no place in the standard authorities of the English language. We, therefore, set it altogether aside, and proceed to compare the term "everlasting" with

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"eternal" in the first two meanings which Mr. Cox puts on the latter word, viz., as "age-long," and "lasting for ever."

He tells us that the original meaning of "eternal" was age-long, because it was derived from the Latin noun ætas, an age. Surely he is aware of what every good dictionary will tell him, that "everlasting" has a precisely similar derivation! If he will look into Webster's dictionary, he will see that "ever" is derived from "av," an age; which "av" is identical with the Latin "ævum," and the Greek αἰών, which two words, do each of them, as Mr. Cox allows, signify "an age" (119). If, therefore, "eternal" meant originally age-long from its derivation, "everlasting" must have had the same original meaning of "age-long," or "age-lasting," for it has a precisely similar derivation. In the first of his two senses Mr. Cox can, therefore, establish no difference between "eternal" and "everlasting."

As little able is he to show any difference between them in their second sense. He allows that "everlasting" is indicative of duration without any end (98). But he also allows that this is the "popular" sense for "eternal" (97-119). And what do we mean by the popular sense? We mean that sense in which a word is generally accepted by the nation that speaks the language of which it forms a part. This popular sense is the most common, the best understood, and the best established sense of a word; and in their popular sense, he allows that there is no difference of meaning whatsoever between the two words "eternal" and "everlasting." We may, therefore, contrary to his canon, take those words as "synonyms or equivalents." They are such by derivation, and by usage; and we cannot permit these ineffectual efforts to set aside the established laws of language, in aid, or in supposed aid, of some pet theory. The words are used indiscriminately in the Authorised Version of our New Testament, as they are in every standard writer in the English language.

From his criticisms on the English words "eternal" and "everlasting," Mr. Cox proceeds to criticise the Greek terms of which those words are the translation, in our Authorised Version. He first adverts to the term ἀΐδιος. This he allows properly to signify "for ever;" but as it is not used with reference to the future condition of men, he passes it over with slight notice. It occurs twice in the New Testament (Rom. i. 20; Jude 6).

He then passes on to the consideration of another Greek word which occurs frequently in the New Testament, in connection with the "future and final conditions of men," and which is translated in our Authorised Version sometimes by the word "eternal," and sometimes by "everlasting" (Matt. xviii. 8; xxv. 46; 2 Thess. i. 9). This is the famous word aionios, αἰώνιος, about which pamphlets and books and portions of books without number almost have been written in connection with the subject of future punishment. We must, therefore, dwell for a little while upon this word. We know

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that these verbal criticisms are tedious to many minds, but they cannot possibly be avoided. Our whole argument turns upon the proper meaning to be put upon words, and especially upon the leading words of a subject. And certainly aionios is one of the leading terms in the Greek New Testament relative to the present subject. The smallest acquaintance with the controversy will show us this. Two of the great schools of thought, that which we follow, and that of which St. Augustine was the great upholder, maintain that aionios means "everlasting." Mr. Cox and his school maintain that it means only a temporary period. On these various views learning and ingenuity and patience have long laboured. But this we will just venture here to say, that we are quite satisfied that careful inquiry will show us that it was with the rise of the theory of universal restoration that this controversy, as to the meaning of aionios, began. Until that theory began to be held, the universal usage of Greek writers was to use aionios as properly significant of everlasting duration. We may return to this point at another time. The original and proper sense of the word, we have no doubt, referred to *perpetuity*. It meant the entire of any period spoken of, and when it was applied to such subjects as the existence of God, the future life of His people, or the punishment of the wicked, it took in properly and by common usage all that is popularly intended by the word "eternity."

To the words aion and aionios (ἀιών, ἀιώνιος), Mr. Cox devotes a considerable portion of his book. His learning and his ingenuity are expended in showing that those frequently recurring words of the New Testament, always translated by "eternal," or "everlasting," in the Authorised Version, do not convey properly the idea of everlasting existence.

Now we candidly acknowledge, in entering upon this part of our subject, that we are not perfectly sure that we know his exact view of these words. We see, of course, that he thinks that in all the places of the New Testament where these words occur in connection with the future of man, he considers that they speak only of a temporary duration. We see also that he considers that this is generally their proper sense. But as to whether he allows that these words, as used by good Greek writers and speakers, sometimes indicate an existence which is absolutely everlasting, on this point we are not quite sure. From one passage, at least, in his book, we gather that he allows that the words are sometimes thus used by Greek writers of authority, and whose Greek considerably influenced the Greek of the New Testament writers. We mean the Septuagint translation of the Old Testament. Speaking of the quotations in the New Testament from the Septuagint Version, he says: "It becomes, therefore, an important question for us: In what sense are the words 'æon' and 'æonial' used in the Septuagint? Do they *there*, and *invariably*, carry either the sense of spirituality of nature, or of *unending existence?* So far from

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that, these words are commonly and *frequently applied* to the land promised to the seed of Abraham, which surely was neither an everlasting, nor an eternal inheritance" (103).

We beg the reader's attention to this passage. We may be wrong, and if so we ask to be corrected, but from this passage we gather his opinion to be of this kind. He considers the words "æon" and "æonial" as used in the Septuagint to be commonly and frequently applied to periods which have an end. But he by no means insists that this is their invariable meaning. Acquainted with the Greek of the Septuagint he cannot help seeing and acknowledging that these words are also used in the Septuagint, to indicate everlasting duration. They do not, he tells us, "*invariably*" possess this meaning. They are, he adds, "far" from having such an invariable sense. But he does not deny, but evidently admits, that they sometimes have.

Now let us consider the force of this admission. To us it appears to lay the axe to the root of his entire argument relative to these words. The authority of the Septuagint ranks very high. The translation was made by order of Ptolemy Philadelphus, King of Egypt, by persons skilled alike in the Hebrew and Greek languages. It was accepted and used both by the Jewish people and the primitive Christians. And in the language of the great scholar, Dr. John Lightfoot, "the greatest authority of this translation (the Septuagint) appeareth in that the holy Greek of the New Testament doth so much follow it."* In this Septuagint version Mr. Cox allows that the "æon," "æonial," bear the meaning of everlasting duration!

Now how does this bear upon his general argument? His great point is this, to show that wherever these words occur in the New Testament Greek applied to the future condition of men they not only *may*, but they *must* refer to a period which comes to an end. But his own admission bears rudely on this argument, for at the very outset of it he admits that Greek writers of the highest authority, in a work in the hands of the Jews and Christians of the apostolic times, on whose Greek that of the New Testament was moulded, use these words in a sense significant of absolute eternity. Does not the inference at once suggest itself that our Lord and the inspired recorders of His words may also have used the words in the sense authorised by the Septuagint Version? Now, a possibility of this kind does not at all suit Mr. Cox's argument. He wants to prove that "æon" and "æonial" in the New Testament *must* always, in a certain connection, signify a temporary period. To this argument it is a fatal objection to admit that in writers of the highest authority, whose Greek comes nearer to that of the New Testament than that of any other book, these words are used as significant of everlasting duration. He cannot, therefore, insist that

* Lightfoot, J. Works, iv. 32.

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they may not thus be understood in the Greek of the New Testament. And so his laboured argument farther on is thrown down. He can no longer come to these terms and say that they *must* have the meaning he would put upon them. He must examine them one by one, just as we are obliged to do, and judge their sense in the several places where they are met with. This is what we do. We do not say "æon" and "æonial" *always* signify eternity, for we know that there are passages where they only refer to periods which have a termination. But we also insist that those words have, on the very highest authority, the sense of eternity, and our part is to examine what is their meaning in each several place where we meet them. Thus, examining them, we come to the conclusion that they mean "everlasting" where they apply to the future of man.

But while we see from the passage already quoted from p. 103 that he admits that these words are sometimes significant of an absolute eternity in the Septuagint Version, we also cannot read his work without seeing that he reasons on the idea that wherever they occur in the New Testament, in a certain connection, they not only may, but must, signify a period which ends. We see here great inconsistency. We insist that his own admission shuts him out from any such assumption. But we see that he does insist on it, and that it is essential to his argument, and we will, therefore, apply ourselves to consider it. He holds "æonial" in the New Testament, wherever it occurs there, to be significant, not of an everlasting duration, but to a duration "which endures or pertains unto an epoch of time" (117 and *passim*). "Æonial" with him is *always* in the New Testament significant of a period which, however long it may be, terminates at last. To this argument we will now apply ourselves, leaving out of present consideration the fact that his own admission at p. 103 is a fatal bar to his theory.

In order that his argument should be a good one for his supposed necessary sense of these terms in the New Testament, he must be prepared to prove, as substantially he does attempt to prove, the three following points:—1st. That "æon" always means a terminable period. 2nd. That "æonial," the adjective derived from "æon," must, by reason of its derivation, always refer to a terminable period. 3rd. That "æonial" does, as a matter of fact, always refer to a terminable period. If he fails to prove any one of these propositions his argument that we *must* understand "æonial" in the New Testament as referring to a terminable period, falls to the ground. We will show that he fails in every one of them.

In the first place, then, Mr. Cox would lead us to suppose that the term "æon" (Greek, αἰών), always means a terminable period. It refers, according to him, to an age of time which, however vast, comes to an end (102). It is absolutely necessary to his whole

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argument that such should be, not the occasional, or general, but the invariable sense of "æon." He cannot admit that it should ever properly bear the meaning of eternity, or everlasting duration, without seeing that the whole superstructure which he builds upon this term falls to the ground.

Now, of course, we frankly allow that "æon" not only sometimes, but very frequently, signifies a terminable period. Such is its well-established use in the Greek language. No Greek scholar that we ever heard of doubted it. How is this known? Scholars well versed in the Greek language ascertain this for themselves from the study of the language. Those who are not so thoroughly versed in the language ascertain this sense from the lexicons and dictionaries which Greek scholars of reputation, partly relying on their own researches, and partly relying on those of other scholars who have preceded them in this field of labour, have drawn out. There is no other way of ascertaining the meaning of words in the Greek or any other language.

Now, in the very same way that a student of Greek learns that the word "æon" signifies, in the Greek language, a terminable period, he learns that it also signifies in that language, eternity, or an everlasting duration. Neither Mr. Cox, nor we, nor any other person can either put a new and unknown sense upon an old Greek word, nor can deprive an old Greek word of a meaning in which the old Greek writers and speakers used it. We have no right to attempt to do so. If we do attempt to do this we will find ourselves powerless to effect our purpose.

Now, when Mr. Cox says that "æon" never signifies in the Greek language an everlasting or eternal duration, we simply reply to him that it does. It may very properly do so from its derivation, the Greek word "æon" being composed of the two Greek words ἀεί ὤν, "always being." Mr. Cox, as we will see a little later on, relies very much on the argument from derivation in the case of æonial, and he will scarcely deny its force in the case of "æon." But very much more than from its derivation do we rely on established usage for our assertion that "æon," in the Greek language, properly means "eternity." How do we know this? We do not appeal to any little knowledge of our own. That were a tedious and unsatisfactory appeal. We simply say that we open our Greek dictionaries of established authority, and find there that that sense of eternity which Mr. Cox denies to belong to the term æon, is, by these authorities, declared to belong to it. We have not many lexicons by us, but every one we have gives eternity in the sense of everlasting duration, as a proper sense for "æon." Schleusner, in his most valuable Lexicon upon the Septuagint Version of the Old Testament, Rose's Parkhurst's equally valuable Lexicon of the Greek New Testament, Liddel and Scott's Standard Lexicon on the Greek classical writers, each and all of them give "eternity" as a proper meaning of "æon" in the Greek language. Will Mr. Cox

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produce a single Greek lexicon of any authority which differs from these? And, surely, if he is not able to do so, his authority cannot, for a moment, be supposed to be equal to theirs! He fails, therefore, in his first and fundamental proposition, viz., to establish that "æon" always signifies a terminable period. It also signifies eternity. And so, if from one signification of it, the adjective "æonial," derived from it, may refer to a terminable period, also, from another signification of it, this same adjective may refer to everlasting duration.

The second main point which Mr. Cox must prove, and which he attempts to prove, is that since "æon" always means a terminable period, therefore, the adjective "æonial," derived from it, can only refer to a terminable period. In the observations just made we have effectually disposed of this point. We have shown that the root "æon" signifies "eternity" as well as "a terminable period," and, therefore, it is just as suitable that the derivative "æonial" should refer to an eternal as to a temporary duration. But even supposing that Mr. Cox were correct in the sense he would put upon "æon," we cannot for a moment agree to the conclusion he would draw from it. As this is a matter of some importance, we must briefly advert to it.

With especial reference, of course, to its bearing upon the words "æon" and "æonial," Mr. Cox lays down a lingual law which will not bear examination. It is that a derivative word cannot, under any circumstances, exceed the sense of the root from whence it is derived. His words are—"The adjective (*ἀιώνιος*) *must* derive the *whole* of its meaning from the substantive (*ἀιών*), from which it is derived" (note to p. 100). We have no hesitation in saying that this canon of language is not correct. It is quite true that the derivative very often, we will freely allow generally, bears a sense corresponding to that of its root, but we are just as certain that there are abundant instances in which the sense of the derivative far exceeds that of the root. We will show this by a few examples, and these chiefly taken from terms much used in our present controversy. They will show us that an adjective derived from a noun substantive is not always bounded by the sense of that noun, but in some instances has a sense far in advance. Our readers, we dare say, will be able to add from their own experience other instances to those which we produce.

We will first take the word "eternal." And here observe that we say nothing whatsoever either of its meaning or its derivation but that which Mr. Cox himself lays down. From his own admissions we will show the untenableness of his canon of language.

With regard, then, to the meaning of the word "eternal," he admits that its most general meaning is "everlasting." This is indeed, as every English scholar knows, its all but invariable sense. In Webster's Dictionary we have no other sense given. But here we only advert to his admission that the most general

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meaning of "eternal" is "everlasting." "That which is everlasting," he tells us, is its "popular" sense (119-197). Now, what is the derivation of this word "eternal?" We will give it in Mr. Cox's own words. It comes, according to him, from the Greek ἀιών, that word which he labours so hard to show means only a terminable period! Here is his admission: "The word 'eternal' originally meant æonial, or age-long. It comes to us from the Latin æternus, the older and longer form of which is æviternus; and the word ævum, which is the root of it, is simply the Latin form of the Greek ἀιών, and the English æon" (119). And now what becomes of his canon of language that "the adjective must derive the *whole* of its meaning from the substantive from which it is derived?" (100). He himself overturns his canon. He tells us that the word "eternal" has, by general usage, a meaning infinitely beyond that of the substantive from which it is derived!

We will now take another word, "everlasting." We are glad to find that Mr. Cox does not attempt to put any meaning upon this word different from that which English speakers and English dictionaries have always attached to it. "Everlasting," he says, "denotes that which lasts *for ever*" (98). What about that little word "*ever*?" He knows perfectly well that it is derived from av, which is identical with the Latin ævum, and the Greek ἀιών, words which he so often tells us refer only to a terminable period! So here again, from his own admission, we see that the adjective sometimes has a sense beyond that of the substantive from which it is derived. "Everlasting," he tells us, means "lasting for ever," though it is derived from a word which, he insists, refers only to a terminable period! We want no one but himself to show us that his canon of language is untenable.

We will take one other word, not connected in any way with our argument. It is the word "chivalrous." We take the definitions of this word from Webster's Dictionary. "Chivalrous," means "pertaining to chivalry, or knight-errantry; warlike; bold; gallant." Here we see that the adjective "chivalrous" denotes certain mental qualities of men. But what is its derivation? It is derived from the French word "cheval," a horse. From this instance we see that an adjective does not always derive the whole of its meaning from its root. Cheval refers to a horse; chivalrous refers to men and to principles and qualities which do not exist in the horse at all. And so we see that, even though Mr. Cox had succeeded in showing that "æon" always referred to a terminable period, he could not therfore infer that "æonial" always must refer to such. The substantive might refer only to time; the adjective might refer to eternity. The usage of language is our only sure guide.

We now come to the third point, which Mr. Cox must prove in order to carry out his argument. It is that "æonial" does always, as a matter of fact, refer to a terminable period in the Greek

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language. We need not dwell long upon this point. Much of what we have said upon the word "æon" refers with even greater force to the word "æonial." With regard to the word "æon," the first sense usually given to it is that of a terminable period. With regard to the word "æonial," its first sense is usually that of everlasting duration. But all that we need say upon this point is, that every lexicon with which we are acquainted gives "everlasting" as a proper sense for the word "æonial." We ask Mr. Cox to produce a single lexicon of any authority which does not give this sense. He may be bold enough, backed up by the authority of the late Canon Kingsley, to contradict the lexicons on this point, but we certainly are not (121). On the authority of those lexicons, we lay it down as an indubitable fact, that "æonial" does not always refer to a terminable period, but does also, and that very frequently, refer to everlasting duration. We, therefore, are not compelled, when we come to the New Testament, to regard this word "æonial" as referring to a terminable period. We are at liberty to examine each passage as it occurs, and judge what is its sense. So far as the authority of lexicons goes, we are led to think that the word refers to an everlasting, rather than to a terminable period.

HENRY CONSTABLE.

"ANGELS THAT KEPT NOT THEIR FIRST ESTATE, BUT LEFT THEIR OWN HABITATION."

Jude 6.

1 IN my paper on "The Atonement" in the June number, I hinted at the probability—through grace—of bringing to notice an explanation of the remarkable passage in Gen. vi. 1-7. I do so now, since I have lately read a work* on the subject, of deep interest; one that has exhaustively treated it, and presented an acceptable interpretation of a very difficult passage. I took notes at the time of perusal, and will give an epitome of the exposition as nearly in the author's words as I can, interpolated here and there with comments of my own. The passage runs thus, which I deem essential to transcribe. "And it came to pass, when men began to multiply on the face of the earth, and daughters were born to them, that the sons of God saw the daughters of men that they were fair; and they took them wives of all which they chose. And the Lord said, My Spirit shall not always strive with man, for that he also is flesh: yet his days shall be an hundred and twenty years. There were giants in the earth in those days; and also after that, when the sons of God came in unto the daughters of men and they bare children to them, the same became mighty men which were of old, men of

* "Fallen Angels and Heroes of Mythology, the same as 'The Sons of God' and Mighty Men.'" By the Rev. T. Fleming. (Hodges, Foster, and Figgis, Dublin).

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renown. And God saw that the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was only evil continually. And it repented the Lord that He had made man on the earth, and it grieved Him at His heart. And the Lord said, I will destroy man whom I have created from the face of the earth; both man and beast, and the creeping thing, and the fowls of the air; for it repenteth Me that I have made them."

II. This passage has occupied interpreters of Scripture in all ages, as mythology can prove; but from the beginning of this age, no century has passed in which it has not been commented on. The principle of interpretation herein adopted has been called, and may to this day be called heretical; but have these critics so investigated the several components of this great subject as to give weight to their opinions?

Mr. Fleming says truly, that "it is not of any importance what bare unsupported opinions may be; suffice it to say that *it is important* to endeavour to get rid of errors that are fastened on the Word of God, as far as we can; and it may be added, that if the occurrence related in the above passage was, as all are agreed, the cause that led to the most tremendous judgment with which the world has been visited, little argument is needed to show the necessity for inquiring into the real nature of such occurrence.

III. "What were the two classes whose union produced the mighty race which acquired such bad eminence in the primeval world? Such is the question before the reader. Dr. Kitto says: 'The first impression of many will be, that the "sons of God" were angels, and "the daughters of men" human females. Yet, it is not certain that a person reading the passage, being unacquainted with any of the suggested interpretations, would entertain the above idea, so very remote is such an event from the ordinary range of our conceptions.'"

Undoubtedly there is in the passage an intimate connection between the union of "the sons of God" with "the daughters of men," and the judgment of the flood; hence a reader is naturally at a loss to conceive in what way the union of *mere godly men* could have contributed to so terrible a catastrophe But when he is made aware that the original expression *Bne-ha-Elohim*, translated "sons of God," is universally admitted to designate *angels* in the only other places in Hebrew Scriptures where it occurs, he will be constrained to admit that it must have the same signification in Gen. vi. Moreover, in the fact of union of this nature, the confounding of two distinct orders of creatures and production of a mixed race of monsters, he would probably discern a Satanic scheme for the derangement of the Divine system, the "corruption of God's *way*" in the earth, and hence an explanation of the cause of the extermination of the dwellers upon earth, save "eight souls." This will be submitted to proof in the sequel, for it is the aim of our author to prove, that the fact of such unnatural connection between beings of two orders widely differing from each other, *is asserted in the passage;* and that however inconceivable such fact may be, or however the minds of some may be prejudiced against it, it lies *not* beyond the region of faith, inasmuch as it does not present any violation of just inferences from Scripture history, nor anything contrary to the dictates of reason.

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IV. "Various interpretations of the terms *Bne-ha-Elohim and Bnoth-ha-Adam.*

"There are in our passage four principal terms, viz.: *Bne-ha-Elohim*, rendered '*sons of God*;' *Bnoth-ha-Adam*, 'daughters of men,' in ver. 2; *Han-Nephilim*, 'the giants,' and *Hag-Gibborim*, the 'mighty men,' in ver. 4. On the right interpretation of these terms, especially of the first, the true exposition of the passage depends. The following have been proposed with reference to the two first:—(*a*) *Bne-ha-Elohim*—Filii Magnatum, sons of princes, rulers, judges; men of rank and authority, who married *Bnoth-ha-Adam*, women of inferior station. (*b*) *Bne-ha-Elohim*—Godly men, descendants of Seth, who, on account of their piety, styled themselves, 'Sons of God,' and who chose for wives *Bnoth-ha-Adam*, women of godless life, belonging to the race of Cain. This view was held by all Christian writers, from the fourth to the close of the eighteenth century, and has supporters to this day. (*c*) *Bne-ha-Elohim*—Angels, by some considered as, till then, unfallen; by others, angels who had fallen with Satan. From the intercourse of these angels with *women*, sprang the *Nephilim*, called in our version, 'giants,' and 'mighty men,' a superhuman race.

V. "Let us first refer briefly to the 'Filii Magnatum' opinion. Jewish interpreters, with whom this explanation originated, were evidently in no degree influenced by any regard either to involved improbabilities, or to the fact that it fails to discover any cause for the judgment of the flood!

"We are required by this view to believe, not only that *Bne-ha-Elohim* were the illustrious men of the time, but also that by *Bnoth-ha-Adam* are intended women of lowly station in contradistinction to their admirers. But it cannot be denied that the term *Adam*, in vers. 1 and 3, and also in ver. 5, designates *the race of mankind* generally, and no reason can be shown sufficient to warrant the limitation of its meaning in ver. 2, especially as it is said in ver. 1, that daughters were born *to them*; that is, to men generally. In short, women of high station, as well as of low, are *Bnoth-ha-Adam*, and the title can have no other signification than *Adam's daughters*; womankind in general.

"How unlikely, or absurd rather, the supposition, that all the great men of the time, or larger part of them, should, with one consent, and about the same time, have been led to form such alliances! How remarkable, too, that female beauty should then have appeared—chiefly as implied—in women of the lower ranks of life; and not less strange that it should have possessed such an attractive power over *all* these *Bne-ha-Elohim*. Stranger still the results that followed these alliances. How shall we explain the fact that when such 'sons of God' (*a*, § IV) came in to such 'daughters of men' (*a*), and they bare children to them, the same became an heroic race of gigantic size, celebrated through succeeding time? Certainly improbable, considering the factors in the case, rendering more certain the opinion that these heroic giants derivered their origin from a superhuman source.

Finally, one great objection to this view may be repeated. It does not suggest any adequate cause for the monstrous wickedness which is said to have produced Divine repentance at having created man; since nothing short of the universal destruction of the race could afford evidence of its unspeakable enormity! Mr. Fleming then disposes of

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THE SETH-CAINITE INTERPRETATION (§ IV. *b*).

VI. In opening the subject, he quotes one of the commonly-used expositions by a Mr. Scott, and has interpolated a question here and there by way of comment. Thus Mr. Scott says:

"The spiritual worshippers of God are His children [in the New Testament only], and this title is sometimes conferred on all who profess a true religion" [Where? Not in the Old Testament]. "These seem to have kept themselves" [How?] "for a long time distinct from such as were openly irreligious, or idolatrous; the former uniting with Seth's descendants, the latter with Cain's. But when the human race increased, and beautiful women were observed among the irreligious party" [of all of which the Scriptures give no notice whatever], "the worshippers of God were induced to contract marriages with them, which led the way to almost universal apostasy. These women were called 'daughters of men,' or of Adam, as inheriting a fallen nature." This is insulting to common sense, if to no other sense. Did not the daughters of Seth, or anybody else, inherit the fallen nature of Adam? Mr. Fleming then adds a short remark from a Dr. John Gill, who says, that "The sons of God could not be angels, since they are incorporeal beings, and can not marry, or be given in marriage; neither can they be sons of great personages; but rather are they to be understood as of the posterity of Seth, who, from the time of Enos, when 'men began to call on the Name of the Lord,' had the title of 'Sons of God,' as distinguished from 'the children of men.'" [Where?]

VII. The Seth-Cainite view is thus supported—for the above are examples of the opinions of many—by assumptions for which hardly any ground exists. They are, that—

(*a*) The posterity of Seth formed for many generations a community distinct from that of Cain. That their devotion to the service of God was so distinguished that, not only did they deem it allowable to assume the title of "Sons of God," but that title was so recognised, that Moses, referring to them in the narrative, might so designate them without the possibility of being misunderstood.

(*b*) That Cain's descendants were universally, but specially the female portion, characterised by irreligion and profligacy; that these women were further distinguished by personal beauty, which, the exposition implies, was wanting in the Sethites. Moses, therefore, writing of them in the same narrative with Sethite men, might, without being misunderstood, describe them as the "daughters of men."

Now there is nothing in Scripture to warrant any such conclusion. We may, as Mr. Fleming says, "admit that Cain lived and died in a state of alienation from God; but does it thereby follow that all his posterity, for many generations, must have been in the same condition? Who will say that even his immediate family were so? We hear nothing specially noticed of the race of Cain after the fourth chapter of Genesis." Why should an unwarrantable stigma be ascribed to this race, of which were the fathers of so many useful arts? The corruption that took place just before the deluge was universal; not confined to the race of Cain, but extended to all but one small family of the seed of Seth.

VIII. Dr. Keil—no mean authority—referring to the Book of Job,

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admits that the term *Bne-ha-Elohim* unquestionably designates *angels* (Gen. vi). He says, and rightly, that the meaning of a passage in Scripture should not be arrived at by any preconceived opinion regarding it, but solely on exegetical grounds, and agrees with Dr. Kurtz, that the exegetie is not at liberty to put upon the term in Gen. vi. any other meaning than that which confessedly belongs to it in those other places in the Bible in which it is found, unless the idea of *angels* is utterly inapplicable, and unmistakably excluded by the context. He then adds, that this is so far from being the case, that it is imperatively demanded both by the nature of the passage and the context.

What then is the signification of the term *Bne-ha-Elohim* in Gen. vi. 2? This is the real question. Is it applied by Moses to *angels*, and can they only be intended by it? The answer can only be supplied by the examination of the usage of language of the writers of the Hebrew Scriptures; for the term, "Sons of God," as used in the New Testament (see Rom. viii. 14; Gal. iii. 26), is no guide for its application in the Old.

The expression is found—in addition to Gen. vi.—in three places in the Book of Job (i. 6; ii. 1; xxxviii. 7). In all these passages the Septuagint renders the Hebrew by ἄγγελοι, and all commentators agree that *angels* only can be meant. It surely is reasonable that the expression should be similarly understood in our passage. The expression *Bne-ha-Elohim* must have been, at the time of writing Genesis and Job, a recognised term for designating a particular class; a title so generally known, that the historian takes for granted that his readers coming on the word, would at once know who were the persons intended by it.

IX. Mr. Fleming then *assumes* that the men of the race of Seth were the godly characters ascribed to them by some expositors, and remarks, "How incredible it is that they should so generally have united themselves with persons of such opposite character as the daughters of Cain are said to have been! Were there fewer women in the Sethite than in any other branch of the human family, that they were obliged to look beyond the limits of their own tribe? The narrative simply declares, that 'the daughters of Adam'—female members, not of Cainite, but of the race in general—were regarded as beautiful."

As regards this peculiar view, he remarks finally: "It must be regarded as a strange and anomalous fact, that the marriages in question were those of '*Sons of God*' with '*daughters of men*,' but in no instance of '*sons of men*' with '*daughters of God!*' In other words, the unholy alliances were contracted—on the Sethite hypothesis—by pious Sethite men, but none by pious Sethite women! How is this to be accounted for? But the most astonishing fact connected with the Seth-Cainite theory is, that the result of the connection was a race of monsters, whose mighty evil deeds brought on the Divine visitation of the deluge! A cause manifestly inadequate to such an effect!"

THE ANGEL INTERPRETATION.

X. The main objection to this view is, that we are not able to explain how such an occurence took place, or could take place. This is weak,

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indeed, as if finite intelligence could comprehend or explain the unsearchable ways of the Infinitely Wise! To show that the circumstance of angelic intercourse being inexorable by us, is no proof of its impossibility. But good grounds may, nevertheless, be found for believing that the *Bne-ha-Elohim* were angels, and the *Gibborim* something more than men.

Mr. Fleming then refers to the fourth verse, and adds, "That such a result should arise from the intermarriage of mere human beings, no one could be prepared for. But it may well be conceived as not improbable under the supposition that the intercourse had been carried on between human and superhuman creatures. Something extraordinary would be expected, and such is stated in the holy record. We are not surprised to hear that, under such circumstances, the progeny exhibited marks of superhuman origin, who appeared with monster proportions, prodigious strength, were violent, and of vast intellectual power, bearing an impress of the higher nature of the beings to whom they owed their existence." Such circumstances, moreover, bear witness to the words of the 5th verse, that "the wickedness of man was *great* upon the earth;" for, in connection with "man," it was "the angels that sinned" (2 Pet. ii. 4), of which more anon. Here, then, is strong presumptive proof of the correctness of *the angel interpretation*.

XI. Our Author shall speak again, reminding us that "the *Bne-ha-Elohim* have been proved to be correctly interpreted *angels* from the Scriptures themselves (§ viii.). In the light of which proof let us now examine the statements of the Lord, in Matt. xxii. 30, Mark xii. 25, and in connection therewith, the spiritual nature of angels and their *supposed* incorporeality. It is inferred from the sayings of the Lord that the acts attributed to angels by our interpretation are impossible. It is but an inference on which Kurtz remarks, "The statement of the Lord amounts to this, that all sexual intercourse is contrary to the nature of holy angels; from which it is not to be concluded that, when fallen from their original holy state, they may not be capable of action contrary to their *proper* nature;" for it must not be forgotten that an apostle has stated that "*angels sinned*;" and again, another, that they "kept not their first estate" (Jude 6) τηρήσαντας, did not keep watch over, or did not retain their first condition (Parkhurst). So Nägelsbach says, "The angels do not marry in heaven—i.e., those who were in heaven at the time the Lord was speaking—and, therefore, our passage does not contradict the declaration of the Lord." Mr. Fleming does not lay too much stress on these arguments; he thinks it suffices to say that "Objectors can by no means prove that *the angel interpretation* is irreconcilable with the Lord's words. Conclusive analogies in this case are not possible; but the fact of the angelic intercourse, and its results, have been recorded by the inspired writer, and thus a presumption is afforded in favour of the above statements. It is our part to believe simply on the ground of the record; we are not to make our belief conditional on being told of the possibility of an event; our conviction of the possibility must spring from our belief of the fact."

XII. Let us now look at the difficulty presented by the alleged incorporeality and purely spiritual nature of angels. I do not believe, any more than our author, in the *purely* spiritual nature of any being

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but One, and that is God, of Whom it is declared that "God is Spirit," absolutely spiritual and immaterial; and it is scarcely to be conceived that the nature of angels can be placed on a par with that of Deity. There are various notices of the acts of the heavenly messengers in the Bible, that warrant us in ascribing to them a certain corporeality; for instance, when we know that they appeared to Abraham, Lot, and others, conversed with them in bodies not distinguishable from human; that they could eat and drink as men do, and that on these occasions they were called "men," we may feel that there is good ground for our view of the *Bne-ha-Elohim*. Do we not transgress the line of separation between the known and the unknown when we make either an affirmative or denial on the subject of the orders of spiritual power and intelligence between God and our world? Would it not comport more with true modesty to acknowledge our finite capacity?

What is revealed we may allude to, and Mr. Fleming reminds us of "the possibility of Satan having assumed a foreign body for the purpose of deception; of his power in the feats of the magicians in Egypt, and in the affliction of Job; of the cases of demoniacal possession of the bodies of men and beasts in the New Testament; of the power, too, exercised by Satan in the temptation of the Lord, in which it will not be pretended that such agency was of God; when we are told that "angels excel in strength," it seems not incredible that the *Bne-ha-Elohim* should have been able to act as the Divine record affirms. Angels do not, in their proper nature, perhaps, bear a fleshly body, and whatever it may be, is one *sui generis*. Yet such that may, when occasion requires, be transformed into the similitude of a human body, so as to have intercourse with human beings (see § xi. in connection).

"What shall we say of the Spiritual Body of the Lord? He has 'flesh and bones,' and yet such a body could be introduced into a room, the doors of which were locked, and could become visible or invisible at pleasure! Is there not something in such a body that points to a possible similarity in a lower degree to that which may have been assumed by the *Bne-ha-Elohim*?" Was it not so with the bodies of angels who introduced themselves into the prisons of the apostles? (Acts v. 19; xii. 7-10). Such divine messengers, moreover, have performed such feats of strength that no *mere* spiritual beings can be supposed capable of (see Gen. xix.; 2 Kings xix 35; Matt. xxviii. 2-5).

Mr. Fleming suggests what he terms, "a simple way in which the difficulty may be removed," and refers to "the possession of the bodies of men by evil spirits during the lifetime of the Lord; adding, that what happened at a later period might have taken place at an earlier; and, that it is credible that through the medium of human bodies thus possessed, the *Bne-ha-Elohim* may have had intercourse with the 'daughters of men.'

XIII. "Some of the advocates of the angel interpretation agree in the supposition that the sojourn of the fallen ones on earth was a lengthened one, rendering possible an oft-repeated intercourse, and the appearance of successions of Nephilim to the close of the antediluvian age. This is supported by the Syriac and Arabic versions, and enables us to identify the *Nephilim* and *Gibborim*. It also serves to explain verses 11, 12, "*The earth was filled with violence.*" . . . "*All flesh had corrupted* HIS WAY

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upon the earth." Here *the corruption* of the Divine "Way," or principle on which, and purpose for which, the creation was brought into existence, seems to have been the production of a monstrous, violent race, outside the limits of creation, prescribed by the Creator. Therefore, the necessity for the destruction of this mongrel brood, in order to preserve the original race of Adam from entire contamination.

Compare now 2 Peter ii. 4, 5, with Jude 6—

"God spared not the angels that sinned, but cast them down to hell (*Tartarus*), and delivered them into chains of darkness, to be reserved unto judgment; and spared not the old world . . . bringing in the flood upon the world of the ungodly" (2 Pet. ii. 4, 5).

"The angels which kept not their first estate, but left their own habitation, He hath reserved in everlasting chains under darkness unto the judgment of the great day" (Jude 6).

These passages are admitted to refer to one and the same apostasy of angels. But the question is, do they refer to the fall of Satan and his angels anterior to creation? or, do they speak of another angel fall? Perhaps this has engaged too little attention, for those who uphold the Seth-Cainite interpretation are obliged to identify the sinning angels of Peter and Jude with the ante-creation fall! Whereas, the language of the Apostles will not sustain that view.

In the first place, Peter connects "the Angels that sinned" with the flood in ver. 5. Secondly, the word used by both to designate the angels who are punished is ἄγγελοι, whereas this word is never used to denote those spirits who fell with Satan, but the word δαιμόνες. Moreover, the apostles say not a word about Satan, who invariably is the principal person alluded in those passages where the Tempter and his associates are mentioned.

But there is a stronger argument against the opinion that these apostles refer to the fall of Satan and his angels, derived from a consideration of the present condition of the angels "who kept not their first estate," as compared with that of "the devil and his angels." With regard to the former, Peter says that they have been "cast down to Tartarus, and delivered into chains of dearkness reserved for judgment." Jude expresses the same. This is certainly not the state in which Satan and his evil spirits are, or have been since *their* fall. Satan "goes to and fro on the earth," and was surely at liberty when he tempted the Lord! Nay, Peter himself, as if in contrast with the position of the sinning angels, tells us that "the devil, as a roaring lion, walketh about." Satan's angels, moreover, are spoken of "as wicked spirits in high places," with whom we have *now* to wrestle. The two parties of angels, therefore, cannot be identical, and this fact ought to remove all doubt.

XIV. Finally, the entire passage would point to a deeply laid scheme of Satan's to oppose purposes of God in placing man in that dominion from which he (Satan) is supposed to have been removed. A similar design is apparent in the elements of his temptation of the Lord, in which, had he wrought a second instance of disobedience, he would probably have retained "the kingdoms of this world." The scheme to which this paper alludes aimed at nothing less than corrupting and intermingling of that which God desired to remain separate. Of Satan's will to work such wickedness there is no doubt; of his power, let the narrative speak.

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Behold! the veil partially lifted between the visible and the invisible. We are permitted, for our instruction, to view the antagonistic powers of good and evil. In the latter case the wily, diabolic stratagems for corrupting the "way" of God, and effecting the ruin of His Creation. On the other hand, the calm, solemnly majestic, foredetermined Omnipotence that can but say, "BEHOLD, I DO BRING A FLOOD," and crush a universe with irresistible might! H. GOODWYN.

Reading.

THE CHURCH OF THE FUTURE.

GLORY bursts upon my eye,
Glory streaming from the sky,
Glory such as earth saw never,
Glory that will last for ever!

Truth and peace have met below,
God hath ended human woe,
Grace hath triumphed over sin,
Heaven on earth doth now begin.

Now forgotten human pains,
Health restored, and JESUS reigns;
Songs of gladness rise on high
With ecstatic melody.

Death is dead, and Satan bound,
Sorrow banished from the ground;
Tears are dried, and men are free:
It is a world-wide jubilee.

The storms that swept across the sky
During many a century,
Have subsided at the word
Of the mighty present Lord.

The blessed assemblies of the good
Meet in loving brotherhood;
Fervent hearts relieved from care,
Worship in the house of prayer.

There are none with downcast eye,
Subjects of perplexity;
There are none with vacant gaze,
Trifling in the house of praise.

There are none of worldly mind,
Who have left their hearts behind;
There are none bereaved who sigh
Over fell mortality.

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There are none disturbed with fear,
Lest affliction should be near;
There are none who anguish borrow,
From the troubles of to-morrow.

There are none of doubtful life,
There are none disposed to strife;
There are none whose actions say,
Here is base hypocrisy..

There are none oppressed with doubt,
Lest the Lord should blot them out
From the record book divine,
Where the names of victors shine.

There are none of selfish mind,
There are none of heart unkind;
There are none inflamed with pride,
There are none who step aside.

There are none to lord it o'er
God's redeemed and humble poor;
Ev'ry shred of priestly pride
Sinks into oblivion's tide.

Error hath forgot the art
Of entwining round the heart;
Folly is a thing of eld,
Never now by men beheld.

All is joy, and love, and song;
Praises dwell on every tongue;
Days and weeks, and years increase,
Triumph holiness and peace.

JESUS looks with tender eye,
From His throne of victory,
On the purchase of His pain,
On the subjects of His reign.

In their conduct He beholds
What His royal grace unfolds,
Goodness, truth, and equity,
Everlasting harmony.

Angels from the heavens descend,
Meet with men as friend with friend;
Youth and age in virtue vie,
GOD looks on approvingly.

Earth relieved from ancient curse,
Gladly now the generous nurse
Of the children of her care,
Sheds abundance everywhere.

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Sects have blended into one,
Strife and jealousy are gone;
All united, all are free,
In divine conformity.

There is nothing to molest
Zion in her glorious rest;
Forms have vanished in the light,
Day hath conquered previous night.

There is nothing now to prove
Detrimental to her love;
She hath left upon her way
Old destructive heresy.

As the moon in cloudless sky,
As the sun enthroned on high,
So the Church, in beauty bright,
Shines in robes of heavenly light.

Men are holy, just, and true,
Earth is clothed in garment new;
Christ, the once despised, is Lord,
And paradise is now restored.

EDITOR.—"*Lays of the Future.*"

BARBICAN MISSION TO THE JEWS, E.C.

WHEN it pleased God, sixteen years ago, at Brighton, to reveal to me, by His Holy Spirit, the Messiah of Israel and the Saviour of the world, I felt constrained, after the sacred rite of baptism was administered to me, to preach the Gospel to my Jewish brethren at that place, although persecution was my lot—as indeed it is that of every Jewish believer—persecution, fierce and bitter, from those who had esteemed me most, and who had known me as a former Talmudical student of the Rabbinical College, Warsaw. Truly the ways of our God are past understanding. If anybody had told me that I should ever become a follower of the despised "Nazarene," how I would have derided the very idea of such a change! But what seems impossible with man is not impossible with God. And thus I had the high privilege of making known the plan of salvation to Jews and Gentiles; first in the German Church at Brighton; then in different places of worship elsewhere; proving, in German and in English, and from the Hebrew Bible, that Jesus was the Christ. And, when subsequently, in connection with the Jews' Society, I entered upon my labours among our numerous brethren at Liverpool, I felt for the first time that I could in some degree sympathise with an honoured servant of Jehovah, who of old exclaimed, amid much perplexity, "Lord, who am I, that I should go to Pharaoh?" For, of a truth, Pharaoh, though dead, yet speaks, through many a rebellious child of Adam, in the haughty language of Egypt: "Who is

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Jehovah, that I should obey His voice?" But, blessed be God, the encouraging words soon presented themselves to my mind: "Surely I will be with thee." Thus strengthened, I went about my work, speaking to my brethren of a higher Exodus than that from Egypt, and of the true Passah, which had been foreshadowed to them in the very first stage of their history as a nation.

In the course of my labours among the poor and destitute of our dear (though, alas! benighted) nation, they would often ask: "Why don't you go to the rich and learned among our people? Why come to us, poor and unlearned?" "Well," I answered, "I have indeed visited not a few who are both rich and well acquainted with the Law and the Talmud; but they have no advantage over you, for they make void the law of God by their traditions." One of the latter, "a master in Israel," boasted of being "a philosopher;" remarking that I had better preach to the ignorant; forgetting that "the world by wisdom knew not God;" and this would-be philosopher deemed it becoming, on accompanying me to the door, thrice to spit upon me, as a mark of contempt! But I had grace given to me to bear; and so I raised my hat politely, and bade the Rabbi adieu; rejoicing, as I walked away, to have been counted worthy to suffer shame for the sake of Christ my Lord. And then the Lord blessed my weak efforts to the salvation of three sons of Abraham.

Five years ago I was medically advised to leave Liverpool for London; and here I have ever since laboured in the Lord's vineyard, not without some evident tokens of His gracious approval. At first it was under the auspices of the Jews' Society; but latterly, when, for lack of funds, retrenchment had to be made in the different Mission fields, under the auspices of a President and Committee. The former is our esteemed friend, Colonel H. Bentinck, a great lover of our nation; and at the head of the latter is the Rev. Dr. Edmond. And these three years the Barbican, or East Central Mission to the Jews, has been supported by voluntary contributions alone. Our honorary Treasurer is Edward Jarvis, Esq., 10, Kingsland Green, N.

The Committee, in commending the work to the Lord's stewards, write: "We heartily sympathise with our friend, Mr. Paul Warschawski, in his efforts among his brethren of the Barbican and East Central Districts, where he has long been conducting the Mission, aided by an assistant, and a staff of lady-workers, with much acceptance."

The Mission is growing rapidly, and counts now three stations: two in the metropolis, and one at Brighton. In the East Central part of the town, which locality numbers about six thousand Jews, its operations are carried on all the year round by visitation, and distribution of Scriptures and tracts, in Hebrew, German, and English. In the Mission Room, Albion Hall, Albion Place, London Wall, addresses are given by myself and our Assistant Missionary, Mr. Aschkenasi, every Saturday afternoon from three to five o'clock. We commence with a hymn; a prayer is then offered up, after which follows an exposition of Scripture bearing on the Messiahship of our Lord. At the close we encourage our brethren to ask questions, and they ask many. The following are a few, which may interest the readers of the RAINBOW: "If Jesus was the promised Messiah, how is it that our forefathers

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rejected Him?" "If Jesus was the Messiah, why are we yet scattered, and not led back by Him to the land of our fathers?" "If this be the Messianic dispensation, why do not yet 'the wolf and the lamb feed together?'" "How is it that you worship three Gods, if Jesus be Divine, and you baptize your people in the Name of the Father, the Son, and the Holy Ghost?" "How is it that you disregard the Sabbath day (Saturday) and Circumcision?" "And why do you not keep the Passover, and the other festivals?" All these apparent difficulties bewilder the Jewish inquirer; and they are all met by quotations from Moses and the prophets, which gradually lead him to accept "the one thing needful." In a later number I shall reproduce some of the answers we give to our Jewish brethren in the course of our arguments with them.

Our second station is at the Mission Hall, Harvey Street, Hyde Road, Hoxton, in connection with the Rev. Dr. Edmond, where, during the winter months, assisted by five ladies, including my wife (who give their voluntary services), classes are held two evenings in the week for instructing our poorer brethren in reading and writing English. By this means they can the easier obtain situations, and gain a livelihood, as we cannot always help them with money. In the last-named place the *first* impression of the truth is often received.

I have learnt, by a long experience in the Jewish mission field, that many of our brethren, while trusting to the Lord Jesus Christ for salvation, do not always so readily come forward publicly to avow their faith by baptism, there being so many painful hindrances in the way which the Gentiles do not experience. The unbelieving parents, relatives, and friends, of such individuals would, from that moment, shun their society, and regard them not only as apostates, but as idolators! And hence it is that many Jews are *secret* believers. I know some of them myself, both here and elsewhere. Seven, however, who were first impressed with the truth in our Hall, have, during the past year, confessed Christ publicly. One of them was met by our assistant missionary some time since. In the course of their conversation the young Jewish believer asked whether the missionary remembered him. "Not very well," was the reply. "Why, don't you remember I used to come to your Hall on Saturday afternoons, and to your evening classes at Hoxton? I am now a believer in the Lord, and have been baptized." The very pleasant surprise of the missionary may be imagined. How true—"One soweth, another reapeth."

Our third (branch mission) station at Brighton is an important one, from the fact that there are hundreds of Jewish families visiting that watering place during the months of August and September, besides the increasing number of Jews residing there. Thither I proceed with Mr. Aschkenasi, in the beginning of August, for six weeks' mission operation by house-to-house visitation, tract distribution, &c., &c. Both last year and the year before we met with much encouragement there. And it is earnestly hoped that our Christian friends will continue to pray for a blessing also on that branch of our work.

I was highly gratified last year, when at Brighton, on being informed by a servant of God residing there, that she, from her own substance, pays a missionary to work among the Jews in London. If many others,

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who consider themselves the Lord's stewards, acted in a similarly noble manner, how little the wail of lack of funds would be heard when mission work among the Jews was concerned! Oh, for yearning souls to exclaim with the missionary apostle in wrestling prayer, "My heart's desire and prayer to God for Israel is that they might be saved!"

I say it without exaggeration, that if we had the necessary means at our disposal—means wherewith to help our brethren who are literally turned out of their homes and employment as soon as they are seen in a mission hall—we could at this present moment have no fewer than a dozen of them who would publicly confess what they now secretly cherish—faith in our Lord Jesus Christ. Our thus being crippled financially, sadly hinders a work which might become a most flourishing and blessed centre for diffusing the light of the Gospel among the hosts of the Jews in East Central London and at Hoxton. "They that be wise shall shine as the brightness of the firmament, and they that turn many to righteousness as the stars for ever and ever."

PAUL WARSCHAWSKI.
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NOTES ON THE REVELATION OF JESUS CHRIST.

No. VII.

"BABYLON THE GREAT."

THE two chapters following those considered in the last paper (xvii. and xviii.), are entirely occupied with the description of Great Babylon and her doom; and it is abundantly clear that her history is a subject of the greatest possible interest to men and angels. What, then, does she represent, and what is the spiritual meaning to be attached to the expression, "*Babylon the Great?*" Whatever she may represent, one thing seems certain, that when once she is destroyed, the coming of the Lord is "nigh, even at the doors." It is, therefore, of great importance to us all, as Christians, to study most carefully all the details of this marvellous vision; details which are given with more minute particularity than almost any other vision in the Apocalypse; and which, moreover, are described with a vividness and picturesqueness so great as to make the whole scene almost visible to our eyes.

We find, then, first of all, that the scene is brought before the view of the Apostle by "one of the seven angels which had the seven vials," and it is, therefore, one of *judgment* and *retribution* upon "The Great Whore who sitteth upon many waters." The many waters are subsequently explained to be "peoples and multitudes and nations and tongues;" and it is, therefore, evident that she represents some great and far extended power, which was permitted by God to have great dominion, authority, and empire. Thus far, therefore, we may, I think, conclude that the Apostle thought, as we do, that he was looking upon some great persecuting power; and we may naturally believe that

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he regarded her with great interest. It is to be especially noted that the Apostle was carried away by the Spirit into the *wilderness*, the very place to which the woman clothed with the sun had fled. Are we to infer from this that she was the same woman, or that another had usurped her place? No other woman has been as yet mentioned, and it *may* therefore be that she is the same; but this is not at all clear.*

Now the first thing to be noticed, and one that seems of the greatest importance, is, that she is a *woman;* i.e., she is of an infinitely higher order of being than the beast upon which she sits. She belongs to the same race, so to speak, as the last and greatest of God's creation upon the earth. We may. therefore, fairly suppose that she has, or at least that she once had, in her the lineaments of the Divine image. But, alas! she has evidently "forsaken the guide of her youth, and forgotten the covenant of her God." She is represented as a harlot; i.e., a woman who is apparently a wife, but is not so in the highest and noblest sense. Being subsequently designated as "the great city which reigneth over the kings of the earth," it seems impossible to disbelieve that she is connected with *Rome*. Either spiritually or literally, or both, she is, in fact, *Rome*, and no other.

From the interpretation given to the prophet Daniel, as to the meaning of the beasts which he saw, we may assume that this woman makes use of the *world powers* to effect her objects, whatever they may be. She does not *herself directly* use any violence, or external earthly power, but she *guides* and *influences* that power by her superior wisdom and strength of mind. She cannot, therefore, be Rome *Pagan*, for Rome Pagan was simply a great world-power. She must, therefore, be some mighty subtle influence, possessed of something much grander and greater than physical force, and indeed of something akin to *spiritual* power. The most reasonable supposition, therefore, is, that she is a corrupt form of Christianity, a form still beautiful even in its apostasy; and, at least, having the *remains* of beauty and truth. What can this be, then, if the Revelation is to be interpreted at all on historical grounds, but ecclesiasticism as attaining its highest and most complete development in Rome *Papal?* It is especially noted that she is the mother of harlots and abominations of the earth; i.e., she gives birth to institutions of a character similar to herself; and I believe her to be the woman Jezebel, alluded to in chap. ii. 20, who taught the people to eat things sacrificed to idols, and commit (spiritual) fornication. Jezebel was the daughter of Ethbaal, the King of Tyre, and, through her influence, Baal worship rapidly spread throughout Israel.

All commentators seem agreed that the Bride, the Lamb's wife, represents the "general assembly and *Church* of the firstborn ones;" therefore we must infer that this harlot is a *fallen* and corrupt *church;* a church true and holy at first, but which ultimately became a perse-

* Auberlen (Daniel and the Revelation) regards the "Woman" in both places as the same. "The harlot," he writes, "as described in chapter 17, is identical with the woman, who, we saw in chapter 12, is a symbolical representation of the Church of God in the world. This woman has become a harlot." So likewise Isaac Williams (The Apocalypse). "To the wilderness the apostolic woman had fled, and now we are carried there and see her not, but instead the purple harlot."

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cutor. It was no new thing under the old dispensation for the people of God to be represented in figurative language by a *woman*. The expression, "Daughter of Zion," is over and over again applied in this manner by the prophets and the sacred writers; and we are only, therefore, interpreting in a fair and legitimate manner when we assume that there is a strong *á priori* probability that this woman must represent a church; i.e., an assembly of those who *profess*, at least, to be the Israel of God. There is, moreover, a peculiar propriety in applying the word *Babylon* to this apostate woman. The word Babel, or Babil, meant originally, as all modern writers seem to agree, "The gate of God;" but, just as the word Bethel, the House of God, came to be called Bethaven, the house of idols, so Babylon came to mean at last *confusion*. In the first place, Babylon was originally built by the great arch-rebel Nimrod, the first founder of an earthly monarchy, or kingdom; and who was the first to use physical force to establish that monarchy. In the next place, it was the city to which apostate Israel was carried captive; and lastly, there is little doubt that idolatry was first formed into a definite *system* at Babylon. No doubt the early founders of this great Babylonian empire were wonderful adepts at *organizing* and centralizing power; and, most probably, they soon found out how mighty an instrument a hierarchy became in enabling them to carry out their designs. Israel of old refused "the waters of Siloam that flowed softly;" and, therefore, the Lord brought upon them "the waters of the river, strong and many." Thus also the Christian Church was led captive into the spiritual Babylon, and deservedly so; for as St. James truly said, "Where envying and strife is, there is *confusion*;" and the Christians of the second and following centuries very soon became full of envy and strife, "doting about questions and strife of words," until their spiritual captivity became an accomplished fact.

Verse 4.—"The woman was arrayed in purple and scarlet colour, and decked with gold and precious stones and pearls, having a golden cup in her hand, full of abominations and filthiness of her fornication." She was, therefore, *externally*, very glorious to look upon, and had all the ensigns of royalty and majesty; but, alas! even her golden cup "was full of abominations." The reference here is, no doubt, to the passage in Jeremiah li. 7: "Babylon hath been a golden cup in the *Lord's hand;* the nations have drunken of her wine; therefore the nations are *mad*." In other words, the Lord had made Babylon of old the instrument by which the nations were judicially punished; and now, the spiritual Babylon is made a similar means of bringing the apostate church into a state of captivity. Just as Israel, in the days of Isaiah, had been "drunken but not with wine," so here also a long, deep, heavy sleep had fallen upon the Church. Now, it is a singular fact that wherever ecclesiasticism has the upper hand, its votaries seem intellectually *drugged* and *stupefied;* they cannot any longer think for themselves; and, surely, in the middle ages, and long anterior even to the middle ages, the Church of God was drugged and stupefied. Professing Christians were awed and amazed and fascinated by the gold and jewels and precious stones. No doubt the woman had much of human feeling left in her for a time, at least; and, therefore, she still must have dispensed *some* light and *some* truth among the nations, possibly as much light and truth as they were then able to bear.

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Verse 6.—"I saw the woman drunken with the blood of the saints." The vividness of this description is much heightened if we take Alford's view of the passage, which is to the effect that the Apostle did not at first see that she was drunken; it was only when fixing his gaze steadily on her that he then perceived her awful condition. Well may the Apostle have "wondered with great admiration." What a marvellous sight it must have appeared to him! That the professing Church of Christ should actually become a great world-power, and as such, a persecutor, must have appeared to him passing strange. Could it be possible that the followers of that Lord whom he had seen crucified, "who, when He was reviled, reviled not again," had thus apostatised? He could scarcely have understood, even if he remembered, the Lord's words, "The kingdom of God . . . . becometh a tree, so that the fowls of the air (evil spirits) come and lodge under the branches of it."

Had the Apostle thought for a moment that this woman represented Rome Pagan, he would not have *marvelled* in the least. He knew perfectly well that Rome Pagan persecuted the saints; indeed he was himself exiled to Patmos by that very power in consequence of his being a Christian. It is impossible, therefore, that he could for one instant have believed this woman to be *Pagan* Rome; and this, therefore, affords a strong proof that she must represent Rome Papal.

There is something in the account of this woman that fixes our gaze on her with a marvellous sort of fascination even yet. The name, "MYSTERY, BABYLON THE GREAT," written on her forehead, seems directed and intended to rivet our attention, and fix our eyes upon her. It is clear that she is an object of great interest both to heaven and earth; and I cannot but infer, from the minute particulars gone into, that the understanding of what it is that she represents, is of the greatest importance. She appears to possess the power of guiding and directing the movements of the beast (from the sea) for the greater part of the time during which the latter possesses power; for it is not until the time of the dominion of the ten horns that she loses that power, and becomes an object of hatred. I know that by many she is not believed to represent a church; but if not, what *can* she be? She is clearly different from the false prophet, and is not seen in the vision in connection with the beast at all. Above all, she is a *woman:* she has no physical force herself, but she *influences* those who have. For my own part, if we take historical ground, I fail to perceive any power at all corresponding to her in history, except the great historical Church; and I confess my entire agreement with Alford's views on this subject, when he says: "I do not hesitate, therefore, to maintain that interpretation which regards Papal, and not Pagan Rome, as pointed out by the harlot of this vision."

Verse 16.—"The ten horns which thou sawest upon the beast, these shall hate the whore, and shall make her desolate and naked, and eat her flesh, and burn her with fire." The ten horns, which are, I think, *democracies*, represent the powers of the world, at that time under republican constitutions; and it will be through their hatred of the ecclesiastical systems that these last will be destroyed. There is, it is impossible to deny, a strong and vehement antagonism between democracy and ecclesiasticism; and I have a decided conviction that the

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mission of democracy is to put down ecclesiasticism. The first thing a democratic government thinks of is to diminish the power of the priest; and the example of Montalembert and others shows how impossible it is for the two to co-exist.

The Beast which has so long carried (not always willingly, indeed), the woman, now turns upon her, and when the heads attain to power they appear first to throw her off, and then to rend her. It would almost seem as if, at the present time, she has been thrown off, but is making desperate attempts to regain her seat, and is desperately and firmly opposed. The horns are not yet fully developed, but they are rapidly rising, and when they attain their strength they will, if our interpretation be correct, utterly and with *great violence* destroy her. Some versions of the above passage (Rev. xvii. 16) have "the ten horns *and* the beast;" and if so, it would appear to represent the ten horns as being atheistic, or making use of atheism to help them to destroy the woman. However this be, she will come to her end in the time of the dominion of the ten horns, and not before.

The doom of the priest's daughter, who played the harlot, was to be burned with fire—to be, as the above passage proves, first killed and then burnt.

It is expressly stated that the ten horns receive power *as kings*, i.e., it would seem they are not kings, but possess the power of kings, and this seems exactly to suit *democracy*, which exercises regal power without seeming to be royal. It is quite clear that *kings* are not likely to put down sacerdotalism—it is only a democracy that has the wish to do so, and will probably carry that wish into execution when it has the power. I remarked above that Nimrod, the founder of Babylon, was the first to employ physical force to establish an empire. In the same manner the spiritual antitype of Babylon, the woman here spoken of, is the first power under the Christian dispensation to adopt or to recommend the use of physical force to cause men to give up their ideas or opinions on religious subjects. To this very day the Church of Rome retains this as a principle—she justifies it—and nothing but the want of power prevents her carrying this principle into practice. She tolerates only when she is compelled to tolerate, and invariably demands as her right the assistance of the State to coerce obedience. Even at the present time some, at least, of the Roman Catholic journals all but advocate acquiescence in the present toleration, with the *object of ultimately* regaining their lost power. The Romish Church has no especial predilection for any particular form of government, she will consent to any, provided *she is given the first place in it.*

As, therefore, by *physical force*, the historical church has, from time to time, retained its power, so by physical force or violence will it be put down. "He that taketh up the sword must perish by the sword," is the just decree of the Most High. It has been always fulfilled in this world, and in the nature of things it must be so. The true kingdom of God is never advanced by force; nay, more, it increases most when it is persecuted. Our Lord distinctly told His disciples that they must not expect to meet with a fate different to His own. "If they have persecuted Me they will also persecute you." Now it is, no doubt, probable that Nimrod thought he was doing right in founding or establishing a

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great empire, and imagined, it may be, that it was better for most men to be coerced. At all events, it is certain that Rome did conscientiously believe that in shedding the blood of the saints she was preventing the spread of heresy (so-called). This was, no doubt, the opinion of many good men, who believed that salvation was impossible out of the Church; and, therefore, used every means, fair and foul, to force people into it. We are all apt to be too anxious about the souls of other people, forgetting that "all souls are God's," and that He can, if He pleases, do perfectly well without our assistance, though He graciously *permits* us to be co-workers with Him. It is remarkable how numerous in the Old Testament Scriptures are the references to the destruction of Babylon. It must be remembered that Babylon was the great city to which (the literal) Judah was carried captive, and in which her people underwent a captivity of seventy years. It is, however, to Babylon as being the seat of a great organised false religion that our attention should be chiefly directed. The sin of Hezekiah in showing all the costly treasures of the House of God to the ambassadors of the king of Babylon shows us how great is the danger of allowing heathen worship in any way to be connected with that of the true God. Yet, the "goodly Babylonish garment" seems to have a strange, a marvellous attraction for many, even of God's people; and, consequently, the prophets again and again take up their parable against Babylon, and speak of her impending doom. Her sin, irrespective of her being the "exactress of gold" (Isaiah xiv. 4 marginal reading), is that she said in her heart, "I will ascend into Heaven, I will exalt my throne above the stars of God. . . . I will be like the most High." How exactly this applies to the Church of Rome, where the actual expression "Our Lord God, the Pope" was in use in the middle ages. Again, also, the assumption of infallibility implies an almost equality with God. Isaiah's prophecies in chaps. xiii., xiv., are very full and definite as to the destruction of Babylon. Jeremiah has several chapters bearing directly on the same point, and Ezekiel, though not so full, has, at least, one passage which distinctly prophesies her doom. There must be something very important in all these numerous references to this great power, so much so as almost to adumbrate the great spiritual tyranny which Babylon typified, and, at least, to *suggest* even to the prophets themselves that there was more in these severe denunciations than they themselves were aware of at the time.

The late Mr. Henry Dunn thought that *Protestantism* was not to be the instrument for putting down Catholicism, and that it was not the Protestant, but the Catholic powers that would do so. It is certainly singular that there seems to be in Catholic countries a greater *virulence* of hatred against ecclesiasticism than is the case in the Protestant kingdoms. It would be assuredly more in accordance with strict justice that those who have suffered most and longest from her should be the ones to hasten her end.

As the time for the destruction of Babylon the Great approaches it is obvious that the denouement of the great plot of this world's history rapidly approaches. An angel comes down from heaven possessed of great power, and in the expressive and graphic language of the Seer, "The earth was lightened with his glory." Before his face all oppo-

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sition ceases, and the doom of the murderess draws nigh. But first of all a voice is heard, warning the people of God to come out of her lest they partake of her plagues—a proof that up to the very eve of her fall *some*, at all events, of the saints of God are to be found in her. As long as there are even ten righteous in the city the impending vengeance is restrained, but when her sins have reached their climax it becomes necessary for the few righteous left to be withdrawn from her. Probably before the utter destruction of the Church (and possibly of all *churches* as such) some sign or warning, or perhaps an enlightening outpouring of the Holy Spirit will be given, which will have the desired effect, and then, as in the case of Jerusalem, her doom is sealed.

Chapter xviii., verse 5.—"For her sins have reached unto heaven." In other words, her iniquity is now full; the full measure of time allotted to her for repentance has passed, and the eternal laws of God in respect of the punishment of iniquity must be fulfilled. The prophet Jeremiah says, speaking of the literal Babylon, "We would have healed Babylon, but she is not healed;" and, no doubt, every possible opportunity was given to the spiritual Babylon. Has not the Romish Church had every possible opportunity for repentance given to her? Yet she remains exactly the same in spirit as she was. As J. S. Mill truly remarks, "No doctrine is really judged at all until it is judged in its best form," and therefore, it is necessary that ecclesiasticism should have every credit given to it for the good which it does, or which it contains. But when the good element is eliminated, and the light that is in it becomes darkness, how great is that darkness. Even the assumption of infallibility by the Pope, though at once and marvellously visited upon the Church by the immediate withdrawal of her temporal power, has not exhausted the mercy of God, for there are even yet in her some, may we not believe many? saints of the Lord Jesus, whose eyes are not yet opened.

But not only is the old Babylon the representative of the Apocalyptic one, but it would seem that some, if not all, of the great kingdoms that surrounded and corrupted Israel in the days of the prophets, are also typical of the same "great city." Thus, many of the references in this chapter of the Revelation carry us back to the prophecies against Tyre in Ezekiel, and to Nineveh in Zephaniah's prophecy—and altogether, when these things are taken in connection with the statement in Rev. xviii. 24, "In her was found the blood of prophets and of saints, and of all that were slain upon the earth," it seems a fair induction that all the idolatries and cruelties of the nations of old were represented in this great Apostate Church.

Verse 9.—"The kings of the earth who have lived deliciously with her," proving that the powers of the world found ecclesiasticism very advantageous to them. Like Sarah of old, "the woman was very fair, and was taken into Pharaoh's house." Unlike Sarah, however, this apostate woman *remained* in Pharaoh's house.

"No man buyeth their merchandise any more," i.e., men had utterly lost all regard for any of her treasures—her gifts were despised, and no man retained any faith in either her threats or her promises.

In the prophecies of Ezekiel, which seem to be referred to here, we read of Tyre, that "she was perfect in her ways until iniquity was

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found in her," and that "she had walked up and down amidst the stones of fire," and thence conclude that originally the Church of Rome had been pure and holy, and had at first, and for a time, at least, been entitled to be called "the anointed cherub that covereth."

The doom of Babylon seems to be sudden and terrible. "Thus, with *violence*, shall great Babylon be cast down." Probably the hatred of the ten horns will be very great, and in a paroxysm of fury, they will utterly destroy her. Whether after the putting down by force of ecclesiasticism, the literal city of Rome itself will be burned up or not by fire from heaven, or by volcanic agency, does not clearly appear, but it is by no means improbable. T. W.

CORRESPONDENCE.

ISAIAH XXXIII. 14.

DEAR SIR,—I regret that I cannot endorse the criticisms of my esteemed friend Dr. Forster, of Darlington, on the above passage, in your last issue. I think it savours rather too much of special pleading; and I do not think that the passage requires it. The following considerations will, I think, show this. (1) Bishop Lowth renders the passage thus:

"The sinners in Zion are struck with dread.

Terror hath seized the hypocrites.

Who among us can abide this *consuming* fire?

Who among us can abide these continued burnings?"

And in his notes upon the passage, and upon the chapter at large, the bishop says:

"In verse 1, the prophet addresses himself to Sennacherib, strongly denouncing his ambitious claims. In verse 2, the Jews are introduced, offering up their earnest cries to God for deliverance (in the prospect of the Assyrian invasion). In verse 3, God is introduced as threatening Sennacherib, that he should fall and become an easy prey to those whom he expected to subdue. In verses 5 and 6, a chorus of Jews is introduced, praising God for His delivering mercy. Then follows, verses 5 to 9, a description of the distress of the Jews upon the advance of Sennacherib, and his summoning Hezekiah to surrender, after he had received from the king three hundred talents of silver, and thirty talents of gold, and had thus 'broken the covenant' (verse 8). In verse 10, God is again introduced declaring that He will interpose, and save His people in this critical juncture. Then from verse 13 to 22, the prophet contrasts the calm confidence of the righteous in the presence of this threatening judgment, and the terror of the ungodly and the wicked, who dread the advance of Sennacherib as a consuming fire."

Thus Bishop Lowth shows that there is no reference here to the (supposed) "everlasting fires" of hell; and as he is an independent witness, his testimony is valuable.

Let me add to this a fact which is too often lost sight of in the matter under discussion: that neither the Greek nor the Hebrew contains a word to express the idea enshrined in the English words, "eternal," "everlasting," "eter-

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nity," and "for ever." Every Greek scholar knows that the word so rendered from the Greek is "*aionios*," which literally means "age-lasting." But confining my remarks for the present to the Hebrew, there are two words, *Gad* and *Gōh-lāhm*, which are rendered in the Authorised Version by the above English words. In relation to the word *Gōh-lāhm*, it is applied to the existence of God (Gen. xxi. 33); to the "everlasting" hills (Gen. xlix. 26); to domestic servitude (Exod. xxi. 6); to the Aaronic priesthood (Exod. xxix. 9); to Israel's possession of Palestine (Exod. xxxii. 13); to the cities of the Levites (Lev. xxv. 34); to the punishment of David (2 Sam. xii. 10). *Gad* is applied to the perpetuity of David's throne (Psa. cxxxii 12); to the foundations of the earth (Psa. civ. 5); to the lip of truth (Prov. xii. 19); and to Esau's hatred to his brother Jacob (Amos i. 11).

Now it is clear from the way in which those words are used in the Hebrew, that they are intended to convey the idea of indefiniteness, *indefinite duration*, rather than eternal duration; for some of the "eternal" things to which they refer have long since ceased to exist; such, for instance, as the Aaronic priesthood (Exod. xxix. 9), and the servitude of the Israelitish domestic (Exod. xxi. 6). The fact is, that words themselves determine nothing, and particularly the two words under consideration; their force, meaning, scope, and limitation must be *determined by the theme of which they treat.* Applied to God, they carry with them the fullest extent of meaning—unending duration; applied to the man-servant, and the duration of his service to his master, they are limited by the life of the servant; or, applied to the Aaronic priesthood, they are limited in their scope by the duration of that priesthood. Finally, the words *Gad*, *Gōh-lāhm*, "for ever," "everlasting," do not define the limits of the life, or the duration of an action, but *the limits of the life define the meaning and scope of the words.*—I remain,

Yours most cordially,
BURLINGTON B. WALE.

HOW LONG WAS THE LORD DEAD?

DEAR SIR,—Can you or any of my fellow readers of the RAINBOW inform me if it is possible to ascertain the number of hours from the moment of our Lord's death to that of His resurrection?

From the Gospel narrative I can only gather that His death lasted from the ninth hour of the sixth day of the week, until very early in the morning—at the rising of the sun—on the first day of the following week.

Inviting correction, this hour I approximately fix at 8 a.m. I thus (as per footnote) arrive at a total of thirty-six hours, during which our Saviour lay in the grasp of the enemy.

This term scarcely seems, on the face of it, to agree with His announcement that "*after* three days he should rise again" (Mark viii. 31). From the frequent prophecies referring to the three days, we are led to expect that for three days and three nights He should abide in the heart of the earth (Matt. xii. 40).

I believe that the days were mercifully shortened (as well as technically fulfilled), and thirty-six hours instead of seventy-two, were spent by the disciples mourning an entombed Messiah.

Is there any analogy between this significant occurrence and the

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prophesied shortening of the "last days," during which a weary church keeps anxious vigil for an absent Lord?

We read that one day is with the Lord as a thousand years, and a thousand years as one day; if we allow that this is a poetic statement of an important fact, and take from Daniel and Revelation, 1,260 years as the actual length of one of the days of God, as the duration of the "one day" of Babylon, take it also that the three days in the tomb typify the three days of His absence, and that they are shortened in the same proportion:—one half, then we arrive at the cheering conclusion that the year 1890 (at the latest), *may* see an absent Master revealed to faithful watchfulness and He may appear *some years*, as possibly He rose *some moments*, before the dawn, "even when it was yet dark" (John xx. 1).

Liverpool. C. C. Q.

Note:

The three days of death. The three days of absence:

Day.	Hours.		Day of	Years.	Years.
Sixth	3	=	¼	1260	157½
Seventh	24	=	1	„	1260
First	9	=	⅜	„	472½

Probable total lapse of time between the first and second Advent. } 1890

[Our correspondent may not have noticed the fact that the Jews called any portion of a day, a day. See, for example, 1 Kings xii. 5, 12 Here the people clearly, and correctly, understood Rehoboam's "three days" as meaning on "the third day." Thus, say, from Monday evening to Wednesday morning would be "three days" with them. Ed.]

THE INTERMEDIATE STATE.

Dear Sir,—With your kind permission, I would say, in answer to Mr. Wright, that the passage, "Them that sleep in Jesus will God bring with Him," does not convey the impression to my mind that the departed saints are in heaven, to be brought thence at the coming of the Lord. The expression, "Them that sleep," precludes that idea. It appears to me to mean, that God, who, by His mighty power, raised up Jesus from the dead, will also raise His sleeping saints, thus bringing them together with Christ, Who having been thus met in the air by *all* His saints, shall with them return in glory.

I gather from Scripture that the condition of believers, who have died, is now that of unconscious sleep, their place the grave (John v. 28); the dust of the earth (Dan. xii. 2); among the dead (Phil. iii. 11); and thence God will bring them. It is a significant fact, that in that wonderful miracle, which was assuredly a type of the coming resurrection, namely, the raising of Lazarus, our Lord called him *out of the grave*, and Lazarus came forth. It is also worthy of notice that in the case of Stephen, while we have an account of his last words, of the manner of his death, and even of his burial, yet no hint is given that he passed into conscious bliss. Would this have been omitted if he had really done so? or would it not rather have been dwelt upon, for the consolation of those who should suffer afterwards?

With regard to Mr. Wright's statement about the saints under the former dispensation, it appears to me that those holy men of old, who looked beyond the types and shadows, and believed in the coming Christ, received salvation by faith even as we, and, like us, will be saved out of death, as was our blessed Lord; but neither they, nor the saints who have fallen asleep since the resurrection of Christ, can have a twofold existence, one part resting in the grave, and the other living, feeling, and acting elsewhere. J. F.

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THE RAINBOW:

A Magazine of Christian Literature, with Special Reference to the Revealed Future of the Church and the World.

AUGUST, 1882.

OUR HOPE.*

ALL light comes from the East; from thence the natural sun emerges in sovereign splendour to glorify the visible, and quicken all productive forces, and in that quarter the Sun of Righteousness arose with healing in His wings. In the fulness of the time God sent forth His Son to accomplish human redemption. The dayspring from on high visited those who were sitting in darkness and the shadow of death. He came to destroy him that had the power of death, and to deliver them who through the fear of death were all their lifetime subject to bondage. It was said to a great ambassador, in a memorable passage, "Rise and stand upon thy feet, for I have appeared unto thee for this purpose, to make thee a minister and a witness, both of those things which thou hast seen, and of those things in the which I will appear unto thee. Delivering thee from the people and from the Gentiles, unto whom now I send thee. To open their eyes, and to turn them from darkness unto light, and from the power of Satan unto God, that they may receive remission of sins, and an inheritance among them that are sanctified by faith in Me." There certainly never was such a life on earth as the life of Jesus. In the charm of perfect holiness, in the majesty of power and the infinity of love, He walked through the Holy Land, all shapes of anguish and distemper fleeing before Him. The fountains of love which had been sealed began to flow, and great waves of life fell in music on each blessed shore.

2. The Master in the beginning of His work sent both the twelve and the seventy upon an urgent mission. With the force of supernatural energy behind them, they had one cry—THE KINGDOM OF GOD IS AT HAND. In no cities of the Gentiles or Samaritans was the cry heard, but only among those who knew what the Kingdom of God signified in prophecy. In the midst of His working our

* From a pamphlet entitled, "The Golden Age in the Fulness of the Time." By George Greenwell, Adelaide.

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Lord said: "If I by the finger of God cast out demons, no doubt the Kingdom of God is come nigh unto you." In verity it was nigh, for the King Himself was present, and the grandeur of the kingdom partially revealed in the "powers of the world to come." The glories of a higher age were shining into that one in full streams of life and radiance, moral and material. It is, however, certain that the message of life was not received; hence in parables and dark similitudes our Lord spake to the people, while His disciples alone were taught "THE MYSTERY OF THE KINGDOM." The Lord had a triumphal march at one period, but to correct those who thought that the Kingdom of God would immediately appear, He taught them that the nobleman must journey into a far country, to receive for himself a kingdom, and to return. No Kingdom of God until the nobleman returns again; consequently no latter day of glory or triumph for truth, justice, and righteousness.

3. The hour and the power of darkness drew near, and in full prospect of the inconceivable anguish of that dreadful day, the Son of Man ministered gladness to His disciples by such teaching as this: "Let not your heart be troubled; ye believe in God, believe also in Me. In My Father's house are many mansions; if it were not so I would have told you. I go to prepare a place for you. And if I go and prepare a place for you, I will come again and receive you unto Myself, that where I am there ye may be also" (John xiv). It should be as precious and as inspiring to us, and to all Christian humanity, as it was to the immediate disciples. It is manifest at once how the consolation differs from the doctrinal current of ages. The children have been all dreaming of passing into glory one by one, as if death were the gate of life. The teaching of the Master is of quite a different order—I will come again to you. The idea of a glorified spirit is a concept quite unknown to the New Testament; and, indeed, is as much an alien to reason as it is to revelation. Christianity deals not with ghosts, but with men; with man in his entireness as a being composed of body, soul, and spirit; nor is one glorified before another. There is a great manifestation of the sons of God—an adoption—a redemption of the collective body; and that is when He returns who is our life. The scientific view of the passage would be, that the universe is the house of God, and the many mansions the orbs of light in the immense high dome which stretches away without measure. And, doubtless, God has many houses, and all of them built for eternity. But it is not the purpose of God to disperse and scatter the holy family through the universe, be the mansions ever so fine. As they form one body, with one pulse of life Divine beating in them, it is in His plan and purpose to gather them all into one place. Unquestionably the house which the Lord went to prepare is the house circumstantially painted in the last two chapters of the Book of Revelation. The same God who built for natural man a fine house, with granite foundations, and lighted all

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the lamps in the dark roof, builds for supernatural man a house still nobler, needing no outside luminary; no sun, or moon, or star shines there, for all the light cometh from the face of God. The foundations are precious stones, the gates are pearl, the streets are transparent gold, the tree of life blooms again, the river of life runs from the central throne; and so profound is the sanctity reigning, that no temple is visible in the home of glory. Such is the house that Jesus went to prepare—the Jerusalem above, which is the Mother of us all, as the place from which all nourishing and life-giving influences flow down in affluence. When He comes to receive us to Himself, He will bring the house with Him as the metropolis of a new Creation, the central glory in an age of grand proportions. In that house, where neither pain nor grief, nor death nor darkness can penetrate, there shall be blessedness unspeakable and perpetual.

4. It is not in evidence that the Prophets knew of *two* comings of the Lord, hence the sufferings of the Lord, and the glory which followed, seem to touch each other in their graphic pages. We Christian men can find two advents there, but our discovery is made by walking into the old Jewish house with Christian lamp in hand. The movement of God in history has given us wider vision, and the landscape of eternity is distinguished in clearer outlines. The disciples thought that the Kingdom of Prophecy would be restored in their own day, hence the tragedy of Calvary brought them confusion and despair; their human hope perished in sudden convulsion, and was buried in the grave of the Master. But the pall was lifted—"Blessed be the God and Father of our Lord Jesus Christ, who according to His abundant mercy hath begotten us again to a living hope by the resurrection of Jesus Christ from the dead." But even with that ground of confidence and spring of new life within them, how painful their feeling as they beheld their Lord ascending into the heavens. The voice of power was needed which reached them in such clear accents of realism—"Ye men of Galilee, why stand ye gazing up into heaven? this same Jesus who is taken up from you into heaven shall so come in like manner as ye have seen Him go into heaven." It seems the right place for stating that those who talk and write about many comings of the Lord, are—though it may be unconsciously—simply doing a work of confusion and disorganization, by which men lose their hold on organic truth, and are turned aside to fables. The Lord no more came at the destruction of Jerusalem than He came at the bombardment of Paris, or the battle of Sedan; nor does He come when a person dies, as some foolish men are in the habit of teaching. There are only *two* comings of the Lord: one in the past, the other in the future. "ONCE in the end of the world (completion of the ages) did He appear to put away sin by the sacrifice of Himself . . . and unto them that look for Him shall He APPEAR THE SECOND TIME without sin unto salvation."

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5. Redemption by the blood of sacrifice being already accomplished, and the ancient Churches resting in the profound peace of reconciliation, the subject naturally took the second place in Epistles written to the Churches by inspired men. The thing which then became more impressive, arising from the situation, was the grand hope of life and incorruptibility. It has more than double the prominence of the atonement. That subject which towers above all as a great jasper column, as the hope of ransomed humanity, is the transcendent glory of His appearing, to gather His holy people into the city of God. Indeed, it is that fine flame which gives glow and richness to the documents of inspiration. They are all coloured through and through with the effulgence of that hope which is imperishable and divinely fair. The people of the olden time turned to God from idols to serve the living and true God, and to wait for His Son from heaven. The Corinthians had their standing of this order—they came behind in no gift waiting for His appearing. "Our citizenship is in heaven, from whence we look for the Saviour, the Lord Jesus, who will change the body of our humiliation, and fashion it like unto His glorious body, according to the energy of His power." One valiant man knew that there was a crown reserved for him, which the Lord would give at that day—"And not to me only, but to all them also who love His appearing." Another said—"Now are we the sons of God, and we know not what we shall be; but we know that when He appeareth we shall be like Him, for we shall see Him as He is." It was said to a young evangelist by the Apostle Paul—"For the grace of God that bringeth salvation hath appeared to all men; teaching us that denying ungodliness and worldly lusts, we should live soberly, righteously, and godly in this present world; looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ." These are but samples: such golden stars burn and shine through the whole New Testament. Our life is verily hidden with Christ in God, but when He who is our life shall appear, then shall we also appear with Him in glory.

6. This seems the right place for calling the attention of the faithful to a phase of the question which is of deep moment to all who desire to be without guile before our Lord Jesus Christ. We have before us a most solemn class of passages, of which the following are examples:—"Watch therefore, for ye know not what hour your Lord doth come;" "Therefore be ye always ready, for in such an hour as ye think not, the Son of Man cometh" (Matt. xxiv. 42-44); "Watch, therefore, for ye know neither the day nor the hour wherein the Son of Man cometh" (Matt. xxv. 13); "But ye, brethren, are not in darkness, that that day should overtake you as a thief. Ye are all the children of light, and the children of the day. We are not of the night nor of darkness. Therefore let us not sleep, as do others, but let us watch and be sober" (1 Thess.

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v. 4-6). Believing that the end of all things was at hand, the ancient brethren were sober, watching unto prayer. We affirm without hesitation that the theory of those who propose a post-millennial advent empties these grand passages of all honest meaning. The people who believe that our Lord may appear in person this day, or midnight, or morning, are the only people with whom the passages have any significance; if they believe they will be as pilgrims, whose loins are girded, and whose lamps are burning. As they march through the wilderness towards a finer country than Palestine, by day and by night, they look for the perfect sunlight of the Orient, they expect to find the skies flooded with purple and gold in the glory of His appearing, and to hear that seventh trumpet, the trumpet of life, which awakens the children of the resurrection. Now these passages, which on the natural view have such power and inspiration in them, which ought to stir the blood as the sound of a trumpet by night, and quicken hope to spread out her immortal wings, are to our opponents mere curiosities of the antique, the mournful relics of some lapsed dispensation, looking as wan as Ossian's ghosts in the moonlight. It is, indeed, impossible for men who expect first a converted world, and after that a thousand years of latter-day glory, without the King's presence, to be watching for the return of the Lord. We could not take that down, with ever so many grains of salt; it would be as easy to swallow transubstantiation, or the immortality of the Grand Lama of Thibet. In order to meet the difficulty, such devices of Jesuitry have been resorted to that we are almost ashamed to mention them. Among others it has been affirmed that death is substantially to each man the coming of the Lord, and when men begin to look for death in the room of looking for life, there is an end of all healthy religion, and there is a beginning of that disease during which fleshless spectres take the place of divine realities, all things looking sickly and discoloured.

To us, who cleave unto the ancient hope, these solemn passages are no body of dust and ashes, they have lost none of their force and fire, and no life or blood has been drained away from them. Before we sleep, or in the midst of our rest, the heavens may be all on flame with the splendour of His revelation; hence, that stands next to us, we are watching, waiting, and praying for the glory of His appearing.

7. The two classes of Christian men who are looking for a reign of justice and glory are curiously differentiated. By a sort of common consent the matter stands thus—those who believe in a spiritual reign; those who believe in a personal reign. The distinction evinces much looseness of thought. The reign of our Lord will be both personal and spiritual. If His presence destroyed the spirituality of His reign, then His reign in the heaven of heavens, supposing that He gathered His people there, would fail in spirituality, because He was present as the central glory. But most

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likely when the distinction was made, the concept was—literal or figurative—will the Lord be actually present in person or in the power of the Spirit, and the prevalence of truth and righteousness? This is probable, because we know that to *spiritualise* a passage in modern jargon simply consists in draining away the blood and life of some clear statement, leaving only smoke and ashes. When the substantial body of a passage has been destroyed by violence, the vapour which remains is called the spiritual meaning. Swedenborg only aggravated and intensified a prevailing disease when he led the "children of the mist" into deeper glooms, until the whole of the king's country seemed covered with contaminating steam.

The Word of God contains not a single promise of better times, save in connection with the coming of our Lord. The ordinary view which men hold so loosely of making a millennium by converting the world, is not only an alien to the word of inspiration, but is equally unknown to Patristic times, to middle-age times, and to the times of the Lutheran Reformation. As a proof, take the well-known facts that on six or seven occasions, when famine, pestilence, and war were mowing down the human race, and strange portents were abroad on the earth and in the sky, the cry arose that the Lord was coming. There never was a doctor, patristic, mediæval, or Lutheran to arise and say—"That cannot be, for a converted world and latter-day glory must come before the Lord comes." In fact, I do not think that the theory can be traced further back than the days of Dr. Whitby. But wherever the theory came from of a millennium without the presence of the Lord, and the resurrection of His people, it is wholly false and evil.

THE RECENT RELIGIOUS CENSUS AND ITS LESSONS.

No. II.

WE closed our former paper by affirming that the religious census seemed to our mind to convey the following lessons:

(1.) That the conversion of the world by the preaching of the Gospel under the present dispensation, was a dream from which the professing Church was being rudely awakened by the hard logic of facts.

(2). That Scripture, historical analogy, and prophecy, alike point to the fact that the present dispensation will end, like all its predecessors, in failure, apostasy, and infidelity.

(3.) That, nevertheless, Christianity is no failure; for it has accomplished what God intended, though not what man expected (Acts xv. 13-17).

(4). That the religious condition of things brought to light by the census indicates the imminent nearness of the second Advent.

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And we promised, with the Editor's permission, to return to the proof and illustrations of these propositions.

In relation to the *first*, we observe that, dating from the beginning of the present century, there has gone forth an ever-deepening and growing conviction among the religionists of the age, that it is the mission of the Church to convert the world, and that this is eminently the task and mission of the present age. Thirty-five years ago, Dr. Harris, in his "Great Commission," said, that if the Christian Church had done its duty, the world would long ere this have been converted to Christ. About the same time we heard a popular divine, speaking from the platform in Exeter Hall, say, that, "Assuming the population of the world to be one thousand millions, and out of that number, one hundred millions only were Christians, and each Christian converted his quota—only nineteen persons—the world would, within the space of one generation, be wholly converted to Christ." Since then we have heard in many local and provincial missionary meetings similar statements on a diminished scale, to show how easy it would be to convert the entire town in which the meeting happened to be convened. And at the last meeting of the Baptist Missionary Society, held at Exeter Hall, a returned missionary from Delhi, said that "there were half a million of baptized Christians in India, and that it was reasonable to calculate, that within twenty years, that half million would have grown to a million, and within one hundred and thirty years to 138,000,000;" and as the population of India is 260,000,000, it is probable that in about two hundred and seventy years the whole of India will be converted to Christ!

Such is the daydream of the modern religionist, and such the staple commodity of many a missionary platform! We were glad to observe that the Earl of Shaftesbury, who was in the chair, while he sympathised with all the motives and activities of the Society, indulged in no such illusion: but said that he did not believe that it was theirs to convert the nations, and that he looked for that consummation to that most blessed of all events, the great second Advent.

A recent writer in an Evangelical Review, said: "The Gospel is not destined to be replaced by the appearance of the personal Christ; its intent is not to call out of the nations a happy few to witness against the multitude. The opinion that the Gospel will regenerate every nation and every people, is the soil on which the enthusiasm of a grand missionary may be expected permanently to flourish."

Now it is but fair to ask: If the Church has received a commission to convert the world, where does the commission occur? And if the promise is given to the Church that she shall convert the world, where is the promise recorded? If she fail to fulfil her mission, what is the penalty she incurs? Where is it to be inflicted, in this world, or the world to come? For, certainly, some

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fearful penalty must be attached to a neglect of such a responsibility as the conversion and salvation of the world!

But, enough; these day-dreams of the modern religionist are being rudely demolished by the hard logic of facts. "Christian" England, while intent upon the conversion of the world, is, as the religious census has shown, being rapidly *de*-Christianised; seventy-seven out of every hundred of the population absenting themselves from public worship.

Infidelity, scepticism, and scoffing, and not a world-wide godliness, are to be the features that will characterise the closing days of this dispensation. And is not the spread of unbelief one of the most mournful features of the day? All denominations confess it, and are seeking to grapple with it. Nearly all our great leading physical scientists belong to the materialistic and Agnostic school. Reviving the Atomic theory of Democritus, they are endeavouring to exclude from the arrangements of the universe all thought or action of a Personal Deity. And this teaching has largely leavened the cultured classes; while the census shows that the masses are almost utterly alienated from all Divine truth.

Nor is this alienation of the mass of the population from all religious life confined to England. In France, not more than two per cent. of the people, it was recently shown, attend any form of religious worship, while the vast majority is avowedly infidel. Even in Spain, putting aside the rapidly diminishing number of the dupes of Popery, the population is divided into *Ateos*, *Indiferentes*, and *Libres Pensadores*, or the Atheists, the Indifferent, and Free-thinkers. These, says a Spanish writer, "are terms of frequent use among us." A man, however, would not say of himself, "I am an Ateo," although he might thus describe his friend. His "credo" is, that to sin is according to nature (*muy natural*), and is therefore not worthy of punishment; and that the God who says He will punish sin, cannot be the Author of nature. He says, I can prove that nature exists, I cannot prove that God exists; I therefore believe in nature, and I do not believe in God.

The position of the *Indiferente* is less defined and more common. It is a state of heart and mind which, from various causes, does not care at all for religion; and yet would, and does, saunter into church on proper days, and listen to the music, and perhaps to the sermon, if it is a striking one. He is familiar with the literature of the French literal school, and draws his inspiration from the "Vie de Jésus," par Ernest Renan; or, "Les Apôtres," by the same author. The third class, the *Libres Pensadores*, or Free-thinkers, is the most numerous of all.

In Germany a stream of materialistic literature is constantly pouring forth from the press. *Vogt* and *Buchner* are the two writers who have popularised the philosophy of materialism and atheism. According to the teaching of these, and similar writers, man is but a pinch of phosphorus and a bucket of water. "How

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was the world created?" asks one. "Purely through physical and chemical forces, without a known creator; nay, without a leading idea." The search after a *cause* for the world, is like going up an endless ladder, says Buchner. Man, the world, all that therein is, is but the product of an accidentally existing universe; one of the bubbles on the surface of being which will by-and-by burst." "To talk of 'Divine Service,' is an indignity to man," says Straus. The task of science, says Hellwald, "is to destroy all ideals, to manifest their hollowness and nothingness; to show that belief in God and religion is deception; that morality, equality, love, freedom, the rights of man, are lies, and at the same time to prove the necessity of all these errors for human development."

We have given these extracts, and they might be indefinitely multiplied, to show that on the Continent—in "Christian" Europe—the same hostility or indifference to all religion is spreading with a more momentous rapidity even than in England, and to arrest the attention of those well-meaning, but deluded religionists who are still anticipating the conversion of the world by existing instrumentalities.

All things point to what Christ and His apostles predict, and to what historical analogy suggests, that this dispensation will end in failure. The Antediluvian dispensation terminated thus; and the Saviour affirms, that as it was in the days of Noah, so shall it be when the Son of Man cometh. Will He find *the* faith on the earth?

The Epistles abound with warnings of the general, and almost universal, apostasy of the last days; of an apostasy which the Lord should consume with the spirit of His mouth, but destroy with the brightness of His Advent. Peter says, There shall come in the last days scoffers, walking after their own lusts, and saying, Where is the promise of His coming? for since the fathers fell asleep, all things continue as they were from the beginning of the creation. Paul warns Timothy, that in the last days many shall apostatise from the faith, giving heed to seducing spirits, and to the teachings of demons. The Epistle of Jude is full of prophetic warnings against the spreading apostasy; while the Apocalypse shows us the False in all its glory, as the hour of its doom approaches.

A French Catholic writer says: "The truth must be declared: society has within the last fifty years been following error to a pitch of frenzy, and has trebled the distance which has separated it from Christianity." The late Henry Dunn, speaking of the present age, says: "Looking, then, upon the Church *as it is*, and noting (1) the great and rapid spread of scepticism within its borders; (2) the very limited extent to which Scripture is now read, studied, and heartily accepted; (3) the feebleness of our faith generally; (4) the all but complete obliteration of old distinctions between the Church and the world; (5) the very low estimate formed by outsiders of the spirituality, disinterestedness, and general moral elevation of

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believers; and (6) the unscriptural idea of Christianity which now dominates in religious society, I say I see in its state the signs, not of advancement, but of an approaching catastrophe."

BURLINGTON WALE.

GOSPEL MIRACLES AND THE JEWISH PEOPLE.*

IN these Gospels of Matthew and John we have that "direct testimony" in favour of the miracles of Jesus Christ, of which Mr. Mill affirms that we possess none.

It is the same when we come to look at the miracles alleged to have been performed by the immediate disciples of Christ. The Acts of the Apostles was written by Luke, who was the companion, throughout a great portion of the time, of St. Paul, and attests, as having been witnessed by him, several miracles wrought by that apostle (xvi. 18; xx. 10; xxviii. 9, 10). We have, from Paul's own pen, several epistles in which he testifies to his having himself wrought miracles, and having witnessed them as of not uncommon occurrence in the early churches. And thus we see how utterly baseless is the assertion of Mill, that for the miracles of the New Testament we are not possessed of any "direct testimony."

Another charge which Mill advances against the testimony for Christian miracles is that "the documents, which contain the only history of these events, very often do not even name the supposed eye-witnesses" (237). In any supposable way that such a charge could militate against the testimony, we will see that this charge has no force.

We suppose that no one can possibly require that in alleged miracles which great numbers are said to have witnessed, the names of every witness should be recorded. For instance: There are two recorded miracles of Christ's feeding people in the wilderness on a few loaves and fishes (Matt. xiv., xv.). Upon one of these occasions four thousand men are said to have been present: upon the other five thousand are stated as having witnessed the miracle. We do not suppose that it could be judged requisite or even desirable that the names of these nine thousand witnesses should be recorded. It would sadly mar the interest and consequent value of the documents if they were thus swelled up to an indefinite length by long lists of names. And we must remember that it would be very easy for any designing person to draw out long lists of names of unknown individuals, whose names, even if they were genuine, would, after the lapse of a very few years, be wholly valueless.

Again: We suppose that it will not be required that for *every miracle* recorded in the New Testament the names even of a few

* John Stuart Mill on Miracles.

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eye-witnesses should be recorded. The writings of the New Testament intimate plainly that there were very many miracles wrought by Christ and His Apostles which find no record whatsoever (John xxi. 25). Plainly all that can be wanted is that we should have a sufficient number of works, so circumstantially described as that their miraculous character could not be doubted, and sufficiently attested by eye-witnesses as to place their credibility beyond any reasonable doubt. We suppose that the establishment of a few undoubted miracles, circumstantially detailed and attested, is just as satisfactory evidence for Christianity as if five hundred such were established; and if a few are admitted as matters of fact there will be no difficulty in admitting that more were wrought, though little is said as to their peculiar circumstances or attestation.

Now, this is what is done in the documents which contain the narrative of the Life of Christ and the first labours of His apostles. Stating plainly that there were very many miracles performed which it was needless for their purpose to enumerate; referring in general terms to many more miracles, into whose circumstances they do not particularly enter, they chiefly fix attention upon selected and specified works, whose circumstances they carefully enumerate, that there may be no doubt as to their miraculous character, and for which they designate and name a sufficient number of known eye-witnesses, whose testimony was to authenticate them. For the miracles of Christ we have named as witnesses two members of the Jewish Sanhedrim, Nicodemus and Joseph of Arimathæa; the twelve apostles, named and well-known men; and several others, men and women. For the miracles of the first years of Christianity, we have named the twelve apostles, Barsabas, the seven deacons, Simon Magus, Æneas of Lydda, Barnabas, Paul, Sergius Paulus, the deputy of Cyprus, Silas, and very many others (Acts i.; vi.; viii. 13; ix. 33). There is no pretence whatsoever for insinuating that eye-witnesses are not named, sufficiently well known and sufficient in number to attest the Christian miracles.

But in reality those miracles, and pre-eminently the miracles of Christ, were of such a kind, and wrought in such a way as not to require a few named witnesses in attestation of them, for the reason that whole cities were made their witnesses, and appealed to in confirmation of their reality. For such miracles as are alleged to have been wrought *in private*, before a few elect persons, those we should most jealously require the names of the witnesses ere we could, for a moment, admit their credibility. Indeed, *private miracles*, we should always be disposed to look upon with the utmost suspicion. The miracles of Christ and His apostles were not private. They were public, and courted publicity. We do not now remember a single miracle of Christ, which can be properly called private. Of His works He could affirm just as truly as of His words that, "in secret," He did "nothing." The only miracle which even appears to be private, viz., the raising of Jairus' daughter at Caper-

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naum, has four named witnesses—Jairus her father, and Peter, James, and John: the mother, also, is stated to have been present (Luke viii. 51). But this was not a private miracle. Numbers of persons had come from the house of Jairus, first with the message that the maid was sick, and then that she was dead, insomuch that Christ was thronged by people eagerly expecting what He should do. When He reached the room where the corpse lay it was crowded with mourners (Mark v. 38). He put them out, indeed, but they waited the event, and soon saw her living whom they mourned as dead. This miracle at Capernaum was, beyond question, a miracle of a public kind.

But let us see, from a few instances, how whole cities were so made witnesses to the Christian miracles that, in reality, there was here no need whatsoever that special witnesses should be named. We will take first the case of the city of Capernaum. Our Lord, in one place, referred to Capernaum as one of the cities wherein "most of His mighty works" had been done (Matt. xi. 23). A very brief review of some of His works here alleged to have been performed will show us this, and also show us how the whole population of the place was appealed to as having witnessed them. Some of the selected miracles performed at Capernaum are as follows:—In its synagogue, before a crowded congregation, He cast out an unclean spirit; immediately afterwards, and while the whole city is speaking of Him, He cures Peter's mother-in-law of fever, in the sight of many witnesses; on that same evening the whole population of the city gather at Peter's door, and witness Christ curing all the sick people that could be brought together, not one of whom is said to have departed unhealed. Some days after, when the house where He was was so crowded with the Scribes and townspeople, that access could not be had to Him, and when the street in front of the house was filled with multitudes, He healed, before as many as could find room in His presence, a man sick of the palsy: shortly afterwards, in the synagogue of the city, before a large congregation, embracing many of His bitterest enemies, He healed a man with a withered hand; not long after He raised to life, in Capernaum, Jairus' daughter, an event recorded as one of the most lively and general interest (Mark i. 23, 31, 34; ii. 1; iii. 1; v. 23). Other similar works could be added, but these are sufficient for our present purpose.

Now, what do such records prove? They are related in the Gospels as having been done in public, as having attracted universal attention and wonder of the inhabitants of the city, whether friendly or unfriendly to Christ, and as having been performed in their presence. Every man in Capernaum was thus appealed to as a witness of one or more of the miracles of Jesus Christ alleged to have been performed there. Hence, there was really no need to name particular witnesses. The case was taken out of the hands of such, and placed in the hands of the entire population; the leading

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portion of whom were bitterly opposed to Christ. If these miracles had not really been performed as they are related in the Gospels before the population of Capernaum, certainly, in that place, at least, those miracles would, from the appeal to the entire population as having witnessed them, be utterly discredited. More than this. Interested as the ruling party throughout Palestine was in overthrowing the character of Christ and His apostles they could have obtained from Capernaum a decisive testimony against both from the very fact that they had been appealed to as witnesses. The appeal to the whole population made an appeal to a few witnesses needless. The fact that the appeal was not thrown back in the face of those who made it, is a proof that it was admitted as just.

Now, the case in favour of the Christian miracles from the case of Capernaum is strengthened a thousandfold by the fact that it is only one out of the very many of the kind. There was, perhaps, not a city or village in Palestine where Christ did not, in public, work His wonders. Very many of these cities and villages are especially mentioned in these Gospels as having witnessed them in as public a manner as they are alleged to have been witnessed by the inhabitants of Capernaum, Chorazin, Bethsaida, Nain, Bethany, Jerusalem; all are appealed to as having had wrought before their populations undoubted miracles of Christ. Every man almost in them is made a witness. There is no need to name witnesses. In every one of these places proof positive of the most undoubted character could easily have been brought against Christianity if the miracles alleged to have been wrought in them had not been wrought *in that very same public manner* in which they were alleged to have been wrought. The absence of any such attempt on the part of the bitter and powerful enemies of Christianity is the testimony of everyone of those places to the truth of the miracles of Christ *in the very* way in which they are recorded in the Gospels.

Now, what has been said of the miracles of Jesus Christ with regard to, perhaps, every centre, great and little, of the population of Palestine, viz., that they were one and all named as witnesses to His notable miracles, may also, in a very considerable degree, be said of the miracles of the apostles and other early Christians. Here, too, we find it stated in the Acts of the Apostles, that document which was the Church's authenticated statement of the early progress of Christianity, that various miracles, some of them circumstantially detailed, were wrought in the presence of the entire population; that the inhabitants in general had witnessed them, and that their performance was matter of public notoriety, and acknowledged without question as matters of fact by the inhabitants. We may mention as some of these the cities of Samaria and Lystra (Acts viii. 6-13; xiv. 11). But we would particularly, while on this point, draw attention to this question as it regards the most important centre of Christian operation in the apostolic age, viz., the city of Jerusalem.

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Jerusalem was the source and the centre of that wonderful missionary spirit which made itself felt in a single generation throughout the entire extent of the Roman Empire, and even considerably beyond it. It was here that the Founder of Christianity had been put to death, and been, so it was alleged by His disciples, raised from the dead. It was here that the Christian Church was first organised. It was from hence that the missions of Christianity originated. Here several of the apostles continued to reside after others would seem to have departed to different scenes of distant labour. From every place where a Christian congregation had been gathered to Christ, Jerusalem was looked to as the centre of the faith. To it in disputed matters reference was made, and by the decrees of its Council, believers throughout the whole world regulated themselves. In a word, Jerusalem was to the churches of the apostolic age very much what Rome has been to the various Roman Catholic churches throughout the world. This account of Jerusalem and its Christian Church and Apostolate is fully borne out by the history of the Acts of the Apostles, and by incidental mentions occurring in several of the Epistles of St. Paul.

Jerusalem was also the centre of the opposition to Christianity in the apostolic age. Gentile opposition to the Gospel had not during this period assumed any definite or organised shape; in fact, it did not exist in any such shape. Local tumults and persecution, arising from special and local causes, broke out now and then, as at Philippi and Ephesus (Acts xvi. 19; xix. 27). But the Gentile power was not until considerably later organised against Christianity. From the very origin of Christianity, however, there was a compact organisation, directed with determined and ever-increasing animosity against it. It was that Jewish Church which had crucified Christ, and set itself, from the first preaching of the Gospel, to put it down. It had its synagogues in every city of the empire. Through them and their rulers a perfect system of intercommunication was kept up. The question of the rise and progress of the religion of Jesus Christ was an especial subject of its inter-communication (Acts xxviii. 22).

Of this great and widely spread Church of Judaism, Jerusalem was the acknowledged centre. Here was the Temple of God, His priesthood, and sacrifices. To this place the Jew, from every land where he lived, was ever turning his eyes. It was his pride, his hope, his trust. Here the great council of his people, the Sanhedrim, met. To this the youth from the most distant places, who sought to be thoroughly versed in the traditions of the fathers, resorted for instruction. It was the universally acknowledged centre of the active, energetic, zealous, vindictive race, who regarded Christ as the greatest of all blasphemers, and His disciples as the worst of heretics. The overthrow of the credit of Christianity in Jerusalem was its overthrow throughout the world. Here, in this city, sat the central moving power of Christianity and

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Judaism facing one another, the latter only prevented by the presence of an overpowering Roman army from extinguishing Christianity in the blood of its first teachers, but only on that account the more determined to extinguish it by every other means that lay within its power.

If the miracles of Christianity were not wrought as they are related to have been wrought, a means was put within the power of the ruling Jewish authority at Jerusalem to have overthrown for ever the credit of Christianity, and branded its apostles as impostors. This means was put within their power by the public appeal of the Christian document of the Acts of the Apostles to Jerusalem as the witness to the truth of Christian miracle, and to the very highest Jewish authority, the great council of the Sanhedrim, as having sat in solemn deliberation upon the great question of Christian miracle, and acknowledged, sorely against its will, that miracle of the highest and most undoubted nature was wrought by the apostles of Christ in their Master's name. We refer especially now to the miracle of the cure of the man lame from his mother's womb by Peter and John, and the various subsequent proceedings of the Jewish authorities, as they are related in the third and fourth chapters of the Book of the Acts of the Apostles. In this single narrative, so detailed and so circumstantial, opportunity and power were given to the bitterest enemies of Christianity of overthrowing its credit at once and for ever, if its miracles were not wrought in that very way and manner in which they are recorded in the Christian documents.

For what is here stated? It is said that a man lame from his birth, and well known to every frequenter of the Temple, i.e., by every Jew in Jerusalem, was healed by a word spoken to him by Peter in the name of Jesus of Nazareth. It is said that this was done in the most public place in the city, and witnessed by crowds. But this is not all, nor even the chief of what is said. It is related that on that very day Peter and John are put into prison, and on the morning following brought up before the council for examination. The greatest and best known men of the Jewish nation, men whose names have survived in contemporary history, are mentioned as present in that assembly. Annas the high priest, and Caiaphas, and John, and Alexander, and as many as were of the kindred of the high priest, were on that occasion, the narrative tells us, gathered together at Jerusalem. It was indeed an assembly of notables, as important in that country as the meeting of a British Parliament under its king, or an American Senate under its president. And what is said of this great council, with its men of power, its men of learning, its men of acute mind, every one of them filled with the bitterest feelings against Christianity and its apostles? Why, it is said that they had the man who was said to have been healed up before them, and that they acknowledged, and could not deny, that he had been healed by Peter and John!

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For the truth of this whole narrative *in all* its parts, Jerusalem, and especially the council of the Sanhedrim, were appealed to as witnesses. We say in all its parts. Putting out of consideration for the moment the cure itself, of which "all the people" were asserted to have been witnesses, we refer in particular to the statement that the Jewish Sanhedrim, headed by Annas the high priest, and Caiaphas and John and Alexander, had seen and examined the man who was alleged to have been cured, and had confessed that he was. If they had indeed acknowledged this, we suppose there can be no reasonable doubt of its truth. If they had not acknowledged it, here was a power put within their hands of overthrowing the credit of Christianity in its central seat. They need not have entered at all upon the question whether the lame man was really healed or not. They need only have entered upon a much simpler question, viz., whether the Jewish Sanhedrim, with the high priest Annas, and other named persons, had ever sat in judgment upon this case, had the lame man been brought up before them, and had acknowledged the fact of his having been healed? If this had never taken place, then – and as it is related circumstantially in the fourth chapter of the Acts—the enemies of the Gospel would have had the means of overthrowing Christianity in its beginning. Everywhere, from Jerusalem to the ends of the earth, would have gone forth through every Jewish synagogue the story of the imposture related as having occurred at Jerusalem.

Enough has been said to show how pointless is Mill's objection to the credit of the Christian miracles from the documents often "not naming the supposed eye-witnesses." We have seen that eye-witnesses, friendly and hostile, are named with quite sufficient frequency. But we have also seen, that from the circumstance of the alleged miracles having been wrought in the fullest publicity, and whole towns and cities as having witnessed them, there was really little need for the mention of individual witnesses. The appeal to a whole community as witnesses gives the fullest power that can be imagined to overthrow the credit of a work which was in reality not performed. The fact that one miracle, the resurrection of Christ, was denied by the Jewish people, shows their readiness to deny whenever a denial lay within their power. The fact that they are appealed to as witnesses of the notable miracles of the Gospel, and either confessed them, or did not deny them, in reality brings them forward as witnesses to their truth.

We may remark, in passing on to Mill's next objection to the testimony in favour of Christian miracles, that the weakness and the positive unreasonableness of most, if not every one, of their objections, though urged by a man of his undoubted ability, is almost in itself a proof of their truth. We are apt to suppose that if men to whom we are taught to look to as men of a commanding mind reject Christianity, they must have some very strong and powerful reasons to bring forward in support of their unbelief. It

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is only when we see the weapons brought forth from the armoury of infidelity that we see how really weak they are. If we were to select the alleged miracles in favour of any other system than Christianity, and proceed to argue against them, we would see, in a very little time, how infinitely superior were the arguments that could be directed against them, as compared with any, or with all, that could have been brought against the miracles, whether of the Old Testament or of the New. In the general nature of the miracles, and in the testimony in favour of them, we should see a distinction of a most marked and essential character.

We must say that an objection, such as we are now about to notice for a moment, on the part of our author, does not raise Mill in our judgment on the score of candour. He tells us that when the Christian documents, which contain the history of the foundation of Christianity, do exceptionally *name any of the persons who were either the subjects or the spectators of the miracle*, "*they, doubtless, draw from tradition*, and mention those names with which the story was, in the popular mind (perhaps accidentally), connected" (237). Now, we ask any one, is this mode of procedure either fair or reasonable? Mill had, but a very few lines before, reproached the Christian documents with their very infrequent mention of the supposed eye-witnesses of the Christian miracles. In the next breath he insinuates that no matter how often they might have mentioned such, mention of them would be of no value, as in such a case they would, "*doubtless*, draw from tradition," and that a tradition of no value whatever! He reproaches the documents with their silence, and then says that their speech would be of no value! Plainly, it would be impossible to please Mill in regard of these miracles of Christianity. He is like the children in the Gospel, who would neither dance nor weep at their companions' solicitation.

But what right has Mill, not merely to insinuate but to assert, that, without doubt, the documents in question took their names of the subjects and the witnesses of the Christian miracles from a popular and a valueless tradition? Surely he might here, at least, have introduced, with propriety, a little of his general scepticism, and at least left the matter open to a doubt. But nothing less than a "*doubtless*" will suit him here! Now, we affirm, that for his assertion there is not the smallest ground. Two of the Gospels were written by eye-witnesses, and we do not suppose that either Matthew or John would go to people who had not witnessed, but had only dimly heard of these miracles for information, when they had seen them themselves. A third of the evangelists, Luke, certainly, in our opinion, had not personally witnessed any of the miracles of Christ, but he has expressly told in his sensible and candid preface to his Gospel, that he had obtained his information from those who were themselves eye-witnesses of what he relates. The fourth Gospel, that of Mark, is written by one who, though

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not an apostle, was, according to most reliable internal and external evidence, witness to very much of what he relates, and who was an intimate and companion of one of the twelve, the Apostle Peter. What foundation is there for asserting that such men went searching for the names of the subjects and eye-witnesses of the miracles of Christ, from the uncertain tradition of people who, themselves, knew nothing personally about them, but had only hastily and carelessly adopted some flying rumours? There is no foundation whatsoever. It only shows us how, when our minds are prejudiced against a matter, our reason too readily jumps with our inclination.

Just as little foundation has Mill for making a similar charge against that document which, perhaps, ranks next in value to the Gospels, the Book of the Acts of the Apostles. There are in the course of this book several names of persons mentioned as the subjects of miraculous cure, and several names mentioned of persons alleged to have been eye-witnesses. But what reason is there for saying that Luke, who wrote it, drew his information upon these points from a popular tradition of no value? None. He was the companion of St. Paul throughout much of those missionary scenes which he records so simply and plainly, and not one of which has ever been impugned. Through his intimacy with Paul, and his own personal character, he was brought into personal intercourse with the apostolate and the Church of Jerusalem, and thus could learn from the best source the events of the life and labours of Peter, and the opening scenes of the Christian Church in Jerusalem and Samaria, with which the early chapters of the Book of Acts are filled. Luke had, indeed, no occasion to hunt out obscure and uncertain popular tradition, when he was either eye-witness of what he relates, or could derive his information from those who were themselves either the actors or the eye-witnesses of what he has put on record.

They who argue against truth are not consistent, and so it is with Mill in the present instance. We have just seen that Mill supposes that the writers of the Christian documents had recourse for their information to popular tradition of an utterly valueless kind. He says that in the popular tradition there floated about multitudes of stories of miracles, very many of which were of an utterly absurd nature. We know that for this latter statement there is some foundation from the stories which we meet with in those Apocryphal Gospels and histories which have come down to our time as the Gospel of Thomas, of Nicodemus, of the Nativity of Mary, the Acts of Barnabas, and many others. But how does it agree with the ascription of this as the source of the information of the alleged miracles related in the Four Gospels and the Book of Acts, that between the miracles as they are related in our accepted Christian documents, and the miracles as they are related in the Books called Apocryphal, there is a distinction of the most marked and extraordinary kind? To take a single instance. The Apocryphal

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Gospels abound in the narration of miracles alleged to have been wrought by our Lord in His infancy and youth! There is not a single miracle of the kind related in the four Gospels, and St. John tells us expressly that it was not until after He had reached the age of thirty that our Lord performed any at all. Many other marked differences might be noted besides this. But we need not try to prove this point, since Mill has himself admitted it. Speaking of the accepted Christian documents he says, "They put down (it is but just to admit) the best and least absurd of the wonderful stories, such multitudes of which were current among the early Christians." Our inference from all this is what we contend to be the only just or reasonable one, viz., that the writers of the accepted Christian documents did not draw their information from a confused popular tradition, but from a higher and truer source. If popular tradition were the fountain, the stream which issued from it would bear evidence of its source. H. CONSTABLE.

ÆONIAL IS EVERLASTING.*

CHAPTER VIII.

IN our last chapter we showed the following points:—1st. That "æon" does not always, as Mr. Cox thinks, signify a terminable period, but is also properly significant of eternity. 2nd. That "æonial," the adjective derived from it, from its derivation, naturally bears the sense of eternal. 3rd. That even if "æon" only meant a terminable period, there is no law of language which would prevent its derivative from having a much more extended meaning. 4th. That in point of fact "æonial" does, in the Greek language, signify an everlasting duration, and this more frequently than a terminable one. We do not, therefore, approach the passages in the New Testament where this word "æonial" occurs under the smallest obligation to suppose that it signifies a terminable period. We are rather led the opposite way. The usage of the Greek language in regard of "æonial" would justify us in saying that we are, wherever we meet with it, to take it as significant of everlasting duration; unless there is something in the place where it is met with which obliges us to suppose it to refer to a terminable period.

When we consider that in regard of a language such as the Greek, with the sense of whose words we have nothing whatever to do, except to ascertain what it was, and to use it in conformity with what we ascertain it to have been in the old times when it was a living tongue, it appears to us strange indeed to hear Mr. Cox laying down so strongly as he does what should be its sense. Thus, in regard of the meaning of the word "æonial," he did not hesitate to reject a sense universally put upon it in every Greek lexicon with which he was acquainted, at a time

* "Salvator Mundi." By Samuel Cox. 7th Edition.

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when he did not know that a single Greek scholar of any repute agreed with him! (121). After he had taken it upon him alone to defy the authority of every Greek lexicographer in the world, he was delighted to find that there was one scholar who was of his opinion, the late Canon Kingsley. But are Canon Kingsley and Mr. Cox, on their authority, be it what it may, to attempt to set aside a meaning for this word which every lexicon in the world tells us was attached to it by the Greek speakers and writers of old? In our judgment it is scarcely modest. It is an assumption which we are quite satisfied will never be agreed to. The meaning or meanings of this word were established long centuries ago. The old meanings of the words are absolutely unchangeable by us. We are only to sit down and inquire what they were. As to reasoning what they ought to have been, that is indeed an idle waste of time.

For ourselves, we think it only rational to go with all the lexicons of the world and almost all the scholars of the world rather than with Canon Kingsley and Mr. Cox. The former, we are satisfied, were right. The latter, we are satisfied, were led astray by their zeal for a favourite opinion. To take no other scholars than those to whom we owe the successive translations of our Greek New Testament, what a consensus of authority we have! From Wycliffe's translation in the fourteenth century down to that Revised Version of the New Testament issued in the year 1881 by the representative scholarship of England, that translation has been *invariably*, and in every instance, given to the Greek word αἰώνιος which Mr. Cox tells us should *never* be given. Surely this ought to decide the question. The opinion of two men, or two hundred men, pleading for a favourite theory, can never be set against the authority of the world of scholars. They knew the meaning set upon this word, and were as honest and unprejudiced as the advocates of universal restoration. We think that even Mr. Cox ought to admit that "everlasting" is a good and proper sense for the word "æonial."

But let us now come to consider some of the consequences which appear to follow from Mr. Cox's conclusion that "æonial" never, in the New Testament, signifies eternal or everlasting. One most serious consequence is this, that, upon Mr. Cox's own admission, there is no promise of everlasting life made to the believer in Jesus Christ in the New Testament. If there is no such promise made in the New Testament, of course Mr. Cox will not suppose it to be made in the Old Testament, which is, with him, so much darker than the New. This is, to our mind, a very serious and awful idea. If we thought it true it would indeed fill us with dismay.

But here, as elsewhere, we must say that Mr. Cox puts forward views which appear to be quite inconsistent with each other. We must, in justification of our view, show this inconsistency.

When we say that Mr. Cox maintains that there is no promise of eternal life made to the believer in the New Testament, we are quite aware that there are passages where he seems to hold the very opposite opinion. Thus, at p. 112, he tells us that the author of the Epistle to the Hebrews, "in language not to be mistaken," implies "that the salvation of Christ" is "both everlasting and eternal." And again, at p. 143, he tries to calm the fears that have arisen in some minds from his words by saying to them, "My friends, if we love Christ, we need

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have no fear for our souls. In sundry places, and in terms not to be mistaken, all who trust in Him are assured of an eternal salvation, a life that can never die."

But of what use are these assertions of Mr. Cox? He does not anywhere, that we remember, advance any of those numerous passages in which, according to him, the believer in Christ is assured of an eternal life. He tells us that a vast number of passages on which the Christian used to rely as assuring him of immortality have no such force, since they only refer to periods which are to pass away. He adds indeed that there are many other passages which teach that which they do not teach, but to us he does not appear ever to advance them. We now ask him to tell us some of those numerous passages of which he tells us the Scriptures are full. *On his own admission they do not exist!*

Greater inconsistency than Mr. Cox exhibits on this point we do not remember to have seen. Our readers have not forgotten the extract we have just made from Mr. Cox, in which he tells us that, in language not to be mistaken, and in sundry places, the New Testament assures every believer of a life which can never die. But what does he elsewhere say of these clear and numerous texts which are to remove all fear of death from the mind of the believer? Why, he tells us these texts have no existence! Our readers will scarcely believe us. We really can scarcely trust our own eyesight; but nevertheless so it is. At p. 199 of his work, when he has gone through nearly nine-tenths of it, he comes out with this astonishing confession:—"Although we have now studied most of the leading passages in the Gospels and Epistles which relate to the future of the human race, *we have found none, as yet, which carries us beyond the æons of time.* While the New Testament has much to tell us of our future conditions, *it has nothing, or nothing definite, to say of our final estate,* but compels us, in so far as that is concerned, to 'trust in the living God, who is the Saviour of all men,' and, in a very special sense, the Saviour of all who believe in Him."

What inconsistency is here! Why, Mr. Cox contradicts himself in one of the most important parts of his whole argument! In one place he tells us that the New Testament is full of passages which speak of man's final estate, and in another he tells us that this New Testament says nothing about it. In one page he tells us that this final estate is spoken of in the New Testament in language not to be mistaken, and in another page he tells us that, if it ever speaks of it, it has nothing definite whatsoever to say! Such are the contradictions into which men are forced when they seek to draw from Scripture a theory which has no existence there. We say, without any hesitation, that Mr. Cox's plain and palpable contradiction of himself, upon one of the most vital points of his whole question, robs his elaborate argument of all authority whatsoever.

And here we have a difficulty which we must get over in the best way we can. Mr. Cox has made two opposite statements. Which of them are we to take as expressive of his most deliberate judgment? for we cannot possibly take them both. In one breath he tells us that the New Testament abounds in passages which, in the clearest terms, assure the believer of his final and everlasting condition. In another breath he tells us that the New has no such passages, or that if it ever adverts to

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this final estate at all, it does so in an inexact, undetermined, and uncertain manner. Which of these shall we take as Mr. Cox's real opinion? With which of these shall we reason? Compelled to make a choice, we shall take it as his opinion that the New Testament says nothing of the final estate, i.e., the everlasting estate, of the believer. We think this is the choice which it is fairest to make. Mr. Cox has tried to deprive us of a large number of texts which we consider to speak of the believer's everlasting life, while he has not, that we know of, brought forward so much as one solitary text which assures him that he will have such a life.

Mr. Cox then is in this position at very nearly the conclusion of his work. He thinks—perhaps we ought to say he believes—that for every sincere believer in, and follower of, Jesus Christ, there will be an everlasting life. But for this opinion, or this faith, we have, according to him, no clear promise whatsoever of God to rely upon! Faith, according to its usual meaning, means believing what God tells us of and promises. Faith, according to Mr. Cox, means believing what we are nowhere told of or promised by God. We are to hope in, and believe in, an everlasting life in store for us when the "æons" have passed away; but of that everlasting life, according to Mr. Cox, we have no assurance whatsoever from God. God has never spoken of it, he thinks. Christ has never spoken of it. The salvation of which he has so often spoken is only "æonial"—relating to a passing time! God is very good, and therefore we ought to expect this life. This is to be our reliance on it, according to the author of "Salvator Mundi!"

Now we are not satisfied with this view of the matter at all, and we fancy that very few Christian men or women will be satisfied with it. We want something permanent and enduring. Here we see everything passing away, and we want to be able to lay the hands of our faith on something which can never pass away. A theory of æons, which begin and close, does not come up to our wants. We have learned to believe in an everlasting God, who was before all worlds, and whose life stretches out into an eternal future; and what we crave for is a share—however humble—in this great eternal life of God. That same goodness of our Father which has, we believe, given us this life in His Son, has also, we believe, told us of it, and not left us to the surmises of heathen ages. In the æonial life of which Christ has so often spoken, the attainment of which was the goal of His people's wishes, we are perfectly satisfied is that everlasting life which alone can satisfy a mind that has learned to know and love Him who only has immortality in Himself. Mr. Cox's idea of "æonial" life as a temporary existence is an idea which, viewed in whatever light we choose, will not stand examination. This we will proceed to show in a few further observations.

It is the belief of every Christian, and Mr. Cox himself admits this belief to be correct, that for every faithful servant of God there is an everlasting life in store. It is also established beyond any dispute, that the Greek word "æonial" (*αἰώνιος*) signifies in the Greek language "everlasting," and is constantly connected with the life which the believer is to enjoy when this life is past. Every Greek lexicon in existence tells us that this is a sense, and the main sense for "æonial," as Mr. Cox allows (120). Now, can it be seriously maintained that

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Christ intended to bestow everlasting life upon His people, and used, in connection with their future life, a word (æonial) which truly and properly signified "everlasting," that He did not mean to convey the idea of an everlasting duration when He used this word? The contrary idea seems simply absurd.

For ourselves we have no hesitation in saying, that if our Lord, when He used this word "æonial," *excluded* from its sense the meaning of an everlasting existence, it would be all but equivalent to His denying that there was any everlasting existence for His people. This thought is worth our most serious consideration, and we will follow it out for a little while.

"Æonian" has, as we have seen, two meanings. According as it is attached to one word or to another, it sometimes signifies the entire of a period which passes away, and sometimes is significant of an existence which never passes away. Its meaning is in one application "temporal," and in the other "eternal." Now, supposing that we were to understand that in every place where our Lord spoke of "æonial" life as His gift to His people, He excluded from this word, and He would have us, as Mr. Cox does, exclude from it its sense of "eternal," and confine it to its inferior sense of "temporal," we have no hesitation in saying that the majority of His hearers, at all events, would hence infer that in the mind of Christ there was to be no eternal life for man. If "eternal" be a proper sense of "æonial," and if yet we are forbid to suppose that wherever "æonial" occurs in connection with "life" it possesses the meaning of "eternal," we can, for our part, only say that this treatment of it could only be naturally accounted for on the idea that Christ did not mean to bestow any eternal life on man. If He did, why should He refuse to this word one of its true meanings—that significant of eternal existence? The fact, then, acknowledged by Mr. Cox, that our Lord gives "eternal" life to His people, and that the word "æonial," so often connected by Him with His people's life, means properly "eternal," is a sufficient indication that He uses it in this sense.

That goodness of God, upon which Mr. Cox would tell us to "trust" for an everlasting life, would surely lead Him to tell us that there was such an everlasting life in store for us. This was the grand question upon which the human mind was ever at work, the greatest minds seeking to prove its reality, but constantly perplexed and despairing. Mr. Cox would tell us that God has left the Church of Jesus Christ no better off in this respect than were the heathen schools of Greece and Alexandria. He would persuade us that, while the Gospel of Christ is full of assurances that the believer shall live throughout long ages of the future, "it has nothing, or nothing definite, to say of our final estate" (199). It is very eloquent, and very full of promises of temporal blessing; but of that which we long most to know, of that which infinitely transcends all temporal ages put together, the Gospel of Christ is absolutely silent; or, if perchance it speaks a word, the word is obscure and indefinite as an oracle of Apollo.

We are perfectly satisfied that few students of the New Testament, whether students of it in its English versions or its Greek original, will be satisfied to accept such an account of the believers' "final estate." What we want, as believers, is that especially which Mr. Cox tells us

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we are not to expect or to look for, viz., to be carried "beyond the æons of time" (199). We have heard of these in the past from geology. They were vast, but they have disappeared. We know ourselves now to be but mortal, living a few years, and then cut down like grass. What we want to know in a revelation from above is of something which lasts and endures, and resembles in this God Himself; and of this, Mr. Cox tells us we are told nothing in the fullest and the last revelation which God will make until this age has passed away. But a representation of things, which would but mock and disappoint us, is, thank God, wholly different from that which God Himself presents.

How does the gloomy view which is presented to us in the pages of "Salvator Mundi" agree with the glorious picture which St. Paul has drawn of the believers' "final estate"? (2 Tim. i. 10). Of Jesus Christ, His great apostle tells us, that He has abolished death and brought life and immortality (or incorruption) to light through the Gospel. Where Mr. Cox tells us that "nothing" is told us, St. Paul tells us the New Testament is full; where Mr. Cox tells us that if anything is said it is indefinite, St. Paul assures us that the bright light of heaven shines upon it. We accept the teaching of the apostle. It is what we wanted, and what we should expect from a God of love. We are not left to hope for what is not promised or spoken of. We are invited to repose our stedfast faith upon that sure Word of God, which has told us plainly and fully that He has everlasting life in store for His people, even that "æonial" life of which Christ so often spake. The words of Jesus are the best commentary on the text of the apostle. The latter has told us that "immortality" has been brought to light by the appearing of Christ. The former has filled His discourses with the mention of immortality. He has done so where He speaks of "æonial" life. If He has not done it here, we know not where He has.

We will now turn our attention to some of the passages in the New Testament where the word "æonial" occurs, generally in connection with "life," but sometimes connected with other words. In our examination of these passages, we will find that the meaning of "everlasting" is a suitable meaning in every one of them; while the meaning of "terminable," or "temporary," is in very many of them absolutely inconsistent with the scope and sense of the passage where "æonial" occurs. Where "everlasting" is a suitable translation, and where "temporary" is unsuitable, we are, I suppose, compelled to take the former of these senses as the one intended by the writer or speaker. In many of these places "æonial" is connected with that "life" of which we are speaking throughout.

In Matt. xix. 16, a young man asks Christ what he is to do that he may have "æonial life." Should we put an adequate sense upon this man's words if we supposed him to mean a life which was only for a time?

In His parable of the unjust steward, in Luke xvi. 1-9, our Lord counsels His disciples to make friends of the mammon of unrighteousness; that when they failed, these should receive them into "æonial habitations." He is contrasting the houses into which the children of this world obtained access by their dishonesty with those which the children of light should obtain. The contrast is in their respective

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durability. The one were temporal, the other "æonial;" i.e., not temporal, everlasting. To suppose them temporal would destroy the force of the comparison.

In John iii. 14, Christ tells us what was the end and object of His being "lifted up." It was that whosoever believed on Him should not perish, but have "æonial life." According to the idea which Christ had of "æonial life," it was a life which was wholly inconsistent with the notion that he who possessed it should perish. It was, therefore, in His mind an everlasting life.

In His discourse with the Jews in John vi. 47-51, our Lord lays down the great truth, that the possession of "æonial life" is absolutely inconsistent with the idea that he who was once possessed of it should die. Its possession, therefore, according to the mind of Christ, bestowed immortality. It was an everlasting state of life.

In our Lord's prayer to His Father in John xvii. 2, we find Him using these words: "Thou hast given Him power over all flesh, that He should give eternal (æonial) life to as many as Thou hast given Him." I do not think we can avoid seeing that here Christ speaks of the *whole power* with which He was entrusted by His Father for the good of man. That whole power consisted in His giving "æonial life." He had nothing more to give, but this was enough. "Æonial life" must, therefore, be everlasting life, which even Mr. Cox holds to be the gift of God in Christ.

That which our Lord in these and many other places teaches, is also taught by His inspired apostles. St. Paul, in Rom. ii. 7, tells us, that "æonial life" is equivalent to "immortality;" or, as the Revised Version of the New Testament renders, "incorruption." In "æonial life," He teaches us, the incorruption or immortality after which every heaven-taught mind aspires, shall be found. "Æonial life" is therefore "everlasting life;" for, certainly, neither incorruption nor immortality could possibly be enjoyed in a "terminable period."

What we observed in our notice of John vi. 47-51, we also observe in Rom. v. 21. Sin, we are here told, has reigned to death, but righteousness is to reign unto "æonial life" by Christ. The possession of this life with Paul, as with his Master, was inconsistent with the idea of death. It conferred immortality.

In Rom. vi. 22, Paul lays down that "*the end*" of the believer's repentance and faith and obedience is "æonial life." "Being made free from sin," he says, "and become servants to God, ye have your fruit unto holiness, *and the end æonial life.*" There is nothing, according to the apostle, beyond æonial life. That is the sum, the conclusion, the completion, the fulfilment, of all God's purposes for the believer, and of all the believer's hopes and faith in God. "Æonial life" here then can be, and must be, "everlasting life." The believer does not stop with terminable periods. The "æonial life" at which he does stop, beyond which he hopes and expects for nothing, must therefore be an everlasting life for which he certainly hopes. Mr. Cox's idea of "æonial life" is, that it is but preliminary to everlasting life. St. Paul's idea of it was, that it was the glorious end of all that had gone before.

In the conclusion of his Epistle to the Romans (chap. xvi. 25-27) the Apostle Paul breaks forth into an outburst of praise to God. Among

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other ascriptions of glory to Him, he styles Him "the æonial God." Now, if we were to give the word "æonial" here the sense which Mr. Cox puts upon it, we can scarcely help seeing that it describes God rather as some poor deity of Polytheism might be described than as He should be described who is from everlasting to everlasting. To call our God "an age-enduring God," or "an age-long God," is not merely inadequate, but conveys a positively false idea. It ascribes to God a finite idea, as though He could pass away with other passing things. We must here give to "æonial" the sense of "everlasting," as it is properly translated in our Authorised Version.

From 2 Cor. iv. 18, we find, beyond any question, that St. Paul ascribes the idea of everlasting duration to "æonial," and that such is his habitual use of that very common term. "The things," he says, which are seen are *temporal* (προσχαιρα), but the things which are unseen are "*æonial.*" He here contrasts the things which are seen, and the things which are not seen, in regard of their duration. The former, he tells us, are temporal, i.e., last only for a time; the latter, he tells us, are different from this. They are not temporal; they are not merely for a terminable period; they are everlasting. And the word by which he conveys the idea of their everlasting duration is "*æonial.*" The common meaning for this word in St. Paul's mind, was everlasting, or eternal. He did not by any means agree with Mr. Cox.

There are thus abundant passages in the New Testament where we find that "everlasting" is the only sense which can in them be properly attached to "æonial." We are quite satisfied that our readers can add, by their own research, many similar examples to those we have adduced. The usage of the New Testament is in perfect harmony with the testimony of every Greek lexicon in the world, that "everlasting" is a true and proper, and also the most usual meaning for "æonial."

Let us now turn our attention for a very brief space of time to the Septuagint Version of the Old Testament, the Greek of which is in very close analogy to that of the New Testament. We shall see that the Septuagint translators of the Hebrew Scriptures constantly used æonial in the sense of everlasting. The Hebrews certainly had the idea of eternity. Having such an idea, of course they must have had a term, or terms, to express it. There is no general idea which has not its expression in language. The most common word signifying "everlasting" among the Hebrews was "oulom" (עולם).

If our readers will take up any Hebrew Concordance of the Old Testament, they will find that the usual, so far as we know the invariable translation, of the Hebrew word *oulom*, significant of eternity, or of everlasting duration, is by the Greek "æon," or "æonial" (ἀιών ἀιώνιος). Mr. Cox would lead us to suppose that "æon" and "æonial" do not in the Greek language signify everlasting. In contradiction of this theory of Mr. Cox, we find that "æon" and "æonial" are the Greek words which the Septuagint translators of the Old Testament generally, if not always, use as equivalent to the Hebrew word which is the very highest expression in that language for everlasting duration. For the benefit of our readers, we will give a few references to places where this is done.

The Hebrew word *oulom*, significant of everlasting duration,

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is translated into the Greek word "æon" in the following places: Gen. iii. 22; Deut. xxxii. 40; Psa. x. 16; xxi. 5; xlv. 7; xc. 2.

The Hebrew word *oulom*, significant of everlasting duration, is translated into the Greek word "æonial" in the following places: Gen. xxi. 33; Psa. cxxxix. 24; Isa. xxxv. 10; xl. 28; li. 11.

We are satisfied that the examination of the above passages will convince our readers that the sense of "everlasting" duration, both for the substantive "æon," and for its adjective "æonial," is in accordance with the established usage of the Greek language. Neither we, nor Mr. Cox, nor anyone else, can put our own private sense upon Greek words. We must all accept the sense, or senses, put upon them thousands of years before any of us now living were born. In accordance with this law of language, it appears that "æon" is significant of "eternity," and "æonial," of "everlasting duration," in the Greek language. Mr. Cox may imagine that they ought not to have such a meaning, but unfortunately for his theory, they have. HENRY CONSTABLE.

"WROUGHT"—LITERALLY, "CHISELLED."

2 Cor. v. 5.

I SAW a sculptor all intent
Upon his marble white;
And all his energies were bent
To mould it, day and night.
With mallet hard, and tools of strength,
And many strokes severe,
The block was made to feel, at length,
That skilful hands were near.

And I beheld a child look on,
And gaze, with wondering eye;
She saw the splinters one by one,
In all directions fly.
The doubts that filled that simple mind
Were hard to understand;
Like curious things that children find
Upon the ocean strand.

The marble chips at every stroke
Were scattered one by one;
When childish doubt broke out, and spoke—
"Father, why waste the stone?"
"It is," he said, in accents mild,
"By strokes and heavy blows,
That, as the marble wastes, my child,
The more the statue grows."

Are we not all like children small,
In doubt, and want of sight?
And, like the little child, we call,
In darkness, for the light.

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How many curious questions still
  Are asked by children here,
As we behold a Father's skill,
  Excites our childish fear!

We see our dear ones pass away,
  Whom we have loved so long;
Our little ones, who could not stay,
  Whose life was rich in song:
We see our loved possessions fly,
  And leave us with such haste;
Then ask, in our simplicity,
  "Oh, why is all this waste?"

And then, amidst our trembling fears,
  A Father's voice is heard,
Who wipes away our falling tears
  By His most gentle Word:
"It is," He says, in accents mild,
  "By strokes and heavy blows,
That, as the marble wastes, my child,
  The more the statue grows."

GEO. HUNT JACKSON.

REVISION OR ROBBERY—WHICH?

IN Matthew v. 43, 44 our Revised Testament reads thus:—"Ye have heard that it was said, Thou shalt love thy neighbour and hate thine enemy; but I say unto you, Love your enemies, and pray for them that persecute you." This reading is given on the warrant of the Sinaiticus, a manuscript in which Tischendorf found traces of ten different handwritings, and secured after having promised a reward to the Monks of Mount Sinai, which promise stood before them fifteen years. Is this a most trusty document? What court of law would accept it? None, unless well backed by unimpeachable supports.

1. Now, one such support is the Vulgate. It omits part of the reading in the Authorised Version. Well, and what then? Did the old Itala omit it? Jerome was bewitched with the notion that every reading must be vicious which did not accord with his Greek manuscripts. But were these at one among themselves? If we had them now I do not believe they would agree. And yet, as they were Greek, and it was all the fashion, every other document must bend to them. Just the same vice attached to Jerome's Revision as does to every one which judges all ancient Scriptures by their relation to "the Greek."

2. Yes, but the Syriac, called the Curetonian, has the short form, while the Peschito has the matter contained the Authorised Version.

This Curetonian is a fragmentary Gospel, while the Peschito is full in all the four. And then the fragmentary Syriac is, in the judgment of one reviser at least, far inferior as a book of instruction to the complete

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Syriac Testament. The delusion that the Peschito is only a translation from the Greek should be abandoned, and the old, plain teaching of the Syriac studied on its own merits. If this were done we should find that much of this revision really robs unlearned Christians of the truth. Let us see if it be not so in the Sermon on the Mount. The Peschito has Matt. v. 44 in full. The question, "Who is my neighbour?" put to Jesus, shows that no such enlarged view of the law obtained as he gave to it in the story of "the good Samaritan." The neighbour was much narrowed by the men of his time. But not so the contrasted character, called "the enemy." With the Jews, we are told that, if a man who used to be on friendly terms with another took offence and abstained from speaking to him for three days, he was counted as his enemy. To prevent this, the exhortation, "Let not the sun go down upon your wrath," was a standing precept. Now such variance was too mild for the temper of those times; and so they urged men to show active hatred to their enemies. Jesus aimed, morally and logically, to destroy this evil teaching which recommended hatred. The brief form which the revisers give is inadequate. Every part of the full form is required to correct the bad teaching to which it stands opposed. "Love your enemies." "Meet their sullen silence by love for them, even if it be love of pity for their weakness." "And even if you hear that they have invoked the curse of God upon you, do not retaliate; but ask Him to bless such adversaries. What if they have hearkened to evil teaching, and labour to do you harm, when they have a chance, meet this by doing them good, as you have opportunity. And should that hatred become despiteful, so that they hunt you out to annoy and injure you, still I bid you pray for them." In all this Jesus speaks to those who are the innocent victims of misunderstanding. The case of one who had wronged his brother is dealt with in verses 23 to 26. So, then, every part of the larger form is needed to fully refute the false and evil maxim, "Thou shalt hate thine enemy." That enmity might exist without active hatred, is implied; yea, and a man might even curse another and then banish him from his thoughts, and yet not hate him as this maxim intended. Despiteful usage, followed up, was in this hatred. We hold that the longer form meets the case; but by no means overstates the opposite to the savage maxim. But if this be so we are robbed, if it be shortened. A second change, in the Sermon on the Mount, which we call a robbery, affects the Lord's prayer. It is full in the Peschito, that most ancient, not of *versions*, but of *originals*.

But the revisers strike out the doxology. Here the Curetonian is against them, except that it leaves out the word power. Now such omission is no proof of its priority, but only of want of care in the scribe who made it. And then, as it is of very early date, much earlier than any known Greek, and comes down to us by a different road, it is strongly in favour of the originality of the doxology. A manuscript saying, "For Thine is the kingdom and the glory," is weighty against those who would strike out the whole. But our wise revisers do not see this, for they are dazed with Greek. "Well, but the logic of the doxology is at fault," say these critics. The formula, *gar*—for—precedes the words, "Thine is the kingdom and the power and the glory," and yet there is no logical connection with the foregoing prayer. If this

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were true it might be worth notice, but is it so? No logical connection between "Thy kingdom come," and "Thine is the kingdom?" Why it is of the very closest. Bring in the long-desired, because long-foretold and sorely needed kingdom, in the place of the wretched rule of man; "for it is Thy own kingdom for which we pray." Is this a case of want of logical connection? And then, in a world devoted to idols and ruled by the strong hand of the Cæsars, those heads of the power, "dreadful and terrible and strong exceedingly, "whose will was law to the known world," is there no logic in leaning upon Omnipotence to cause His "will to be done as in heaven so on earth?" No other dependence is, or can be, logical. Thine is the glory, or shall be the glory, is the most fitting concluding appeal to our Father in heaven.

Men, in their fancied accuracy, name the closing portion of the Lord's prayer as if it were a mere doxology, and complain that their favourite logical *gar* is not duly honoured by being placed before it. If they would but consider that it is more than an ascription of praise, namely, an argument, a triple plea for an answer to the seven petitions which go before it, then might they perceive how fittingly it begins as it does. And as to the Cureton leaving out *power*, why, how without its exercise are we to be fed day by day, and providentially guided so as not to fall into temptation?

And then there is the "evil one," whose power for mischief the audience who heard the Sermon on the Mount felt, as we have *ceased* to feel it; how without a greater in us than he can we be delivered from him? And what would an instruction on the subject of prayer have been if no pleading for an answer had found a place in it? Was Paul above his Master as a teacher on this subject? What of his direction that "supplications, prayers, intercessions and giving of thanks be made for all men?" (1 Tim. ii. 1). Then to his well-beloved Philippians he says, "In everything by prayer and supplication, with thanksgiving, let your requests be made known unto God" (Phil. iv. 6).

Were any of these essentials of believing appeal at the throne of grace forgotten by our Lord? Surely not. But if they are all given in the Lord's prayer, we need the argument, "For thine is the kingdom, the power and the glory." There is thankfulness implied in "Our Father," and praise rings forth in the note, "Thine is the glory."

But the pleas, Thine is the kingdom and the power, are appeals to Divine right and Divine might. Thine is the *right* to rule on earth as in heaven, and Thine is the *might* to overturn every opposing agency. "Let salvation and strength and the kingdom of our God and the power of His Christ come" (Rev. iii. 10). So viewed, the instruction is full, as that given by the Holy Spirit through the apostle; but if curtailed, it falls short of that of Paul. There is fitness in Him "who came forth from the Father," setting forth the fact, that in the unseen world there is a kingdom where all is gloriously perfect, and that Divine power can and does uphold it in undisturbed peace and blessedness; for there all His subjects keep all His laws perfectly; and there is special fitness in the chosen champion of heaven, come to overthrow the Usurper who holds the earth, teaching His disciples to assert continually His Father's invaded rights. And then, seeing the length of time during which "the

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adverse owner" has had possession of the earth, and the strength of sin and subtilty with which he holds his goods, as a strong man armed, how fitting that the power of God should be kept constantly before the eye of faith, among the little flock to whom "the Father, in His good pleasure, will give the kingdom." Here is the might that alone can bind the strong man armed, who keeps his place where another ought to rule; and men may well doubt whether he can ever be ousted from it unless Omnipotence remove him. It is well that we ever bear this in mind, and so we cannot spare it from our prayers. If Christ had left it out, the Christians must have put it in. "And the glory." Could He, who dwelt in its full light with the Father, omit this grand consummation?

"But the fathers are on our side," say the revisers, "in support of what you call robbery; for they quote the Scriptures in the short form." Do they all do so? "Why, the earlier ones do, and we take little notice of the men of the time of Chrysostom, for they come too late." O, indeed! What if these later men had learnt that the earlier ones were accustomed to abbreviate New Testament quotations, as even apostles did some from the Old Testament, and so felt themselves competent to restore what was falling out of sight, had they not as much right to do so as our revisers have? When the heathen empire lost its power to persecute, and Edessa was still devoted to Christ, were no resources opened to Christian inquirers, which were closed in times of persecution? What of hints which critics give us about the Syriac of the time of Chrysostom having a share in producing our excellent Authorised Version? If King James' revisers gave heed to its readings, they might well succeed as they did without the lumber of a haystack of Greek manuscripts. And of these early fathers, and their abbreviations, something may further be said. First, as to a species of Old Testament severity towards their persecutors, through what they saw and suffered, rising up in their souls, and influencing their teaching. The fires of the fierce heathen in which their people perished, made them take strong ground about a "future fire to which the ungodly were to be exposed." So those who report the martyrdom of Polycarp, make him reply to his judge, "Thou threatenest me with fire which burns for a moment, and then becomes extinct; but thou art ignorant of the future judgment, and of the fire of eternal punishment reserved for the ungodly." Then, when they give his final prayer, there is no petition for his enemies. Does not this show a falling below the standard set up by our Lord, who prayed, "Father, forgive them, for they know not what they do," and, "When He suffered He threatened not, but committed Himself to Him that judgeth righteously?" This hardening of feeling towards persecutors would affect their references to Scriptures opposed to it. So vices in fashion are lightly passed over when the world condemns them, by teachers who would stand well with their contemporaries. In this way those early fathers might abbreviate Matt. v. 44.

When the pressure of persecution was withdrawn, this might be seen and corrected. It is not shown that the words of Christ in Rev. xxii. 18, 19, were in general use in the churches in that early time, and so the writers might feel less bound to strict quotation. If our revisers are right, somebody has dared to add to the New Testament; and if not,

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the revisers have dared to take away from it. On the heads of one party or the other, if not on both, rests the responsibility of taking liberty with God's Word.

And now about the shortening of the Lord's prayer in the references made by early fathers. How early? Do the revisers dare to tell us that they are earlier than the Peschito? Surely not! Even if we grant, which we do not, that this Syriac is a version from the Greek, those manuscripts from which it was made must have been of the very best. Where did the early Christians learn how to preserve their most honoured Rolls? Was it not in the synagogues? Now, kept in a suitable ark, or chest, the very autographs of the apostles would last, in weekly use, a century at the least; for Paul used parchment. Is this unreasonable, when we are asked to believe that the Sinaiticus, after its waste-basket adventures, is some 1500 years old, and two others nearly as old? We have the strongest argument possible on our side; for even paper lasts longer than we require.

Now, to affirm that any translators added the words, "Thine is the kingdom, and the power and the glory," when the very first autographs were before them, is rather too daring. And then, if every book in the old Syriac was supplied by the apostles, Matthew wrote the full form with his own hand, or Jude, its editor, did it for him, which is just as good, for he was an inspired apostle. Then why do these fathers leave it out? How much of their writings, untampered with, does the ante-Nicene Library contain, can you tell? Not all, but if all, what then? Were these men free from such forms of superstition as might affect their treatment of the Lord's prayer? What of one of the most respectable of them gravely telling why there are just four gospels, and no more? Are you charmed with Irenæus on this point? Do you not feel that he is fanciful? Now, after this, since the number seven runs so marvellously through the Law and the prophets, which were the documents on which the Sermon on the Mount, containing the Lord's prayer, was founded, which prayer has in it just seven petitions, would it surprise anyone to find these fanciful fathers seeking for the wonderful seven, and quietly dropping out of notice the words which rather interfered with their discovery, when they counted the petitions? It is worth inquiry, whether this search for the number of *perfection* was not made, and something risked to present it in a bold and open reading, when it was discovered?

This we could accept sooner than admit that it had been added by any men after the apostles, under the notion that the seven petitions would be improved by adding two or three ascriptions of praise. And yet, if uninspired men made the addition, we would rather accept the one of three items making just the number of the commandments given from Sinai, than admit the Curetonian reading, which leaves but nine items. Who ever heard of nine being a religiously significant number? In Hebrew usage, seven is perfection; eight, fatness, which often follows maturity; but nine is thought by some to be derived from a word denoting bending, and may be the symbol of old age and infirmity. As such, it would not suit the spiritualizers, if they sought to improve the Lord's Prayer.

And there is no question, but the foundation of such a way of treating

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the word was early adopted. And still who can show that it was early enough begun to affect the reading in the Peschito? We hold that its reading of the prayer is original, and so is the one of Matt. v. 44; and on this last text we may challenge the critical world to show *any period* during which it is supposed the text received the additions now struck out by the revisers, when the Christ-like temper enjoined by them, became so prevalent in the Churches, both Greek and Syrian, that scribes were commanded to insert them, and churches rejoiced to welcome the additions. Surely it was not when orthodox and heretics battled so vigorously against each other! Was it when the Paulicians, to the number of 100,000, or twice that number, were martyred, or when the Waldenses and Albigenses were hunted and slaughtered like beasts of prey? At none of these times would the voice of charity be strengthened.

If Jesus never uttered those words, even His apostles would never have thought of them, and certainly no Churchmen of later date could have risen so high on the wings of Divine charity. Church history goes to show that the men who met in the Jerusalem Chamber are robbing us when they condemn the full quotation. On both the above counts we hold the Revisers guilty of robbery. J. H.

THE SCRIPTURE DOCTRINE CONCERNING THE SON OF GOD.

THE designation, "The Son of God," has a distinctive meaning and a doctrinal importance. The term is included in the Apostle John's threefold designation, belief in which is attended with the most blessed consequences. "But these are written that ye might believe that Jesus is the Christ, the Son of God; and that believing ye might have life in His name" (John xx. 31). The evangelist here exhibits a Divine sympathy; he desires life (life for evermore) for his readers, and so he directs them to the belief by which this life is to be attained.

The belief to which the evangelist directs his readers, has respect to *Jesus*, the Saviour. He saves from sin. *The Christ*, the Lord's Anointed; the future occupant of David's throne, King of Israel, and of the world. *The Son of God*, the "first-born of every creature," who "was in the beginning with God," who made the world, and all things in it, and who declared and revealed God in all ages.

This precious truth that Jesus is our Saviour has been insisted on in these pages (of RAINBOW); and that He is the Christ, the future King of the world, has been emphatically, and with singular courage, set forth. In the present paper attention is invited to the fact that He is "the Son of God."

I. This fact, that Jesus is the Son of God, was the subject of the Apostle Paul's preaching at Damascus soon after his conversion. "And straightway he preached the Christ in the synagogues that He is the Son of God" (Acts ix. 20). Griesbach and the Revised Version

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have "Jesus," and not "Christ," in this passage. Dr. Adam Clarke also says, that "Jesus" is the genuine reading. "He proclaimed Jesus that He is the Son of God." John the Baptist's testimony is to the same effect: He "saw and bare record that this (Jesus) is the Son of God." It would seem that the designation is specific, and involves the pre-existence of the Being thus designated. The Son of God, the Son of the living God, the only begotten Son, the first-born of every creature, are terms that can apply to no other being than to Him who was in the beginning with the Most High. The term in Peter's confession is remarkably suggestive: "Thou art the Christ, the Son of the living God." The living God is the self-existent One—than whom is no greater. "The Son of the living God" is peculiar, and forbids the conception of any intervening agent. The Son of the living God has priority of existence, and the apostle uses the term retrospectively. When in the 20th verse (Acts ix.) he identifies Jesus with the Son of God, he looks backward to His pre-existent state; and, when in the 22nd verse he identifies Jesus with the Christ, he looks forward to his reigning as King over Israel and the nations. The two verses, in their reach backward and forward, agree with Peter's good confession, and John's designation at the end of his gospel (xx. 31).

II. This fact that Jesus is the Son of God involves His pre-existent dignity and glory. The acknowledgment of Peter, "Thou art the Christ, the Son of the living God,' agrees with that of Nathanael, "Thou art the Son of God, Thou art the King of Israel," as well as with the designation of John. The terms, "the Christ," and, "the Son of God," are distinct in meaning, though they apply to one and the same Person.

The Christ is the King who shall reign and prosper; shall put all enemies under His feet. He shall have universal sway. He is the Anointed of God. Jesus is declared to be the Son of God, as well as the Christ. As the Son of God, He has priority of existence. "He was in the beginning with God," "the first-born of every creature."

1st. The Son of God is the Creator. In John i. 3, the apostle speaks of the Logos being the Creator. This term, "the Logos," had not been invented by John; the Jews were already familiar with it. The Divine Person, called *Memra* in the Targums, is called "the Logos" by Philo and the Hellenist Jews, and is identified by the Apostle John with Jesus, the Christ. John takes up the term already in use, and applies it to Jesus, the Christ, personally.

In the Epistle to the Colossians, the Apostle Paul speaks of *the Son* being the Creator: "For by Him were all things created, that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers." Here His creative work is described in detail. And the next clause, "All things were created by Him, and for Him," refers to Him as the instrumental and final cause. And, united with the work of creating, is the work of upholding. He is said to "uphold all things by the word of His power" (Heb. i 3). In Colossians, too, the same passage which declares that "by Him (the Son) all things were created," declares also, "and by Him all things consist." These mighty works were performed ages before He appeared in the flesh, and hence His pre-existence.

2nd. Being our Creator, He is to be worshipped. The honour due to

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Him as our Creator is often unworthily withheld—withheld, alas! by many professing to be students of the Word. This would not be so if there was more reverential deference to the plain, grammatical, contextual teaching of the Book Divinely inspired. A little more attention also to the circumstances of the Gospel narrative, would be, in a study like the present, repaid by a further insight into the doctrine.

Take, for example, that of our Lord giving sight to the blind man (John ix.). The Pharisees, after questioning the man, said, "We know that God spake unto Moses; as for this fellow (Jesus), we know not from whence He is." The man intimated that Jesus must have the approval of God. "If this man were not of God, He could do nothing." They excommunicated him. But, as yet, the man had not acknowledged that Jesus was the Son of God. Up to this time he had not such a conception of Jesus. Now it is important to note this. Jesus heard that they had cast him out; and, when He had found him, He would bring him up to this higher conception, for He said unto him, "Dost thou believe on the Son of God? He answered and said, Who is He, Lord, that I might believe on Him? Jesus said unto him, Thou hast both seen Him, and it is He that talketh with thee. And he said, Lord, I believe. *And he worshipped Him*" (John ix. 29-38).

"The Son of God" is a designation involving the pre-existent dignity and glory of Him for whom it is used, and the fact that He is the Creator of the world. The man, in acknowledging Jesus to be the Son of God, worshipped Him—paid Him homage. Such adoration usually attended the acknowledgment. "When Jesus and Peter came into the ship, the wind ceased. Then they that were in the ship came and worshipped Him, saying, Of a truth, Thou art the Son of God" (Matt. xiv. 33). The Son came into this world from the Father, having all judgment committed to Him; and men are required to honour Him even as they honour the Father. "He that honoureth not the Son, honoureth not the Father which hath sent Him." Our homage may be demanded on the principle that He is our Creator. "O come, let us worship and bow down: let us kneel before the Lord our Maker" (Psa. xcv.) The statements in the first chapter of John are literally and historically true; and, being so understood, will be found to explain many portions in the Gospel.

3. The Son of God has been the Revealer of the Father's will in all ages; He is called "the Word" and "the Word of God," because He communicates God's designs to men. As men discover their thoughts and designs to one another by means of words and speech, so God, by His Son, acquaints men with His gracious designs. The knowledge which men have of God is obtained through Him—cannot indeed be obtained apart from His revealing. "Neither knoweth any man the Father, save the Son, and he to whomsoever the Son will reveal Him" (Matt. xi. 27). The Son hath declared Him (John i. 4, 9, 18). Man, not having seen God, could not declare Him; but the Son was intimately associated with the Father—He hath declared Him.

III. The truth that Jesus is the Son of God is a fundamental doctrine. "These things are written that ye might believe that *Jesus* is the *Christ*, the *Son of God*, and that believing, ye might have life in His name" (John xx. 31). These truths have a doctrinal importance,

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and one is not to be insisted on to the exclusion of the other. Jesus is the Christ, the Son of God, is John's statement, put forth for the belief of those that would have eternal life. The words of the Lord to Peter, on acknowledging this truth, may well be quoted, "Blessed art thou, Simon Barjona, for flesh and blood hath not revealed it unto thee, but my Father which is in heaven." The Father loves all who believe this truth. "For the Father Himself loveth you, because ye have loved Me and have believed that I came out from God" (John xvi. 27). The words in the 28th verse of this chapter are to be understood in their plain, literal sense. "I came forth from the Father and am come into the world; again I leave the world and go to the Father." His disciples said unto Him, "Lo, now speakest Thou plainly and speakest no proverb. Now are we sure that Thou knowest all things," &c. They understood His words literally—"That He was in the beginning with the Father; that of old He had laid the foundation of the earth" (Psa. cii. 25). They believed Him to be the Son of God; that He knew all things. "We are but of yesterday and know nothing" (Job viii. 9). The doctrinal significance of this fact also appears from John viii. 24, 28, compared with Rom. i. 4. "I know whence I came and whither I go." "I am from above." "When ye have lifted up the Son of Man, then shall ye know that I am He." "Now I have told you before it come to pass, that when it is come to pass ye might believe." Jesus refers here to His death, resurrection, and ascension, as affording proof, undeniable, that He is the Son of God. "And declared to be the Son of God, with power, according to the Spirit of Holiness, by the resurrection from the dead."

Let us believe that Jesus is the Christ, the Son of God, and continue in this belief, that we may have eternal life.

Manchester. JOHN T. LAWSON.

ON MIRACLE.

IN stating that the present dispensation is parenthetic, I do not, of course, mean to say that God has left the long period allotted to it altogether unnoticed in the "sure word of prophecy," inasmuch as it plainly predicts the rise, progress, and eventually all but universal prevalence of the "mystery of iniquity," which is to characterize it, and to expand into the full-blown "man of sin" at its close. The rise of false teachers in the professing Christian Church after the days of the Apostles is also distinctly intimated.

But, we do say, that prophecy deals rather in crisis than in intervening events; of which we have a remarkable instance in Daniel, wherein, while the rise of the first three kingdoms, in succession, is merely announced in so many verses, the prophecy dwells at length, and enlarges on the fourth. And, more remarkable still, in chapter vii., the three first are altogether passed over, with the exception of the summary notice in v. 17, ("These great beasts, which are four, are four kings which shall arise out of the earth"), the rest of the chapter, to the end, being exclusively occupied with the fourth. It would be easy to adduce

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many other proofs to the same effect. For example, our Lord's own habit of passing at once from events connected with His *first* coming, to those to be the immediate precursors and accompaniments of His second, without any reference to the intervening periods.

An example of the same regard to crisis in the Old Testament is furnished by the well-known prophecy in Isaiah ix. 6, 7, wherein the prediction of the birth of the Messiah, and the description of His titles, is immediately, without any reference to the present already lengthened interval, succeeded by that of His reign upon the "Throne of David," &c. As it is only through the Jews that God will renew His former mode of intercourse with earth, and that not till the period of their now fast-approaching restoration to their own land, it follows that, during the period of their continual rejection, and the corresponding period of the "times of the Gentiles," we occupy, so to say, a parenthetic position.

The connection between their approaching restoration and our Lord's second advent is set forth with peculiar and unmistakable plainness in the very remarkable passage of the word commencing with Joel ii. 28, wherein (having previously—from v. 18 down—predicted their restoration) the prophet foretells the re-introduction of supernatural agency, in connection therewith, as follows—"And it shall come to pass afterwards, that I will pour out my Spirit upon all flesh; and your sons and your daughters shall prophesy: your old men shall dream dreams: your young men shall see visions: and also upon the servants, and upon the handmaids in those days will I pour out my Spirit. And I will show wonders in the heavens, and in the earth: blood and fire, and pillars of smoke. The sun shall be turned into darkness, and the moon into blood, before the great and terrible Day of the Lord comes. And it shall come to pass, that whosoever shall call upon the name of the Lord shall be delivered, for, in Mount Zion, and in Jerusalem, shall be deliverance, as the Lord hath said, and in the remnant whom the Lord shall call."

And then, in the immediately following verses (chapter iii. 12), He connects these two future events, viz., the restoration of Israel and the re-introduction of miracles, in the relation of proximate cause and effect: their restoration being assigned as the reason of that re-introduction. "For, behold, in those days, and in that time, when I shall bring again the captivity of Judah and Jerusalem, I will also gather all nations and bring them into the valley of Jehoshaphat, and will plead with them there, for my people, and for my heritage, Israel, whom they have scattered among the nations, and parted my land," &c.

That this prediction did not receive its accomplishment in the pentecostal effusion of the Spirit is evident, inasmuch as at that period Israel was about to be "cast off," whereas, as we have just seen, the out-pouring which forms the subject of the passage before us is connected with their restoration to their own land, and deliverance from all their enemies. This single passage, did it even stand alone, furnishes sufficient evidence, that the temporary suspension of miracle, and its clearly predicted resumption, hinge upon the "casting off" and "reunion again" of Israel respectively.

The remarks just made on the temporary suspension of miraculous

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intervention apply, of course, solely to the manifestations of the Spirit in power, as on the occasion of the Pentecostal effusion, and the wonders wrought on behalf of the people of God as recorded in His word. In another sense we are daily and hourly conversant with miracle—encompassed with it on all sides. But, its very commonness has led to its being looked upon as a thing of course—a necessary accompaniment as it were, of the existing state of things, without reference to its source—just as the common mercies of God's providence are so generally overlooked, because of their very frequency, or, rather, uninterrupted continuance.

"All we behold is miracle, but seen
So daily, all is miracle in vain."

What is man but a standing miracle, when considered in his various component parts of "spirit, soul and body," so apparently incongruous in their nature, and yet so wonderfully adapted to each other? Truly he is, in the language of Scripture, "fearfully and wonderfully made." What are the various out-goings of the Divine mind, in the operations of His Providence, and dispensations of His grace, but miracles seen in their effects? Verily, He is God, all "glorious in holiness, fearful in praises, doing wonders." What are all the operations of nature in her every department, but miracles of Divine wisdom and power?

"Nature is but a name for an effect,
Whose cause is God."

Yes—what are commonly called the laws of nature are just those impressions which the God of nature, and of all creation, has stamped upon His own works. And, hence to speak of nature, as is too frequently done, as if it were some abstract principle, independent of Him, and requiring an extraordinary effort of His power to interrupt, is (to say the least of it) a very unworthy and derogatory way of thinking of the Creator of the Universe.

J. Conyngham McCausland.

BARBICAN MISSION TO THE JEWS, E.C.

I NOW reproduce briefly some of the answers we give to our Jewish brethren in the course of our arguments with them about the Messiahship of Jesus.

Objection I.—If Jesus was the promised Messiah, how is it the Elders among our nation rejected him?

Answer.—We read (Jeremiah xxvi.) that Jeremiah had delivered a message similar to Christ's prediction concerning the destruction of Jerusalem. And we find that for that message the priests and elders condemned him to death, just as their successors condemned the Lord Jesus. The sentence, therefore, against the Messiahship of Jesus affords just as little warrant for Jewish unbelief, as the former sentence did for putting Jeremiah to death.

Objection II.—If Jesus was the Messiah, why are we yet scattered and not led back by Him to the land of our fathers?

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Answer.—Had our nation received Jesus as their promised Messiah who came to His own, they would never have been driven out of the land. Hear the words of Jesus with regard to this matter: "O Jerusalem, Jerusalem, thou that killest the prophets, and stonest them which are sent unto thee, how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not! Behold, your house is left unto you desolate. For I say unto you, Ye shall not see me henceforth, till ye shall say, Blessed is He that cometh in the name of the Lord!" And so two things are certain: Jesus comes again to Jerusalem, and our nation shall then receive Him. For, "the Redeemer shall come to Zion and turn away ungodliness from Jacob" (Is. lix., Rom. xi.). And the 37th chapter of Ezekiel shows, under the melancholy metaphor of "the dry bones," that you will be re-established in your land; there, amid great tribulation (Jeremiah xxx; Dan. xii.) you will be made to "look upon Him whom you have pierced." (Zech. xii.). There is, however, now "a remnant according to the election of grace taken out from among Israel," as there also is "a fullness of the Gentiles" to come in: and from these God is under the present dispensation gathering out a church, an assembly, a people, for Himself. And we warn you solemnly to "flee from the wrath to come." (Mal. iv. 1-3).

Objection III.—If this be the Messianic dispensation, why do not yet "the wolf and the lamb feed together?" (Is. xi).

Answer.—Let us read this passage with its contexts: "They, (*i.e.* the wild beasts) shall not hurt nor destroy in all my holy mountain, (Jerusalem), for the earth shall be full of the knowledge of the Lord, as the waters cover the sea." The whole chapter establishes the fact that our nation will be gathered again to Palestine, as aforesaid, when during the blessed millennial reign of Messiah, the passage in question, and similar passages, will be literally fulfilled.

Objection IV.—How is it that you worship three Gods, if Jesus be Divine, and you baptize your people in the name of the Father, the Son, and the Holy Ghost.

Answer.—Read with me: "Come ye near unto me, hear ye this, I have not spoken in secret from the beginning, from the time that it was there am I, and now the Lord God, and His Spirit, hath sent me." Here we get the Trinity in Unity. For, it is God who says: "And now the Lord God and His Spirit hath sent me." It cannot mean the prophet; for, the prophet would not say: "from the time that it was, there am I!" Although the mystery of the Trinity cannot be explained beyond what is written and revealed to us, it may help us when we reflect that we ourselves represent in a measure the Trinity. We are told that we are made in the image of God (Hebrew, Elohim, plural form). We must therefore bear the sacred resemblance somehow. Now, man is a complex being. While I am speaking to you, my words are audible to your ears, but they are not tangible. But, suppose I had the power to enshrine or to incorporate my words: there would then stand before you a second person of myself, i.e., my incorporate words, and yet are my words and myself the self-same Ego! (Ps. xxxiii, 6; John i. 1-6). And then I can in my spirit be absent from home over hills and dales, beyond continents and seas, while I am actually sitting in my own retired

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chamber! (Ps. cxxxix. 7-13). Is not my being, thus,—a three-in-one?

Objection V.—How is it that you disregard the Sabbath-day (Saturday) and Circumcision?

Answer.—The ancient Sabbath-day was enjoined upon our nation afresh at the giving of the law, and for another reason than that, because "In six days God had made heaven and earth and rested upon the Seventh;" viz., "because thou wast a servant in the land of Egypt, and that the Lord thy God brought thee out thence through a mighty hand and by a stretched-out arm, therefore the Lord commanded thee to keep the Sabbath-day" (Deut. v. 15). Now, since under the New Covenant (Jer. xxxi.) the Gentiles were also to share in the Messianic blessing, and "the isles to wait for His law"—a law no more connected with the Exodus from Egypt—that new law must of necessity have a new ground and foundation. For how could Gentiles celebrate any event connected with Egypt, seeing that they never were bondsmen there? The first day of the week, on which Messiah rose from the dead (according to Scripture (Ps. xvi., also cx.) was therefore considered by the early believers as sacred, and hence called—"the Lord's day." (Rev. i. 10), and has ever since been observed by the Church as such. And under the "New Covenant," the Abrahamic rite of Circumcision, as we have it in the teaching of the Apostles (Galatians) was superseded by the universal rite of Baptism; Messiah's commands being, "Go ye therefore and teach all nations (not circumcising, but) baptizing them," &c.

Objection VI.—Why do you not keep the Passover and the other Festivals?

Answer.—It is we who do keep the Passover in the true sense—for "Messiah is our Passover," as foreshadowed by the lamb, (Exodus) and the other Sacrifices, whose blood was to be sprinkled on the door posts; but you disregard it by rejecting Messiah's propitiatory blood! And so likewise with regard to the other Festivals: as each of them, even the Sabbath-day, was connected with shedding of blood. We have thus the substance, while you still cling to the shadows. Take, for instance, the greatest of all your solemn days—the Day of Atonement. You celebrate the day without the Atonement, as you have no sacrifices now, while we, again, have the true Atonement, to which the Levitical law pointed. For, Messiah was "the lamb led to its shearers." "He was wounded for our transgressions, He was bruised for our iniquities . . . . and the Lord hath laid on Him the chastisement of us all'" (Is. liii).

Such are some of the answers, briefly reproduced here, which we give to our Jewish brethren in holding up the Lord Jesus as the Messiah of Israel and the Redeemer of the world: and which will show to our Christian friends the line of argument we take in discussing the all-important subject. And we are thankful to say that every now and again some of those who are the enemies of the Cross become the humble followers of the crucified and gloriously-risen Jesus. This was the case with regard to myself and my co-worker. And we further preach to them that this same Jesus who was seen ascending up into Heaven, will in like manner come down from Heaven, as we have the solemn scene depicted in the 7th chapter of Daniel, i.e., "coming in the clouds of Heaven."

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In my next paper I purpose giving some interesting instances of conversion in connection with our work, which will shew that efforts exerted on behalf of God's ancient people are not in vain. Meanwhile, as the Barbican or East Central Mission is supported by voluntary contributions alone, and the work is much hindered by reason of lack of funds,—contributions, however small, will be gratefully acknowledged in the RAINBOW either by the Treasurer, Edward Jarvis, Esq., 10, Kingsland Green, N., or to myself, when a printed receipt together with an annual report will be forthwith forwarded.

PAUL WARSCHAWSKI.

28, Winston Road, Green Lanes, London, N.

THE IMPERISHABLE WORD A MIRACLE.

From an Address before a Bible Society by J. STEWART GUMLEY.

THE Bible is the evidence of God, His standing miracle and testimony; superhuman, *i.e.*, miraculous, in its contents and preservation. Having referred briefly to the adaptability of the Bible to all times and circumstances of men, the ever-freshness of its truths, its exhortations and denunciations, its consolations and encouragements under every phase of human suffering, yearning, aspiration, struggle and ambition;—and having pointed out how each production of mere human literature was only the expression of, and suited for, the times which gave it birth, or of men out-topping their fellows by a head and shoulders; or of dreams of a parliament of men and a federation of the world; and after alluding to the earth in these latter times giving forth from her bosom—as in the case of the Moabite stone, and such like evidence—testimony to the historical accuracy of those ancient annals; and after alluding to the destruction of ancient literature, on the final overthrow of the Roman empire, beneath the flood of barbarism that swept over Europe, and to the subsequent events which brought about the "revival of letters," the speaker touched on the "Preservation of the Bible—its quantity and quality."

"And when Europe arose from her watery grave, bearing on her bosom, like some re-born isle, treasures long buried in the deep; though many a palimpsest sea-worm had long worn its way through the most precious remains of literature and science; though philosophy and the arts reappeared with features defaced and with many a mutilated limb; though of Livy, the historian, the more instructive half is irrevocably lost; of Polybius, almost the whole; though of Varro, the contemporary of Virgil—considered, by those who heard him, a bard able to strike the lyre to bolder measures, if not to more persuasive strains—not one lingering note has strayed behind him; of Menander's humour, not a shred remains; of Socrates, nought but the name, the example, and a few memorable drops of wisdom from his lips; though of numbers of authors, mentioned in terms of veneration by their contemporaries, all we can gather now consists barely of their names; though thoughts, tens of thousands of thoughts, high and glorious thoughts, noble

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aspirations, bright and deep conceptions have been lost to us for ever with the names of their owners, as unknown as the skulls from whence they were once evolved, now parcel of this earth—yet, blessed be God! by a disposal of events, as marked by miraculous evidence as the preservation of the dead body of Lazarus pure and sweet in the tomb, the sacred records of redeeming love have been preserved for men.

Varro and the rest of them are gone for ever; but still is Moses extant, though upwards of three thousand years of age. Still are sketched out for us the first beginnings of what is now; still come down to us the annals of those men whose plough first furrowed this earth, "soft from the deluge." Still, "for our learning," the dealings of God with his people remain written. Still have we recorded for our admonition, the rise and progress, the decline and fall, the favours and the warnings, the struggles and the triumphs, the virtue and the corruption, the apostasy and the punishment of the ancient people of God. Still, through those long ages has come down to us that strange mysterious book of Job,—allegory or biography, a poet's dream or a woeful reality,—which celebrates the contest between piety and pietism, and the victory of the plain, home-spun, God-reliant heart, over the trite maxims of the orthodox conventional expert; a book written for the nineteenth century of grace as well as for the simple age when the shepherd watched the flocks of Jethro. Still can the royal psalmist tune his harp, and lead a myriad worshippers through the golden gates of praise and prayer; still the wisdom of Solomon is here; still he can pipe the *epithalamium* of Christ and His Church; and "the man about town," in our modern Babylon, "stuffing his hollowness" with "mouldy hay," can still find the "vanity and vexation" in his "vision of sin" depicted in the experiences of the ancient preacher, and from him learn that the judgment to which God shall bring every work, with every secret thing, is begun already—even in this life. Still are the mighty prophets full in view—these, the philosophers, the diplomatised teachers in the education of the world, the reliable pioneers in the progress of mankind, as halting on the successive heights of fulfilled prophecy, they point to far off and greater glories yet to be revealed. Still can Matthew tell his plain, unvarnished tale, Mark corroborate the story, and the skilful Luke collect and record the testimony of his age; still can John the beloved, in humble gratitude, illustrate the wonder of incarnate Deity; still are preserved for us the deep philosophy, the trenchant argument, the simple, sweeping eloquence of Paul; still can James stimulate to deeds worthy of our calling; still, with holy zeal, and undying fervour,—his brows almost crowned with martyrdom,—the venerable Peter can watch and warn the Church; Jude exhort; and John, again, shed forth those drops of love, sweet and bright—the love of Him who loved him, and, in sublime and mystic language—sublime since he speaks of heavenly things; mystic, since with inspired wisdom he beclouds the sunlit vision, and tempers it to suit our weak and trembling human gaze—describe the line and issue in and to which Eternal Providence doth shape events. These all—all these have been preserved for men—though Varro and the rest of them are gone for ever."

In its preservation, this book—the Bible—is a standing miracle of the providence of the *now* of God the ever-present, the ever-active, the

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ever-overruling, the ever-interposing influence of the divine energy—the Divine Energetic One. I hold in my hand the proof of the existent energy of my Creator. I ask the Atheist to *account for this book*? When came it, and how? Why it be preserved intact, and how? And in accounting for its being here with us now, to explain, if he can, on any mere human grounds, how it is that a book written by iliterate shepherds and herdsmen, fishermen and taxgatherers, when the world was young, contains truths and suggests aspirations which find their echo and answer in the most advanced periods, and amongst the most cultivated people? Why is this book, and this book only,—the book for all peoples and all times—why has this book, and almost this book only, been so fully, so wonderfully preserved through the long ages? Is not that wonder a sign, a miracle?"

ARMORY.

CORRESPONDENCE.

EVANGELISTIC WORK.

DEAR SIR,—I was much pleased with the excellent suggestions of "J. O" on "Evangelistic Work," in the RAINBOW.

I heartily endorse his views, having experienced often great difficulty in trying to work harmoniously with those already actively engaged in this direction, and doing good work from their standpoint. I fear we have often been conscious of cowardice when by our silence on the great truths (entirely ignored by most of those we have come in contact with), we have appeared to countenance their version of the teaching on Scripture of Man's Destiny, the Immortality of the Soul, Eternal Torment, and the Second Advent. It is a delicate matter to oppose the teaching of these friends on their own platform, and would possibly do more harm than good.

I am quite of opinion that the suggestion of "J. O" is timely, and I hope it will be found to be practicable. Would a conference of those sympathizing with this object, convened by advertisement in the RAINBOW, be a means of eliciting the views of those who could assist in the project?

I should be very glad to divide the cost incurred with your correspondent,

Yours faithfully,
THOS. WILLIAMS.

Tottenham.

DEATH AND RESURRECTION.

DEAR SIR,—Death regarded as the complete extinction of conscious being is considered by some of your correspondents as inconsistent, if not incompatible, with the doctrine of Resurrection. One of their objections is thus substantially expressed. If death be the complete destruction of conscious being, the identity of the individual is lost and cannot be recovered. God may create another man very similar, but the extinct man can never be reproduced. Strange statements these for persons believing that God made the world out of nothing. To such objection the Saviour's words to the

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Sadducees seem applicable, "Ye know not the Scriptures nor the power of God." Unlike the Sadducees, however, they are made often by those whose piety is unimpeachable, and therefore it is good service to demonstrate to them, if it can be done, by reference to the infallible word, how groundless is their objection. In proof that an abolished identity can be restored, an event recorded in Exodus vii. may very appositely be adduced. To convince Pharaoh that the mission of Moses and Aaron was divinely appointed, God commands Aaron to cast his rod upon the ground, and it instantly becomes a serpent. Whatever we may think of the feats—probably fraudulent contrivances — accomplished by the "enchantments of the Egyptian magicians and sorcerers," there is no possibility of doubting that the rod of Aaron became a veritable serpent. That is, an inanimate thing became a living animal. Certainly the rod had now lost its identity, nay, its very existence as a rod. Can the identity be restored, that is, can the living serpent be changed back into the identical rod? The sequel shows not only the possibility, but records the actual accomplishment of the change. To perform other wonders by its instrumentality, God, addressing Moses, thus speaks, "And the rod which was turned to a serpent shalt thou take in thy hand." Here then is a clear case of restored identity to a thing after it had ceased to exist. Surely, in the light of this simple illustration, it ill-becomes any Christian to doubt the power of Him who is the Resurrection and the Life to recall from the grave in the complete integrity of his nature, the very person who died.

It is further objected to the first death being considered the extinction of conscious being, that in that case the resurrection of the wicked would appear to be an entirely gratuitous event. Why recall to life, it is asked, those to whom death will be the final destination? To this it may be replied that it seems consistent with reason that men under probation should themselves know the issue of that probation, and this they could not do if the death they die in common with all others were final. The thought of public exposure, the solemnities of judgment, and the fear of "being ashamed before Him at His coming," cannot but have a salutary effect during life; and then it would appear contributory to the glory of God that the unrighteous, convinced of their desert, shall openly acquiesce in and acknowledge the justice of that sentence which dooms them to death, from which there is no deliverance by resurrection. Let it not be supposed that those who believe the wages of sin to be death ignore the fact that preliminary to and accompanying the process of death will be that terrible sense of the just indignation of God, and of the infinite greatness of their loss, as will vent itself in "weeping and wailing and gnashing of teeth."

Whether the resurrection will be universal is a question awaiting solution. Because the atonement has a universal aspect it does not follow that all will be raised any more than that all will be saved. Jesus died that all who *believe* in Him might not perish but have eternal life. Numbers, through circumstances, have never heard of Christ, and therefore have never believed in Him. Supposing such are left in death, there is no injustice in that, unless it could be shown that it would be unjust to leave man in the state to which Adam reduced him. Undoubtedly all will

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be raised who have enjoyed opportunity of knowing the will of God and the sanctions by which it is enforced. All that are in their graves shall come forth, those that have done good to the resurrection of life, and those that have done evil to the resurrection of damnation. These terms, good and evil, however, pre-suppose moral and spiritual enlightenment, and no one can say that the benighted heathen, like the Zulus and Hottentots, have ever had this. Paul, preaching to the Athenians, declared that the past times of their ignorance God winked at, or overlooked; and it seems more rational to conclude from this expression that they will be left in death, then brought forth to judgment. We do read of some who will continue in the congregation of the dead (Prov. xxi); of some who sleep a perpetual sleep and shall not be awakened (Jer. li. 21); of some who are dead and shall not rise (Is. xxvi. 14); and of some who not having the law shall perish without law (Rom. ii. 12). Certainly it seems much more accordant with the character of God to disbelieve the resurrection of the heathen, than to believe with some missionaries and missionary directors that the heathen are raised to endure for ever the pangs of unrelieved misery. Some of your able contributors will, I trust, give the readers of the RAINBOW the result of their Scripture reading on this important subject.

I am, yours faithfully,

G. E.

"80,000 SUNS!"

DEAR SIR,—Is there any end to the wild absurdities of modern astronomy? The only consolation we have at present is that the professors of that "science" are not agreed among themselves. Their distances are variable quantities, and their discords are comforting to the believer in the Mosaic Cosmogony. At a meeting the other day a gentleman said that there are 80,000 suns in the universe, each having its planetary system of worlds revolving around it! Moses mentions only one sun, so that the speaker referred to was exactly 79,999 wrong. And Moses knows nothing about planetary revolutions, in imaginary orbits, through imaginary spaces. His account is sublimely simple and divinely true, and I believe it. For your fidelity to Scripture in astronomy as well as theology I thank you!

A STAR GAZER.

VALUABLE PAMPHLETS.

DEAR SIR,—I have read the pamphlets by Dr. W. Morris with great satisfaction. I feel obliged to you for calling attention to them. That on the "Revised Version" is good; that on "Light the Garment of God" is splendid. Both pamphlets —they are 6d. each—should sell by thousands.

I am yours faithfully,

TRUTH LOVER.

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LITERATURE.

The Entire Evidence of Evangelists and Apostles on Future Punishment and Immortal Life. With Critical Notices of Purgatory, Those who Sleep in Jesus, Gospel for the Dead, and Universal Restoration. By W. GRIFFITH. Second edition, greatly enlarged and based on the Revised Version of the New Testament. London: Elliot Stock.

THE fact that a second and enlarged edition of this valuable book has been called for is another proof that the great theological question of the day is laying hold of very many minds. We welcomed our friend's volume on its first appearance, and we do so again heartily, although he holds certain positions with which we are unable to sympathise. But as he is sound on the great question of eternal life only in Christ, and proves conclusively that the ferocious dogma of eternal torments is unknown to the Evangelists and Apostles of our Redeemer, it would be strange indeed if we did not wish large success to his labours. Mr. Griffith's style is clear and incisive, and his manner very argumentative.

A Method for Prayer, Compiled and Arranged from Matthew Henry. By GORGE PALMER, Captain, Royal Navy. London: S. Bagster & Son.

CONFESSION, petition, thanksgiving and intercession, the old-fashioned divisions of prayer, with blank pages for "notes for special prayer" are the features of this small book. It may be useful for those who need such helps.

The Twentieth Century: Or a sketch of Coming Events. By CYRUS E. BROOKS.

THIS is an ingenious and clever lecture, and we are strongly of opinion that Mr. Brooks has anticipated the telegrams from many parts of the world to the daily papers of the fulfilment of apocalyptic prophecies. The wonder and astonishment caused by these lightning flashes will be great. Here are sixteen large pages of good matter for 2½d. By post, from the Author, Malvern Link.

Jeshurun. An Elementary Paper on our British Israelitish Origin. By one of the Lady Members of the Cheltenham Association.

The Sakai, and not the Scüths of Herodotus, the Descendants of the Israelites, and our Ancestors. London: W. H. Guest.

USEFUL to those who are beginning to study this question.

Earnest Words for Honest Sceptics. By Mrs. H. V. REED. To which is added *Friendly Hints to Candid Enquirers*. By H. L. HASTINGS, editor of "The Christian" (American).

The Bible Triumphant: Twelve Dozen Sceptical Arguments Refuted. By Mrs. H. V. REED. Revised, with Preface and Appendix, by H. L. Hastings. London: Samuel Bagster and Sons.

EXCELLENT and useful books which if read by Sceptics would show them things that they know not.

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THE RAINBOW:

A Magazine of Christian Literature, with Special Reference to the Revealed Future of the Church and the World.

SEPTEMBER, 1882.

THE APOCALYPSE.

THE title of the book, "the book of the unveiling" (Apocalypse) of Jesus Christ, is the key to its right understanding and the solution of its symbols. It is intended to reveal, not the *person* of Christ, but the *official* aspects and relationship of His character and work, as these relate to Israel, the church, the world, and the moral government of God over the world. Hence ALL its CELESTIAL symbols are intended to represent some one or more features of His *official* relationship to the whole system of God's moral government.

The following illustrations from its pages will demonstrate the truth of this proposition :—

(*a*) The vision of the Son of Man, in the first chapter : the Apostle says—"I saw one like to a human being (a Son of Man), clothed with a garment down to the foot, and girded about the breasts with a golden girdle. His head and His hair were white like wool, and His eyes were as a flame of fire, and His feet like unto fine brass, as if they glowed in a furnace, and His voice as the sound of many waters, and He had in His right hand seven stars, and out of His mouth went a sharp two-edged sword, and His countenance was as the sun shineth in his strength."

Now, no one can for a moment believe that this represents the *person* of Jesus Christ, but that it is a symbolical representation of the relationship and action of Christ to and upon the churches, in the midst of which He is seen walking. If, for instance, we only take one part of this symbolical representation, we shall perceive the utter incongruity of supposing that it could represent the Person, or personal glory of the Redeemer. Can it be imagined, that when we see Christ we shall see—let it be said with all reverence—a two-edged sword protruding out of His mouth? But if this part of the symbol is not admissible, as representing His person, it is manifest that the other parts are similarly inadmissible, and that the whole is symbolic of *qualities* not of a person.

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What then is the moral significance of the several parts of this concrete symbol? The head and the hairs as white as wool, as snow, indicate the treasured knowledge of age, exercised in purity, equity, and righteousness—even as the great white throne indicates the unsullied ermine of justice, and its unspotted purity. "The hoary head is a crown of glory, if it be found in the way of righteousness." Joseph, when raised by Pharaoh to be ruler over Egypt, was clothed in a garment of pure white linen (*Shesh*)* in recognition of his surpassing wisdom in the interpretation of the monarch's dream. This idea is not arbitrary, it inheres in the very nature of things. In the pure white light of the solar beam we have an emblem of Him who is Light—God is light—i.e., perfect knowledge and perfect wisdom combined. His eyes as a flame of fire indicate the piercing and searching character of His wisdom and knowledge. The sword proceeding out of His mouth, points to the searching and separating nature of His word. Enough has been said to show that the representation symbolizes the moral and spiritual *qualities* and aspects of Christ's rule, as He walks amid the churches, and not the aspect of His Person.

Again in chapter v. when the Apostle says he saw "a lamb, as it had been slaughtered, with seven horns and seven eyes," no one can suppose for a moment that this can be taken to represent the person of Christ, but that it is intended to typify His sacrificial and redemptive work; His perfect knowledge, symbolized by the seven eyes, and His perfect power, symbolized by the seven horns. So with the two beasts of chapter xiii. they are not representations of persons ruling over the Roman Empire, but of the entire *polity* of that empire, ecclesiastical and secular.

The four-and-twenty elders—a latent allusion to the constitution of the Jewish Sanhedrim, the council of the nation—are a symbolic representation of Him who is called the "Wonderful Counsellor." "Wonderful in counsel and excellent in working" (Isa. xxviii. 29).

As the "Elders" represent the *legislative* wisdom of Christ, so do the four living creatures represent His *executive* power.†

NOTE. The reader may probably find a difficulty in accepting the above exposition in relation to the four-and-twenty elders, symbolizing the wisdom of Him who is the Wonderful Counsellor, and the four living creatures representing the executive action of

* Hebrew "*shesh*," Egyptic "*shensh*," called in the later Hebrew "*butz*" *byssus*; from Arabic, *badza*, to be white.

† It has been thought by some that the "Elders" represented the *Priesthood* of Christ. But Scripture is its own best interpreter, the Greek πρεσβύτέρους (Presbuterous), and the Hebrew *Zah-kehn* represent the collective wisdom of age in council, but never priesthood. And if this be the case everywhere else in the Scriptures where the word is used, we should not be justified in assigning to it a different meaning here, or attaching to "Elder" the idea of Priesthood (Ex. xii. 21; xxiv. 1-9; Jos. xx. 4).

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the Divine government, because in the next verse they are represented as saying, "Thou hast redeemed *us* to God by Thy blood," but "*us*" is not found in the *Codex Alexandrinus* (fifth century), nor in the *Codex Sinaiticus* of Tischendorf, and is rejected by *Griesbach*. This change in the first pronoun rendered necessary a change in all the other pronouns in the verse, which *Griesbach* has likewise marked as doubtful. . . . The corrected reading, according to the best critical authorities, is as follows:—"And they sung a new song, saying, Thou art worthy to take the book, and loose the seven seals thereof, because Thou wast slain, and didst redeem to God by Thy blood out of every tribe, and tongue, and people, and nation; and Thou didst make *them* a royalty and priesthood, and they shall reign over the earth."

Now this principle extends through the entire book; the four living creatures, and the four-and-twenty elders, and the great red dragon and each and all of the symbols used, are intended to represent *moral qualities*, not persons. The woman clothed with the sun and seen in heaven, symbolizes the immutable purpose of God, invested with His own moral glory. The beast and the false prophet, cast into the lake of fire, represent not persons but polities, and the final disappearance and ultimate destruction of that system of things, secular and ecclesiastic, which now prevails in Christendom.

The Revelation is thus the book of the "Unveiling" of Jesus Christ in His manifold and varied relationships, *not* of His person; considered in Himself He is, throughout the book, *the Veiled Deity*.

It is a book of symbols, not of persons. There are no persons brought before us in the book, but qualities, personifications, and attributes, presented in the form of concrete symbols. (2) It is the Revelation, the "Unveiling" of *Jesus Christ*, not of God the Father, who is no where described, or presented in the book, but of Jesus Christ; not, as we have just said, in His person and personal glory, but in His official relationship to Israel, the church, and the world.

Let the reader then bear this proposition distinctly and constantly in his mind in the study of the book: that its symbols represent qualities not persons, and that those symbols, considered either individually or collectively, are intended to unveil the official relationship of Jesus Christ.

It may be regarded in the light of a Prophetic Drama, a dramatic representation of God's judgments upon the apostate nations of Christendom, and His dealings with Israel and the church. It is a Mosaic work made up almost from every part of Scripture, from Genesis to the Epistles, and therefore in coming to the reading of it it is virtually assumed by the writer, that we are familiar with what the Scriptures say and teach in relation to Israel, the church, and the world. It appears to be constructed on the principle of the ancient Greek Drama, and this we think will be distinctly apparent as we proceed in its analysis. It consists of a Prologue, seven Acts,

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six Interludes, and an Epilogue. It is the *Book of the throne*, the book of judgment upon the earth, not the Book of grace. In the first two verses we have its method defined, its origin, title, and agents of communication—the Lord—His Angel, and John. A benediction is then pronounced on him who should read the book, i.e., the reader in the church or the Ecclesia, and on those who heard,* a plain intimation that its contents are to be studied and listened to with a view to their right understanding.

The salutation, in the fourth verse, is from the *Holy Spirit*, while in all the Epistles the salutation is always from God the Father and the Lord Jesus Christ, and never from the Holy Spirit, for He is always supposed to be with the church on earth until the end of the age. But the salutation is peculiar and remarkable in its form; it is not from Him as the Holy Spirit, or as the "Comforter," or as the "Holy Spirit of Promise," but from the "Seven Spirits which are before the throne," that is, the Holy Ghost in His Governmental relationship to the world, which according to the Saviour's own statement, in John xiv., is to convict the world of sin, for its rejection of the Messiah; of righteousness, i.e., of the righteous claims of Christ; for Him whom earth rejected, heaven received; of judgment, or of Messiah's right to rule and judge the world, and to crush the headship of Satan, who, as we have said elsewhere, by bringing about the fall of our first parents, brought himself within the range and under the operation of those principles which will ensure his ultimate destruction.

To John, the last of the apostles, he who had leant on Jesu's bosom, were these sublime visions given. Banished to the barren Isle of Patmos by Domitian (A.D. 94), and while wandering along the shores of his sea-girt prison musing, perchance, over the varied events of his prolonged and chequered life, he is suddenly startled in his lonely solitude by the great sound of a trumpet, summoning him from earth to heaven, and a loud voice saying, "Come up hither" (iv. 1).

The curtain lifts, and the first scene reveals ONE like to a jasper and sardine stone—Israel's High Priest—a *rainbow* round about His head, for He is the God of providence as well as grace—a Lamb in the midst of the throne—for His dominion is based on sacrifice. He, as it is fitting, is revealed as the Omnipotent Ruler and Controller of human destiny; He alone can break the seals of the seven sealed book. A woman clothed with the sun, symbolising God's ideal and God's purpose, is seen in heaven about to give birth to One who should rule the earth with a rod of iron. A great red dragon stands ready to devour the child—to prevent the consummation of the Divine purpose.

* In the early Church, when the manuscript copies of the New Testament Scriptures were scarce, a knowledge of their contents could only be obtained by attendance in the assembly, when they were read by the appointed reader.

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The scene is changed; the woman flies from the dragon into the wilderness—"Place of the manna, rock, and star." Then all the after scenes ring with battle and with conflict,—the dragon, the beast, and the Papacy—that trinity of evil—make war with the Lamb, till at last the Lamb is seen to overcome them, for He is King of kings and Lord of lords.

The prologue commences at the ninth verse and extends through the first three chapters, as the man in the ancient Greek chorus came in and uttered the prologue before the piece began. The vision of the Son of Man, as seen here by the Apostle, is purely representative of His governmental relationship as detecting and punishing evil.

The contents of the book are here divided by the Lord Himself into three parts. (*a*) "Write that which thou hast seen," i.e., the vision just recorded; (*b*) the things that are, the seven churches and their condition; and (*c*) the things which must be after these (*μετὰ ταῦτα*), i.e., the prophetic part of the book which begins with the fourth chapter, and the judgments to be poured out on Christendom. There is thus a chronological sequence containing three stages, the introductory vision, the spiritual and ecclesiastical condition of the churches, and God's judgment upon the nations. In the 20th verse we have an illustration of the common use of the Greek auxiliary verb, when applied to symbols, the seven lampstands *are* the seven churches, and the seven stars *are* the angels of the seven churches. We note this here because it is important in helping us to understand the subsequent symbolism of the book.

In the second chapter, we have the Lord walking in the midst of the seven churches,* discerning, judging, and condemning evil. In the exercise of moral judgment, that is, in judging of the *moral* value of actions, grace can have no place.

In the message to the church in Ephesus, we have declension from first love pointed out as the commencement of all apostasy. So long as a Christian Community keeps before it the distinguishing love of God, its love does not decline, but the moment it loses sight of this, it gets out of the sunshine, and lukewarmness and coldness set in. The Apostolic Churches, as we have remarked in a previous chapter, could only be represented as golden lampstands, so long as good was systematic, and evil incidental. But when this order was reversed, and *evil* became systematic and *good* incidental, they could be no longer light-bearers for God. Hence we have here the first intimation of disowning them, and in the formula with which each message closes—"He that hath ears to

* There were other churches in Asia Minor, such as those at Tralles and Magnesia. But the number "seven" is chosen or used by the Apostle as a perfect and typical number; the condition, or moral and spiritual characteristics of the seven churches furnishing a typical and prophetic picture of the condition and declension of the professing Church of Christ, from the days of the Seer down to the Second Advent.

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hear, let Him hear," we have an intimation that corporate unity had failed and that individual faithfulness alone remained. The Church in its collective capacity could no longer receive the truth; individual members alone could now do this, hence the message which was barren in its results to the one, would only be reverently listened to and rightly received by him, the solitary believer in the midst, who had ears to hear, and a mind to understand the joyful sound. Thus did the declension of the professing church of Christ begin, even in apostolic days, and it has continued its downward course with fatal celerity from that age down to our own times.

The messages to the first four churches contain an elementary sketch of the apostasy of the church from the time of John down to the full development of Popery. The fourth church, the church in Thyatira, is shown to be in a worse moral and spiritual condition than either of the former three. Its dominant evil characteristic is that a "woman," the apostate church of Rome, the harlot of apocalyptic vision, is enthroned as teacher: for a woman teaching in the church is always the symbol of apostasy. It is now no longer what the Lord teaches, but what the "church" teaches. And here an important change takes place in the construction of the message. The apostasy having culminated in the abominations of popery, the formula to which we have referred, "he that hath ears to hear, let him hear," comes last of all, implying the growing paucity of true believers, and that they were to be found *outside* the apostasy, rather than in her midst, the "woman Jezebel" having usurped the place of Christ as teacher.

In the third chapter, and in the message to the church of Sardis, we have what appears to be a reference to Protestantism, and to what are called "Protestant Churches." It is described as having a name to live, but being dead (iii. 1), insensible to the power of Divine truth. She is called upon to remember how she has received and heard for the last three hundred years; to be vigilant and to strengthen the things, the truths, the principles which are near to dying. But Protestantism has not kept watch and ward: the truths for which the first reformers contended, which the Puritan fathers elaborated, and for which the martyrs died, are cast aside in the present day as obsolete things, out of date and out of harmony with the age. What are those truths so firmly held, so warmly loved, for the retention of which modern Protestants would suffer persecution or even endure martyrdom? Is not the professing church as well as the age itself drifting rapidly away from all the old landmarks, till we are threatened with such a theological revolution in Christendom that, in the course of twenty years, will leave nothing in the field of Biblical truth to be believed in, and nothing worth contending for.

But blessed be God, there is a faithful remnant even in this Sardian church-state which have not defiled their garments with that with which all Christendom is defiled, a remnant which still

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loves the old truths and inquires for the old paths, and to them the promise is given that they shall be the associates of the Lord Jesus, they shall walk with Him in white, for they are worthy. It is into this state of things, as existing now in the nations of Europe, that Christ comes, and it is here that we have the first intimation of His approach, of His second advent. "If, therefore, thou wilt not watch, I will come on thee as a thief, and thou shalt not know at what hour I will come upon thee."

In the Church of Philadelphia there is nothing great, mighty or aggressive. Thou hast a "little power," "thou hast kept My word, thou hast not denied My name;" and, the promise is, I also will keep thee from that hour of trial which is to come upon all the world (the habitable) (οἰκουμένης), to try them that dwell on the earth.

When we reach the church of Laodicea, we find that the whole state of things is so disgusting that the Lord utterly disowns it and will hold no communion with it. But with the *individual* He can and will. "Behold, I stand at the door (outside the whole system of apostasy and evil) and knock, if any one (within) may have heard my voice, and opened the door, I will enter in to him and feast with him and he with Me." Such then is to be the condition of things when He comes; lukewarmness in love, *supposed* spiritual wealth, *real* spiritual blindness, and a far spreading religionism, utterly disowned by Christ! How different this to the anticipated conversion of the world to Him, by the preaching of the Gospel before He comes!—"The Closing Days of Christendom," by Burlington B. Wale. (A very valuable book, published by Partridge & Co.)

CHURCH AND WORLD.

"Verily, verily, I say unto you, that ye shall weep and lament, but the world shall rejoice: and ye shall be sorrowful, but your sorrow shall be turned into joy" (John xvi. 20).

ONE of the first questions that strike a thoughtful reader of ecclesiastical history is, Why has the Church of Jesus Christ been subjected so long, or why subjected at all, to such painful sufferings? Her whole history has been one of weeping and lamentation; sometimes from direct and merciless persecution; sometimes from internal discord; sometimes from fierce controversy, and sometimes from miserable weakness. No sooner had the birth of her Lord been announced to an Oriental prince, himself a vassal of imperial Rome, than a company of ferocious menials of that prince visited the town and beautiful suburbs of Bethlehem, and murdered in cold blood all the children of the region, from the babe just opening its eyes beneath the light of heaven, to the infant of two years old, smiling and prattling at its mother's knee. "Then was fulfilled that which was spoken by Jeremy the prophet,

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saying, In Rama was there a voice heard, lamentation and weeping, and great mourning, Rachel weeping for her children, and would not be comforted, because they are not." Six hundred years before the event, the prophet had foreseen this inhuman and indiscriminate massacre, and the scenes of unutterable anguish to which it gave rise. This was the beginning, but when shall the end be? Will not this hecatomb of the innocents satiate the thirst for blood? Alas! no. It was but the first rustling of the hurricane among the tender branches, that should ultimately sweep the forest with intolerable fury; but the first gleaming of the red lightning, intended to flash confusion over the Redeemer's fold; and but the first muttering of the thunder, destined to roar around the hosts of the Lord. There was war decreed against the truth, and this was the signal of its commencement, the beacon-fire of the enemy summoning his allies to prepare for the onslaught. The land of the Pharaohs unconsciously gave asylum to the Child born for universal dominion; but when God "called His Son out of Egypt," another danger had to be avoided, namely, the cruel disposition of Archelaus, Herod's son and successor. By a dream Joseph was instructed to turn aside into the country of Galilee; and he came and dwelt in a city called Nazareth. In this poor and proverbially despised place the Saviour resided during those mysterious years of His life, respecting which it has not "seemed good to the Holy Ghost" to give us much information. But though the people despised Him, and even the devout incredulously asked, "Can there any good thing come out of Nazareth?" this was the appointed Head of the Church, the King of kings, and Lord of lords, and the only Mediator between God and men. This was the Man of sorrows, but also the Man of God's right hand, even the Son of Man whom He made strong for Himself. "Why," therefore, "do the heathen rage, and the people imagine a vain thing? The kings of the earth set themselves, and the rulers take counsel together, against the Lord, and against His anointed, saying, Let us break their bands asunder, and cast away their cords from us. He that sitteth in the heavens shall laugh: the Lord shall have them in derision. Then shall He speak unto them in His wrath, and vex them in His sore displeasure. Yet have I set My King upon My holy hill of Zion."

You need not be reminded of the public ministry of Jesus, of the surprising nature of His doctrines, the unalterable love of His heart, the astonishing works of His hands, and the unearthly beauty of His character; with these you are familiar. Nor need we speak of His experience as a sufferer, the circumstances of which are well known to every reader of the New Testament. Our attention in this paper will be confined to the historical contrast between the experience of the Church and that of the world, and to the blessed change in the lot of the former promised by the Lord in the words, "Your sorrow shall be turned into joy."

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The best commentators on Scripture are the historians, because frequently, without designing it, they have given the most conclusive proof of the fulfilment of prophecy. One of the most valuable histories we have, viewed in this light, is Gibbon's "Decline and Fall of the Roman Empire." This man, it is well known, cared little for the Bible and Christianity. Yet his celebrated work may, with great propriety, be styled a commentary on fulfilled prophecy, or historical evidences of the inspiration of the Bible. But, in fact, this may be said of all the writers of history. Ecclesiastical historians especially have devoted immense labour and research to the accumulation of facts, and the result may be summed up in one word: it proves the fulfilment of the Redeemer's prediction—"Verily, verily, I say unto you, That ye shall weep and lament, but the world shall rejoice." If we begin with the Jewish Sanhedrim, as the source of the first systematic persecution of the followers of Jesus after the ascension of their Lord, and follow the river of blood until it conducts us from Jewish to Roman soil, we find Nero, in the year of our Lord 64, commencing a furious persecution of the Christians, which continued, with occasional intermissions, for very nearly three hundred years. It makes one shudder to read the accounts of the fearful atrocities committed during that long period upon the bodies of the followers of Christ. To cite instances of the diabolical ingenuity in torture exhibited during what are sometimes called "the ten imperial persecutions," would only harrow the feelings. But after that period the Enemy changed his tactics. Seeing that he could not *destroy* the Christian Church, he tried to *corrupt* it; and how well he succeeded, the nominal Christianity of the Roman Empire too surely tells. But the true Church lived notwithstanding, and entered on the inheritance of suffering left as its peculiar legacy. During the dark centuries of the apostasy, the Alpine mountains and hills echoed the shout of the persecutor and the wail of the slaughtered saint. Then, after a long period, at last dawned the Reformation; and the sanguinary scenes that followed over the length and breadth of Europe are matters of solemn history; and even at this hour, punishment, incarceration, and death, are the penalties attached to New Testament Christianity in several countries of so-called "Christendom." We in England, blessed as we are with the highest degree of religious liberty ever known upon this earth, can hardly realise the human butcheries endured by those who have gone before us; and, consequently, sadly fail in realising the full value of our distinguished privileges.

For more than eighteen centuries the disciples of the crucified Jesus have endured affliction. From three distinct sources these trials have come: first from Judaism, secondly from Paganism, thirdly from the Papacy. We know not that there is a fourth source conceivable, except that from the incarnation of Satan in a personal Antichrist; but on this fearful subject we shall not speak

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at present; only we would remark that certain passages in unfulfilled prophecy seem to indicate that we are rapidly approaching some new and unknown development of Satanic power. It seems certain that there is one arrow yet left in the Enemy's quiver, more skilfully formed and more fully poisoned than all the rest. It seems certain that a portion of the inhabitants of our world have to go through an ordeal of unprecedented horror, in the preparation and conduct of which the devil will be the chief actor, through certain agents who are distinctly portrayed on the inspired page. The ground of certainty on this subject is such passages as the following: "Alas! for that day is great, so that none is like it: it is even the time of Jacob's trouble; but he shall be saved out of it" (Jer. xxx. 7). This last clause proves that the calamity predicted is yet future; for Jacob is not yet saved out of his troubles: he is still a captive wandering to and fro. "And at that time shall Michael stand up, the great prince who standeth for the children of thy people; and there shall be a time of trouble, such as never was since there was a nation even to that same time; and at that time thy people shall be delivered, every one that shall be found written in the book" (Dan. xii. 1). The promise here, too, fixes the great tribulation as yet future. Our Lord dwells emphatically on the same terrible event: "For then shall be great tribulation, such as was not since the beginning of the world to this time, no, nor ever shall be. And except those days should be shortened, there should no flesh be saved: but for the elect's sake those days shall be shortened" (Matt. xxiv. 21, 22). Expositors of distinguished name have, indeed, taught that this prediction foretold the siege of Jerusalem by Titus; but incredibly awful as were the calamities of that event, we are compelled to dissent from this opinion for several reasons gathered from other Scriptures, but chiefly from what our Lord says in this very passage. It is remarkable that He adds, as if for the very purpose of preventing misconception: "Immediately after"—mark the expression—"*Immediately* after the tribulation of those days shall the sun be darkened, and the moon shall not give her light, and the stars shall fall from heaven, and the powers of the heavens shall be shaken: and then shall appear the sign of the Son of Man in heaven: and then shall all the tribes of the earth mourn, and they shall see the Son of Man coming in the clouds of heaven with power and great glory" (Vers. 29, 30). The second advent of our Lord, which He foretold as immediately following the great tribulation, did not take place just after the fall of Jerusalem. Nor has it yet taken place. That which we consider the mistake of commentators on this matter, is easily accounted for. Starting with two preconceived opinions, neither of which has the slightest foundation in the sacred pages, their views of unfulfilled prophecy are, necessarily, vitiated throughout. These radical errors are, first, the belief of the conversion of the world and the introduction

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of the Millennium by the preaching of the Gospel; and, secondly, the postponement of our Lord's advent until the close of the millennial period. The assumption, as indisputable truths, of these totally unscriptural opinions, rendered it impossible to see clearly some of the most momentous truths of prophecy. We shall quote only one passage more on the predicted time of unprecedented calamity: "Woe to the inhabiters of the earth and of the sea! for the devil is come down unto you, having great wrath, because he knoweth that he hath but a short time" (Rev. xii. 12). If the knowledge of the adversary be so accurate that he can discern the limit of his reign, we may conclude that he will make the most of his time, and reserve the full development of his wisdom and malice for one desperate effort to fill the earth with carnage before he shall be driven from its surface and shut up in prison. And we may also remark, that if Satanic knowledge be thus extensive respecting the future, it is a shame to Christians that they should be ignorant of the times of the end, with the "sure word of prophecy" open before their eyes.

But we must now look at the state of the world during the period of the Church's sorrow. "The world shall rejoice," says the Omniscient speaker. It would be easy to enter into particulars for the purpose of exhibiting the connection between the grief of the Church and the joy of the world. How the saints are the standing joke of the godless, the butt of ridicule, and the song of the drunkard; how piety is lampooned, and conscientious goodness treated with contempt; and how pure Christianity has been, in all nations, a barrier against office and elevation in the State, are known to every one. What was true when Paul wrote to the Church at Corinth is true still: "For ye see your calling, brethren, how that not many wise men after the flesh, not many mighty, not many noble, are called." The wise, the mighty, and the noble, after the flesh, have hitherto occupied the high places of the earth. The godless have had their portion in the world. Crowns and coronets have sparkled on heads that never bent in reverence at the feet of Jesus. What was true in the days of Isaiah is true still—"The harp, and the viol, the tabret, and pipe, and wine, are in the feasts" of the ungodly; "but they regard not the work of the Lord, neither consider the operation of His hands." For eighteen centuries, with very few exceptions, the earth and the ocean have poured their treasures into the lap of transgressors. The caskets and coffers of the impious have been filled with gems and gold; song, pleasure, opulence, and luxury, have visited the mansions and palaces of men who saw no beauty in Christ, and felt no desire for His friendship. Crowned heads have been wreathed with glory, and worshipped with the incense of national applause, whilst those crowns have been worn, and that worship has been received by men, very few of whom possessed even common morality of character, and many of whom were either sots, adulterers, murderers, or

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demons of tyranny. What was true in the days of David is true still—"I have seen the wicked in great power." The liberties of peoples, the destinies of nations, have frequently been in the hands of a heartless profligate. The richly-wooded park, the fertile estate, and the gorgeous mansion, have been the property of the pleasure-hunter or the debauchee, whilst the handful of poor Christians were denied a few yards of ground on which to erect a lowly sanctuary for the worship of the great Creator of the universe. The honours and revenues of national institutions have been given to the parasite, the timeserver, and the infidel, whilst piety has been sneered at as cant, and Christian integrity suspected of conspiracy against governments. To be a Christian in deed and in truth was to secure the brand of incapacity for the duties and emoluments of secular office. To keep clear of the impurities of the apostasy was a signal for the fiends of the Inquisition to seize their victim. The world has shouted its "Ha! ha!" and danced to the songs of its hired musicians, whilst the servants of Messiah the Prince have wept in secret, perished in loathsome gaols, sought the solitude of the wilderness and the darkness of midnight to celebrate Christian ordinances, or been hewers of wood and drawers of water to their Christ-defying masters. Those who live in England, under the gentle sway of our beloved Queen, if they are not readers of history, have no conception of the dismal discipline through which the Church of Jesus Christ has gone; though even in England, until later times, the New Testament Christian has had to pay a heavy price for his loyalty to conscience and to God. Of all the sayings of the True Witness, none have been more emphatically true than this: "In the world ye shall have tribulation" (John xvi. 33).

But here the question recurs with emphasis, Why is this? Why have men without God possessed the affluence of the earth, whilst those who loved Him have had to struggle for existence as if they were intruders on human society, and had no right to a place on their Father's footstool? Why have the former been apparently the favourites of Providence, whilst the latter have journeyed under a cloud, footsore and weary? Why have the Pharaohs occupied the throne, whilst the seed of Abraham have groaned in slavery? Why is such a man as Agrippa on the judgment-seat, whilst Paul the illustrious stands chained at his bar? Why, in a word, do the enemies of the Lord revel in plenty and bask in the sunshine of honour, whilst the worshippers of God say, "Even unto this present hour we both hunger, and thirst, and are naked, and are buffeted, and have no certain dwelling-place; and labour, working with our own hands: being reviled, we bless; being persecuted, we suffer it; being defamed, we intreat; we are made as the filth of the world, and are the off-scouring of all things unto this day?" (1 Cor. iv. 11-13).

It is very certain that the Church of Jesus Christ lies near His

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heart, that its existence is the result of His infinite love, and that the very idea of establishing such a community in the world is too sublime to have originated in any created mind. To give being to this community, in the midst of a race of apostates, is represented in Scripture as the deed of everlasting love and wisdom acting in harmony. It is a new thing in the earth, a social and spiritual brotherhood redeemed, chosen, called; a society separated from, whilst resident among, other men; having laws of its own, made in heaven, announced by special revelation, entrusted to a special executive, and contemplating a special end. Every member of this society, as such, is required, under peril of high treason, to acknowledge no sovereign but the invisible Head; is required to give his heart's purest affections and most devoted loyalty to a Ruler whom he has not seen; and is required, though it should cost reputation, position, property, suffering, and life, to maintain the honour, and to vindicate the pre-eminence of this Ruler over men, over angels, over time, death, and eternity; and all this is expected of every such member, not as an occasional, but as a constant thing, a perpetual duty, commencing at the moment when he enters this spiritual brotherhood, and closing never. Besides and in addition to all this, every such brother is called on to consecrate himself entirely to his Lord; to place his will, motives, influence, property, and being, at His disposal; to come, as it were, out of himself, and feel and acknowledge that he is not his own, that he has no right to dispose of himself, that he is the absolute property of an unseen Owner, and that whatever he may suffer, he must not murmur, but, on the contrary, rejoice, and feel that all is right, wise, and even merciful.

Now, so far as the members of this society are concerned, all this is either the most thorough despotism, or a mysterious scheme of consummate wisdom, to secure to them the perfection of liberty, and to work out their emancipation from a grinding and degrading slavery. There can be no alternative. There is no room for an intermediate idea here. Either Christ's followers are brought under a system of complete subjection to a power that allows no liberty whatever, or this entire and all-embracing authority over the heart, the understanding, and the life, has an end to serve which will secure happiness, honour, and glory of inconceivable sublimity. Christians are either the victims of the most extraordinary delusion that ever bewildered the dwellers on earth, or they are the objects of a grace and the heirs of a glory which can be supplied only from infinite resources. Either they are the most foolish and pitiable portion of men, or they alone of all the race are favoured with the highest wisdom, and occupy the most enviable position. One of these propositions must be adopted as the truth; for, from the nature of the case, a third is impossible.

And, so far as the kings of the earth are concerned, this demand of Christ is either an extraordinary interference with their right to

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impose religions on, and to rule the consciences of, their subjects, or it is a Divine protest against such assumed right. For it will be remembered, that while Christ commands His followers to be loyal to earthly monarchs—to be good, peaceable, useful, moral, patriotic citizens—He does not permit them to acknowledge earthly monarchs at all as having the shadow of authority over their faith, their hearts, and their worship. All these He challenges for Himself, admitting no rival, and allowing no division of religious homage between Himself and earthly potentates. That is to say, He requires the best of everything—the love of the heart, the devotion of the understanding, the service of the life. He will have the purest affections of the soul, or nothing; and the holiest allegiance of the inner man, or tell us plainly, "I know you not; depart from Me." This remarkable claim has greatly offended the kings of the earth and their vassal priesthoods. Jealous of such an encroachment on their assumed rights, they have been aroused to anger; and, unable to punish the absent Christ, they have vented their indignation on His friends. Hence the grand secret of both the pagan and papal persecutions of the saints. If Christ had only been content with being one of the gods, the kings and emperors of the nations would have tolerated Him; if His worshippers had only offered homage to Him in common with the deities of Gentilism, whilst they acknowledged the earthly king to be head over all, and the supreme dictator in the temples, the fires of persecution would not have been kindled, and the warm blood of Christians would not have reddened the earth. But no; Christ demanded the undivided powers of the soul, asserted His supremacy over all the gods and all the kings; and Christians readily and joyfully admitted the claim, poured contempt upon the patronised gods of the nations, absolutely refused to pay the least attention to the authority of the emperors in religious matters, and went to the dungeon, the stake, or the amphitheatre, to be torn by famished lions, with as much joy as the gainer of the prize receiving his laurel wreath in the midst of applauding throngs. When Cyprian was ordered for execution, the last words he uttered were, "God be praised!" Saturninus had some Christians before him, to whom he said, "You may obtain pardon if you will but turn in earnest to our gods." Speratus replied, "We have injured no one, we have spoken ill of no one; for all the evil you have brought upon us, we have only thanked you. We give praise for all His dispensations to our true Lord and King." Saturninus replied, "We also are pious; we swear by the genius of the emperor our lord, and we pray for his welfare, as you also must do." "I know of no genius of the ruler of this earth," said Speratus, "but I serve my God in heaven, whom no man hath seen or can see. I have defrauded no one of his due. I have never failed to pay the custom upon all which I purchase, for I acknowledge the emperor as my ruler; but I can *worship* none but my Lord, the King of kings, the Lord

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of all." The prisoners declaring that no change could occur in their resolution, they were beheaded. Æmilianus said to Dionysius, "Now, what hinders you worshipping this god, if he be really a god, together with your country's god? The emperor only commands you to worship the gods acknowledged by all men." Dionysius replied, "We can worship no other." The governor was urgent with the venerable Polycarp, and said, "Swear, and I will release thee; speak reproachfully of Christ." To which the noble saint made this memorable reply: "I have served Him these eighty and six years, during all which time He never did me injury; how, then, can I blaspheme my King, who is my Saviour?" The Proconsul said, "I have wild beasts; to them will I cast thee, unless you alter your mind." "Command them to be brought forth," replied Polycarp. "Since you contemn the wild beasts," said the persecutor, "I will order that you be consumed by fire, unless you change your mind." "Order which you will to be made use of upon me," said the undaunted Christian.

Such are two or three specimens out of countless thousands. Now all this is wonderful and exciting, and has given the world's historians a subject, compared with which the heroisms of the battle-field and the tragedies of history are tame and commonplace.

But what does it all mean? Why, we ask once more, has Jesus Christ permitted His loyal followers to suffer such fearful treatment at the hands of His and their enemies? Speak we of power? He has all power in heaven and earth. Think we of love? He loves His people with a love too intense to be represented by any known similitude. Why, then, have not this power and love been used, not only to shield them from harm, but to raise them above all liability to suffering, and to make them the visible princes of humanity, the acknowledged aristocracy of the world, and the obvious favourites of Heaven? Judging beforehand, we should conclude that the children of God and the heirs of immortality would not be left to the wrath of the impious; but that, on the contrary, a visible seal of the Divine approbation would distinguish them from the rest of mankind; that a glory would surround their heads, and that their faces would shine like the face of an angel, bearing manifest testimony to all spectators of the value set upon loyalty and love by the invisible Ruler of the universe. Facts most surely teach us that this foregone conclusion would have been erroneous. The stern facts of history are against this preconception. We must, therefore, fall back upon the articles of the Covenant, and we shall find that history has verified them to the letter. Thus we read, and as we read we remember that the Master has not deceived us: "The servant is not greater than his lord. If they have persecuted Me, they will also persecute you" (John xv. 20). "Men shall persecute you" (Matt. v. 11). "When they persecute you in this city, flee ye into another" (chap x. 23). "They shall lay their hands on you, and persecute you, delivering

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you up to the synagogues, and into prisons, being brought before kings and rulers for My name's sake" (Luke xxi. 12). "All that will live godly in Christ Jesus shall suffer persecution" (2 Tim. iii. 12). "With persecutions," is the label attached to all the distinctive privileges of the followers of Christ.

But is not this a gloomy intimation, and a forbidding fact? Undoubtedly, if this be all. If we have seen the whole, it certainly is. If there be no ultimate purpose, either revealed or concealed, Christians are of all men most to be pitied; even admitting them to have sources of enjoyment which in their estimation more than counterbalance the disadvantages of their present state. If Christianity be an end, and not a means to an end, a terrible cloud hangs over the Church, her destiny is an awful secret, and the administration of God in the affairs of men an inexplicable mystery.

We admit all that can be said on the subject of training believers for the joys of immortality—the companionship of angels, and moral likeness to the Son of God. On these subjects we would expatiate with unbounded pleasure; in them we would revel with untiring delight; but we do not think they include *all* the designs of God; nor do we think they form a sufficient solution of the mystery upon which we have so long lingered; and we are sure that, whilst they may be amply sufficient to make the real Christian say, "I have learned in whatsoever state I am therewith to be content," they do *not* convince the world of the claims of Jesus, the veiled grandeur of the Gospel economy, and the secret joys of a life of faith. Considering, however, the amazing expenditure, so to speak, of Divine wisdom in planning, of Divine patience in perfecting, and of Divine grace in applying the Christian salvation; considering the treatment the Great Mediator received at the hands of sinful men—treatment which has been continued through successive generations in the persons of His saints who form His mystical body; and, considering finally, how deeply the honour of the Divine administration is involved in solving the thousand anomalies that meet the earnest inquirer at every step of his investigation, it seems absolutely necessary that the world should be convinced of the fearful nature of its own deeds, and brought by some public manifestation of supernatural power to bow the knee to the rejected Redeemer, and to confess its heinous crime in first rejecting Him, and then hating and persecuting His people. It seems fit and proper in the very nature of things that this very world should be made in some way the scene of judgment and equity; that the world which witnessed the shame, ignominy, and murder of its heaven-appointed King, should also witness His public glories, and admit His right to universal homage. Both Christ and His Church have a long account to be settled with a persecuting world; and if revelation be explicit on any topic, it is emphatically so on this, notwithstanding the assurance of the majority of professing Christians that we who think so are only visionary enthusiasts.

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But let us try to seize the import of the words, "Your sorrow shall be turned into joy." We have seen how truly the preceding clauses have been verified by history. Shall we doubt the literal accomplishment of the closing promise? "No," you reply; "but the joy promised is that which the disciples received when they died and were welcomed to heaven." Well, but supposing that true, just for the sake of argument, *what knows the world about that?* Why not suppose it possible that the Lord, who performs all His deeds with the most consummate wisdom and with the most convincing issues, may have determined that His long down-trodden people shall be honoured in the place of their degradation, shall be recognised as the hosts of the Lord in the very world where their name was covered with obloquy, and shall receive joy in the land where they shed their tears? And, may it not be possible that *this* is precisely the meaning of the consolation afforded by the words. Let us see: a comparison of parallel Scriptures is the authorised mode of exposition. Jesus, in a previous part of His valedictory address, had uttered what appeared to His sad disciples very like a riddle, the words, "A little while, and ye shall not see me: and again a little while, and ye shall see me, because I go to the Father." Perplexed by this statement, the disciples whispered among themselves, vainly endeavouring to solve the mystery. "Now," proceeds the evangelist, "Jesus knew that they were desirous to ask Him, and said unto them, Do ye inquire among yourselves of that I said, A little while, and ye shall not see Me: and again a little while, and ye shall see me? Verily, verily, I say unto you, That ye shall weep and lament, but the world shall rejoice: and ye shall be sorrowful, but your sorrow shall be turned into joy. A woman when she is in travail hath sorrow because her hour is come: but as soon as she is delivered of the child she remembereth no more the anguish, for joy that a man is born into the world." Now mark the use made of this expressive similitude, and the plain explanation given of the puzzling remark: "And ye now therefore have sorrow: but I will see you again, and your heart shall rejoice, and your joy no man taketh from you." Plainly, therefore, the time of His seeing them again was to be after the little while of absence of which He had just spoken. Remembering that one day is with the Lord as a thousand years, and a thousand years as one day, and remembering also that to the departed who are asleep, time is not measured as it is with us, nor characterised by crushing anxieties, the period of our Lord's absence may be called "a little while" with the strictest propriety. Besides, it was surely but poor consolation to tell them that their troubles would end when they should die. That they did not understand Him as referring to death, but to His return, and the consummation of His plan of love in the destruction of all His and their enemies, and the erection of an enduring kingdom of peace and glory, is, we think, perfectly obvious. The Church, said

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He in effect, is now in her state of pain and travail: but I will see you again, and then she shall be delivered, and all will be gloriously explained, and your sorrow shall be turned into joy. The time when this "restitution of all things" should occur was and is concealed; but the doctrines of the advent and resurrection make all clear as the midday sun. "Blessed are they which are persecuted for righteousness' sake: for theirs is the kingdom of heaven," is an appropriate beatitude to quote in this place; for that the kingdom of heaven is something very different, so far as circumstantials are concerned, from going to Jesus in heaven, as common teaching has it, we are deeply convinced. And then the promise we have quoted harmonises both in language and sentiment with the assurance of the Lord to Peter and his brethren, "Verily I say unto you, That ye which have followed Me, in the regeneration when the Son of man shall sit in the throne of His glory, ye also shall sit upon twelve thrones, judging the twelve tribes of Israel" (Matt. xix. 28). In a word, "Blessed are the meek: for they shall inherit the earth." The unerring oracle has declared that "the righteous shall be recompensed *in the earth;*" and Jesus has assured the disinterestedly benevolent that they shall be recompensed at the resurrection of the just; all which Scriptures, and many others of similar significance, convince us that the world on which the Redeemer's feet once travelled in weariness shall be made glorious, and that His long-afflicted and torn Church shall yet shine forth in the eyes of all the nations fair as the moon, clear as the sun, and terrible as an army with banners. If so, blessed are those servants who wait for their Lord, and, in the midst of a mocking world and an incredulous nominal Church, cry out, "Our God shall come, and shall not keep silence: a fire shall devour before Him, and it shall be very tempestuous round about;" but His people shall sing for joy, and shall delight THEMSELVES IN THE ABUNDANCE OF PEACE. EDITOR.

THE DESTRUCTION OF SINNERS.*

CHAPTER IX.

THERE are yet one or two points on which we wish to say a few words before taking leave of Mr. Cox and his work. The first of these points refers to the meaning of the word "destruction," and the unfairness of which Mr. Cox and his whole school are guilty in their attempt to get rid of the force of this word when applied to the punishment of the wicked.

We need not occupy time in showing that one of the terms most commonly used in Scripture to signify the future punishment of

* "Salvator Mundi." By Samuel Cox. 7th Edition.

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the wicked is "Destruction." We are told both in the Old Testament and in the New that they shall be "destroyed," "destroyed for ever," that they shall suffer "destruction," "everlasting destruction" (Psalm xxxvii. 38; xcii. 7; Phil. iii. 19; 2 Thes. i. 9). On this word "destruction," in its English form and its equivalents in the Greek and Hebrew languages, we put the meaning which all Lexicons and Dictionaries put upon it. From these authorities we learn that the word means obliteration or annihilation, so that the organised substance which once had an existence has ceased to have existence when it has been destroyed. On the repeated declaration of the Scriptures that the wicked will be destroyed we rest our doctrine as on a sure foundation. The universal meaning, not of one language only, but of all the languages of the earth, must first be altered ere our argument can be overthrown.

Now, with a good deal of what we have just said of "destruction" Mr. Cox is perfectly agreed. He allows that the wicked will be destroyed, and he admits that the word destruction has the very same sense we put upon it. Thus he tells us that the destruction of the cities of Chorazin and Bethsaida means "that all trace of them has been lost" (5). And he also tells us in various places that the destruction of the wicked is the phrase in use to signify that "the very souls of sinners" should be "burned up and scattered to the wind" (75, 86, 88, 131). He knows as well as we do the proper sense of the word destruction, and does not hesitate to express it.

Might he not, then, suppose that he agrees with us in our view of the destruction or annihilation of the wicked? The ordinary reader might not unreasonably suppose so, but such, nevertheless, is not the case. He, and all the upholders of his view, have a way of escaping from this natural conclusion, to which we now direct attention. We do not hesitate to describe this method of theirs as most unfair. Scripture interpreted as they in this case interpret it might be made to signify anything we please. Mr. Cox's method, then, of avoiding the conclusion that the wicked will hereafter be utterly destroyed or annihilated is by telling us that by the *destruction of sinners* the Scripture means the *destruction of their sin*. That is what he means by it, and he would have us to suppose that that is what the Bible means. That we do not misinterpret him we will first show, and then examine the line of argument which he and others follow, and prove its utter hollowness.

At page 127, Mr. Cox speaks of the wicked as doomed "to the æonial fire which alone could *burn out their sins*." At page 135, he tells us that "in one way or the other, in this age or in the ages to come, *our sins*, the sins of every one of us, *must be burned out*." In his note from Mr. Tipple, at the bottom of page 134, he adopts the view that the flame of the valley of Hinnon "can

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only fitly represent the certain *consumption of sin* to be effected through the sharpness of fire." And at page 139, he says that the wicked man "is banished from the presence of Christ only for an age, only that the age-long fire *may consume his sins and burn out his unrighteousness.*" From these extracts our readers will see his exact view. He allows to the words of Scripture expressive of the future punishment of the wicked the same sense that we give them, but he directs their full force *against the sin, and not against the sinner himself.*

We will now show the utter unfairness of this argument. Mr. Cox does but follow the example of his whole school of theology. The process of restoration which he supposes to take place in regard to those who depart this life unsaved is the very same that takes place in regard of those who are saved in the present life. The only difference is as to the time when this process is said to take place. Mr. Cox admits this, when he says that "*in this age, or in the ages to come,* our sins, *the sins of every one of us, must be burned out*" (135). He would have us to suppose that the very identical process through which sinners in this life have been brought to repentance, faith, and salvation, will also be used in a future age to bring to repentance, faith, and salvation, those who have not here been saved. The only material difference, according to him, is one of *time.* Some sinners hear the invitation of Christ in their present life, and are saved before they die. Other sinners, he would tell us, will hear the invitation of Christ at some period after death, in hades or some age that follows. But, the process in both cases is the same.

Such is his idea. Let us put it to the test. If the two processes are identical in nature, of course they will be spoken of in similar terms in Scripture. If the salvation of sinners in this present life be indeed no other than the treatment which God makes use of hereafter towards sinners who have left this life unsaved, we will, undoubtedly, find a similar language used in the Bible of them both. But if Scripture speaks altogether differently of them—if what it says of one it does not say of the other, but the very opposite—then we may and must conclude that, so far from these two processes being identical, they are utterly dissimilar and unlike.

In the first place, then, it is said over and over again of the wicked that they will be destroyed in the coming age. We have already referred to abundant passages for this. Mr. Cox allows it as well as we.

But will he advance for our edification, either out of the Old Testament or the New, one single passage where language of this kind is used of those saved in the present life? According to him the destruction of a sinner hereafter means his salvation, his having his sins burned out, consumed, and he himself saved. According to him, the very same destruction takes place in regard

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of every one saved in the present life. He, too, is saved by being destroyed. By destruction his sins and his unrighteousness are also burned out. But will Mr. Cox show us but a single text in Scripture where those who are saved now are said to be destroyed? He could not do so. Their conversion, their repentance, their salvation, are spoken of in hundreds of passages of the Bible; but not in so much as one of these passages are they themselves said to be destroyed. This marked difference of language is our clear proof that the two processes are completely different.

Again, the salvation of the righteous in this present life is frequently described as consisting in the destruction of sin within them. Thus we read of our "old man being crucified with Christ, that the body of sin might be destroyed;" of our flesh being "crucified with the affections and lusts;" and many other similar expressions. (Rom. vi. 6; Gal. v. 24). But though the punishment of the wicked hereafter is frequently spoken of in Scripture it is never once spoken of in such terms as these. Mr. Cox, in describing it, often uses such. He tells us of sins and unrighteousness being burned out and consumed. How is it that the Bible never speaks thus? It is because two processes which, in Mr. Cox's judgment, are identical, are in God's mind utterly unlike.

Again, in that process through which the redeemed in this life are brought, it is over and over again declared of them that in and through it they are themselves justified. Thus the prophet Malachi, speaking of this cleansing work of the Lord upon His people in this life, says that "He shall *purify the sons of Levi*, and *purge them* as gold and silver." And expressions of a similar nature are frequent in Scripture (Mal. iii. 3.; Dan. xii. 10; 1 Pet. i. 22). We ask Mr. Cox to present us with a single text which speaks thus of the ungodly in their condition in hades, or in hell, or in those ages of the future of which he often speaks as the scenes of purgation. No such text, we make bold to say, exists. And the reason, we just as confidently say, is because the two processes are wholly different.

The prophet Isaiah, in his 43rd chapter, speaks very fully and plainly of the discipline and trial through which the children of God are in this life trained and educated for their great future (Isaiah xliii. 1–3). He speaks of their passing through the cleansing waters and the purging fire of discipline, the very process which Mr. Cox tells us all here unsaved pass through in hades, or hell, or some future age. But what does the prophet add to this description of their "fiery trial?" He adds that they "*shall not be burned; neither shall the flame kindle upon*" *them.* But is it thus that the wicked are spoken of in the fiery trial to which they shall be exposed? No. That which is denied of the righteous is expressly affirmed of the ungodly. Isaiah tells us that in the destruction of the transgressors, "they that forsake the Lord *shall be consumed.*" Malachi tells us of the proud and the wicked that

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"the day that cometh shall burn them up, that it shall leave them neither root nor branch." John Baptist tells us that Christ will "burn up the chaff with unquenchable fire" (Isaiah i. 28; Mal. iv. 1; Luke iii. 17; Matt. xiii. 30).

What, then, is the result of our brief examination of the very different way in which the Scripture speaks of the discipline of God's people in this life, and the treatment of the wicked by God in another age? Mr. Cox identifies them as essentially the same, but Scripture distinguishes them as different. Things that are like each other are described in a like way. Things that differ are differently described. It is not possible to describe in more different language God's disciplinary treatment of His people in this life, and God's treatment of the wicked in another age. We are, therefore, compelled to take them as utterly distinct and opposite things. The work of grace wrought out here in the redeemed in their school of chastening is not the same as the work of vengeance and judgment inflicted upon the ungodly at any period after death. They are totally different things, if we will accept God's description of them rather than our fancy. We reject the view that identifies them as a forced argument to bolster up a desperate cause. The one process is pronounced "blessed" in Scripture, but this is never affirmed of the other (James i. 12).

Before we conclude our review of Mr. Cox's work, we would refer for a few moments to a class of texts and a line of argument on which he very strongly relies for his theory of universal restoration. He tells us, with perfect truth, that there are many texts throughout Scripture which say that not only shall "all Israel be saved," but that "all the nations whom God has made shall glorify His name" (Rom xi. 26; Psa. lxxxvi. 9). There is no doubt that passages of this kind abound in Scripture.

What is the interpretation Mr. Cox puts upon such texts? He tells us that "all Israel" must necessarily mean every descendant of Abraham in the flesh, whether he were dead when St. Paul wrote, or living, or to be afterwards born. He tells us that "all nations" must, of necessity, signify every man, woman, and child, sprung from our first parent Adam, from the first to the last born. All these, he says that Scripture affirms will be saved, and on this interpretation of God's Word he rests his theory of universal restoration. We will give our readers a quotation from his own words:

"In those noble chapters in his Epistle to the Romans (ix. to xi.)," he tells us that Paul "argues that, since God has called and chosen Israel, *all* Israel must be saved," although, as he frankly admits, that stiffnecked race had long rejected the salvation of God. And if "all Israel" is to be saved, saved by the discipline of a coming age, since it certainly has not been saved in this age, who then can be lost? for who has sinned more deeply, or with a

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more settled obstinacy? "With the same logical consistency, the same impassioned earnestness, he argues, in chapters v. and viii. of the same great Epistle, that as by the unrighteousness of one, all men were condemned, so, by the righteousness of One, 'all men' will be justified unto life; that the salvation of Christ will extend even beyond the limits of human sin; that even the inanimate creation, made subject to vanity and corruption by the sin of man, shall be redeemed from that involuntary bondage into the glorious liberty of the children of God" (160).

If it were so plain, as Mr. Cox supposes, that "all Israel" and "all men" signify every individual whatsoever of the descendants of Jacob, and of the descendants of Adam, both dead and living and yet to live, how is it that so few comparatively of the students of Scripture have viewed it in this light? It cannot be so very obvious an interpretation as Mr. Cox imagines. The truth is, that such expressions as "all men," "all the world," "all mankind," are of such various application that we must always look to the context for their meaning in Scripture as in other books, and to information derived from other parts of the same work. If any one will set it down as a rule that when "all men" are spoken of, every individual of the race of Adam is intended, he will very soon find that he has adopted a rule which breaks down in almost every instance. We are almost ashamed to set about the proof of so plain a matter; but Mr. Cox, from the astonishing inference he draws from the phrase "all men," and similar phrases, compels us to do so.

When the disciples said to Jesus, "*all men* seek for Thee," they did not include any of the dead, and of the living only some of the inhabitants of Palestine! When the disciples of John Baptist said to their master, "*all men* come to Him," i.e., to Christ, they only intended a good many persons belonging to their own nation, and living at the time! When Paul told the Church of Corinth that they were his Epistle, "known and read of *all men*," he only meant by the expression such a portion of mankind as had some knowledge of the state of things at Corinth. When he wrote to Titus that the grace of God had "appeared to *all men*," he only meant the comparatively small proportion of mankind to whom the Gospel had been preached. Similar instances can be readily referred to (Mark i. 37; ii. 32; John iii. 26; Acts xvii. 30; 2 Cor. iii. 2; Titus ii. 12).

As with the phrase "all men," so with the phrase "all Israel." We must go to the context and the general teaching of Scripture to know how far its signification extends. When we read that "all Israel" heard the judgment of Solomon, we readily extend the reference to all the Israelites who were capable of comprehending Solomon's conduct. We do not include within it those who were infants in years, or who were dead. When we are told that "*all Israel*" gathered together at Carmel to Ahab and Elijah, we only

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understand by the expression a considerable portion of the people. And when we are told that "*all Israel*" brought up the Ark of God with David, we understand the phrase in the same way (1 Kings iii. 28; xviii. 19; 1 Chron. xv. 28).

So it is with the similar phrases, "all people," or "all nations." When Daniel said to Nebuchadnezzar that "all people, nations, and languages," obeyed him, he certainly knew that this did not include all the living inhabitants of the world, or any of the dead (Dan. v. 19). He knew that far beyond the confines of the empire of Babylon were great and populous nations, as India and China, who were not subject to him, and were not even affected by the victories and conquests of the great king. And he also knew that there was a greater host to whom the name of Nebuchadnezzar was not a name of terror, that mighty multitude of the dead, who knew nought of the scenes of earth, or of the men who fought and who ruled upon its surface.

What then have we ascertained from our examination of these passages? We find that such expressions as "all men," "all Israel," "all people," are not here the absolutely universal terms which Mr. Cox supposes them to be in another reference. They comprehend, in actual fact, but a portion of those spoken of. The dead are absolutely shut out from every one of them. Not one of them includes even all the men who were alive at the time. Most of them refer only to the smaller part of Israel or of the world.

When we read, then, passages of Scripture which tell us either that "all Israel" or "all nations" will be saved, we come to consider their sense without any obligation to suppose that they necessarily signify every descendant of Abraham or of Adam. These expressions have not a universal reference in other cases, and they may not have such here. We must not be led away by their apparent universality of comprehension, but must carefully examine every passage, not only in connection with its immediate context, but also with the general teaching of Scripture. This teaching forbids us to suppose that all the descendants of Abraham or of Adam will be saved. And therefore we, in conformity with this general teaching of Scripture, are obliged to take those texts on which Mr. Cox and his school rely for universal restoration as not being possessed of the universal application which he and they would attach to them.

We might here take our leave of Mr. Cox's work, but there is one other point to which we would draw attention as showing the exceedingly weak foundation on which he rests conclusions of the most solemn moment. Supposing himself asked by an opponent whether he can "point us to any instance of the redemption of sinful men after they had left this life, after they had been condemned to receive the due reward of their deeds," he boldly says, "Yes, I can" (193). To what texts do our readers suppose Mr.

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Cox refers in proof of this? To 1 Peter iii. 18-20; iv. 6. These are the only passages in Scripture, apparently, on which Mr. Cox relies as proving his doctrine. He appeals to them as though they undoubtedly taught it. But everyone who is at all acquainted with these texts knows that they have had a very great variety of meaning put upon them by men fully as able to explain them as Mr. Cox or any of his school, and it will not do to rest a weighty doctrine upon a couple of texts which have been so variously understood. For our part, we do not believe that "the spirits in prison" of 1 Peter iii. 18-20 were the spirits of men at all, and would take the liberty to refer Mr. Cox to a paper of ours on that question in the RAINBOW of August, 1879.

If we think it strange that Mr. Cox should rely upon texts so very variously understood as 1 Peter iii. 18-20; iv. 6, for a doctrine of such tremendous moment as that he rests upon them, we think it even more strange that he should attempt to strengthen his position in the way that he does. Interpreting the texts above referred to as teaching that our Lord, in a disembodied state, preached the Gospel of salvation to the living spirits of men in hades, and that many of them, at least, heard it to their salvation; he proceeds to show that such was the interpretation put upon it by "the primitive Church." How do our readers suppose that he tries to do this? By reference to one of the most silly of the apocryphal writings, *the Gospel of Nicodemus!* (194).

This wretched forgery gives a full account of hades, in substantial agreement, not with the biblical account of that condition, but with the account given of it by Mr. Cox. We do not suppose that Mr. Cox agrees with every circumstance mentioned in this Gospel, but certainly its main statements are in full agreement with his. There were gathered at the time of Christ's death, according to this veracious production, the living souls of all the dead. To these Christ is said to come during the period of his burial, and to bring them all forth from their prison house. The statement of this false Gospel, written no one knows by whom, written no one knows in what century, Mr. Cox would have us take as our infallible guide to the doctrinal opinions of "the primitive Church!" Mr. Cox himself calls it "a work of fiction" (194); and yet he would have us draw our ideas of the doctrine of the primitive Church from its miserable pages! We can only ask our readers to look through its puerilities and fables and they will see how poor is the support on which Mr. Cox relies for his position.

In conclusion, we will just ask Mr. Cox one question. He supposes that the primitive Church taught that Christ went to hades to preach the Gospel there to men, because the Gospel of Nicodemus teaches so. Does he also believe that it was the opinion of the primitive Church that on the occasion of that visit Christ raised up in their bodies all the dead of past generations? The Gospel of

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Nicodemus says that He did.* Will Mr. Cox take him in this point, as on the other, as the interpreter of the opinion of the primitive Church? If not, will he tell us why?

HENRY CONSTABLE.

JUDAH AND EPHRAIM IN THE LATTER DAYS.

BY T. T. PITT.

"I have loved you, saith Jehovah. Yet ye say, Wherein hast Thou loved us?" (Mal. i. 2).

THE utmost interest attaches to the inquiry, "What does the Word of Jehovah reveal as to the character and circumstances of the House of Ephraim, or Israel, NATIONALLY, in contradistinction to the House of Judah, or the Jews, in our times; which, by universal consent, are the approximate end of the latter days?"

Tradition, presumably established upon the Word of God, and therefore, claiming the authority of that Word, has handed down to us various articles of belief which will not bear the light of revealed truth. Such were the doctrines of the eternal torment of the immortal soul, and the post-millennial advent of Christ; and not less opposed to the "sure word of prophecy" is the dogma that Jehovah is not dealing in mercy with Israel in the present age.

This almost universally-entertained belief is the necessary result of the erroneous teaching that the known Juhs (Jews) comprise the whole of the existing descendants of Jacob; whereas, in fact, they represent, as their name, Juhs, implies, the Tribe of Judah—with, perhaps, Levy—only. Ephraim—Israel—comprising the remaining ten Tribes while their PREDICTED glorious destiny in the latter days, has been overlooked as completely as though they had no existence. Hence the opinions on prophecy concerning Israel, at present so vigorously expressed, contain but a fraction of truth; and, consequently, the prophetic word is mutilated and misrepresented.

Experience suggests that such testimony will be instantly rejected by many without even one honest attempt to ascertain whether it is justified by facts. Indeed, so irresistible to human efforts is traditional teaching, that some of Jehovah's most transparent promises to Israel are disregarded because they do not agree with certain preconceived ideas. So difficult and irksome is the task of unlearning what, for a lifetime, we have been taught to believe, that, as to the majority even of students of prophecy, it would be useless, on this subject, to quote any prophecy as fulfilled that cannot be applied to the past history of the Juhs, or that COULD receive its fulfilment in the coming age.

But implicit faith in the literal Word of God brings its indescribably precious reward to those who delight to contemplate the faithfulness and the glory of Jehovah, as displayed in the performance of His promises. To say that Jehovah WILL at SOME FUTURE TIME perform certain

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* Ante-Nicene Library. T. & T. Clark, Vol. 16, p. 174.

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promises to Israel, but which promises He has already fulfilled, is, at the best, to treat His Word with disrespect.

Nearly the whole of the Old Testament is devoted by God to the history past, present, and future, of the twelve Tribes; and every part of that word is, of course, inviolably sacred. Yet how much of the prophetic part have we not in reality ignored, because we could not reconcile it with what we have been taught, not by the Spirit of Truth, but by men. We have encountered some promise of temporal, or of spiritual good, to Israel; and if it has not, in our opinion, received its fulfilment in the history of the Juhs, to whom the Holy Spirit never meant it to apply, we have summarily dismissed the consideration of it with the supposition that it related to the Juhs in the millennial age, HOWEVER impossible that may, upon a little reflection, have been seen to be.

We have fallen into endless and inextricable confusion by losing sight of the fact, that from the time of Rehoboam (1 Kings xii. 16-24) to the present day—and it will so continue till the return of all the Tribes to the land (Ezek. xxxvii. 22)—the two nations of Israel and Judah have been entirely distinct, and that the prophecies subsequent to the respective captivities, relating to one kingdom, have no reference whatever to the other previous to the re-occupation of the Land of Promise, unless it is clearly indicated to be otherwise. Discrimination must be used in order to discover which kingdom is referred to in any particular prophecy. It is often essential also to note the date of a prophecy.

As to the Tribe of Judah then: It will not be denied that it was they—the Juhs—who crucified Messiah; who said, "His blood be upon us, and upon our children." And this agrees with the words by Micah (v. 1, 3), "They shall smite the Judge of Israel with a rod upon the cheek; therefore will He give them up until the time that she (viz., Israel) which travaileth hath brought forth; then the remnant of His brethren shall return unto the children of Israel." Ergo, until Israel had "brought forth," Judah has been given up to unbelief; and very awful has that unbelief been. All efforts to bring her to a saving knowledge of Messiah have NECESSARILY FAILED.

But now, at the close of the age, when the prophecy must, without question, shortly receive its fulfilment, what do we see? The answer is, the word by Jeremiah (xvi. 16) fulfilled: "I will send for many hunters, and they shall hunt them from every mountain, and from every hill, and out of the holes of the rocks." Being so hunted, where do they find a secure dwelling?

With such a prophecy before us as that quoted from Micah (v. 1, 3), the answer to such an inquiry surely must have an intensity of interest; for Jehovah has said, "THEY SHALL RETURN TO THE CHILDREN OF ISRAEL." Spain has invited them to settle there; Austria has offered to succour them; and, according to the views of many among us, the Land of Promise is their appropriate resting-place. Societies are being formed for the purpose of promoting this object, and thus facilitating the Divine plans; His promises concerning Israel's return being, as they, no doubt, rightly conceive, well nigh ripe for fulfilment.

But the Juhs do not accept the hospitality thus offered them; and for the best of reasons, for Jehovah has said, "They shall return to the children of Israel." (What Israel shall do with them is declared

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n Jeremiah iii. 18: "In those days the House of Judah shall proceed upon the House of Israel, and they shall come together out of the land of the north to the Land which I have given for an inheritance unto your fathers."—"Horæ Propheticæ," Vol. II., pp. 110*—Further, in Isaiah xviii. 7, and Zeph. iii. 10).

Simple faith in the Word of God would, in such circumstances, inquire, "Is it, then, within the range of Jehovah's possibilities that, whatever tradition may state to the contrary, the nation to which they come may, after all, be the kingdom of Israel: for every prediction must have its literal fulfilment. No one of these shall fail, none shall want her mate?" (Isa. xxxiv. 16). Without doubt such an inquiry will, by many, be considered entirely superfluous; for the fact is, the Juhs are going *en masse* to AMERICA; and, the Word of Jehovah notwithstanding, it will be heedlessly asserted, "They have NOT returned to the children of Israel, for the English and the Americans are not Israel."

Such a response, though dishonouring to Jehovah, is in accord with His Word by Hosea (i. 10, 11): "And it shall come to pass that in the place where it shall be said (future passive in the Hebrew) unto them, 'Not My people,' it shall be said unto them, 'Sons of the living God.'" "Horæ Propheticæ," Vol. II. pp. 247. The history of the Juhs—the Tribe of Judah—then, responds accurately to prophecy, as needs it must. Does the history of Ephraim—the ten Tribes--reflect prophecy less faithfully? By no means; "none shall want her mate."

Oh, for honest and good hearts, and unbiassed minds, to consider WHAT JEHOVAH HAS SAID shall be the condition and character of the House of Israel in these days in which we live!

The misleading, though most prevalent notion, that the Juhs are the only existing descendants of the twelve Tribes, has too long proved fatal to a successful issue of such an investigation. Jehovah does not say the Juhs represent the whole twelve Tribes. On the contrary, He states by Jeremiah (xiii. 14), "I will pluck them out of their land, and pluck out the house of Judah from among them." Further, by Zechariah (xi. 14), "That I might break the brotherhood between Judah and Israel."

The prophecies which follow cannot, by any possibility, be made to apply to the Juhs, either in the past, present, or the future age; yet the Word of Jehovah has not failed, neither can we be fairly charged with appropriating millennial blessings:

"And the remnant of Jacob shall be among the Gentiles (Goyim) in the midst of many people as a lion among the beasts of the forest, as a young lion among the flocks of sheep; who, if he go through, both treadeth down, and teareth in pieces, and none can deliver" (Micah v. 8).

It is enough to state that this glowing prophecy has already received its accomplishment, and *that* since the Assyrian captivity; for Israel CANNOT sustain such a character during the approaching millennial age.

"His glory is like the firstling of his bullock, and his horns are like the horns of unicorns; with them he shall push the people together to the ends of the earth; and they are the ten thousands of Ephraim, and they are the thousands of Manasseh" (Deut. xxxiii. 17).

This cannot take place in the coming age; indeed, except as applied to the history of our own nation, the prophecy would appear to have no intelligible meaning.

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"Ephraim's seed shall become a multitude of nations" (Gen. xlviii. 19). With reference to this passage, the Bishop of Rangoon, in his little work, "Joseph's Birthright England's Possession," pp. 12,* says: "The word in the Hebrew there translated 'nations' is one which implies foreigners living outside the geographical limits of Palestine; for that is the exclusive sense in which the plural noun 'Goyim' is used throughout the Old Testament. Now, in what way could Ephraim ever have been thus called a 'MULTITUDE OF GOYIM' during Old Testament history?

One has but to ask the question in order to strike all controversy dumb. Indeed, the very thought of Ephraim becoming a multitude of nations outside the territorial limits of Palestine, is so strange, that when once we begin to dwell upon it, the subject rises up before us like a romance. Nevertheless, it strictly falls within the line of Scripture prophecy; and if the Word of God is to be honestly interpreted, it cannot be gainsaid or thrown aside.

"Therefore, behold I will allure her (Ephraim), and bring her into the wilderness and speak comfortably unto her. And I will give her her vineyards from thence, and the valley of Achor for a door of hope; and she shall sing there as in the days of her youth, and as in the day when she came up out of the land of Egypt. And it shall be at that day, saith Jehovah, that thou shalt call me Ishi (my husband), and shalt no more call me Baali (my lord)" (Hosea ii. 14, 15, 16). Is not this dealing with Israel in mercy?

The wilderness of Israel is anywhere outside the Land of Promise. Before their return to the Land, therefore, Ephraim was to sing as in the day of her youth.

Compared with these, many of the prophecies which received their fulfilment in the Christ, are obscure. No words could be more explicit; the wonder is they can be misunderstood. Even if they were not supported by numerous other prophecies—and they undoubtedly are—they would DEMAND IN THE NAME of Jehovah our acknowledgment. (1) That in the present dispensation, and THEREFORE AT THE PRESENT HOUR, Ephraim, as distinguished from the Juhs, IS a most powerful and unconquerable nation, from whom "none can deliver."

(2) That she has pushed the people together to the ends of the earth, just as the great nations of the Anglo-Saxon race have done in North America, New Zealand, and elsewhere. For if they have not already done so, they will not have time to fulfil their destiny before the period will arrive when "nation shall not lift up sword against nation, neither shall they learn war any more" (Isaiah ii. 4).

(3) A Nation comprising a company of nations, just such as the condition of the English-speaking race illustrates, and anything like which the world has never before seen.

(4) That they walk in the light of Jehovah's countenance, having done His will in "believing on Him whom He hath sent," and so ARE SINGING and have sung as in the days of their youth, infidelity, and other evils in thousand forms, notwithstanding. For Israel will not be "wholly a righteous seed" until Messiah "shall reign in Mount Zion and in Jerusalem, and before His ancient ones gloriously." Yet the

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number of slain upon whom the Divine breath has come, constitute an exceeding great army" (Ez. xxxvii. 10). And in Jehovah's estimation, "the holy seed is the substance."

Until the God of Israel had accomplished in the history of His people those things of which He had spoken by His servants the prophets, it was not, apparently, His intention that they should recognise their nationality after they were carried captive into Assyria; for He said of them:—"I will hedge up thy way with thorns, and make a wall that she shall not find her paths" (Hosea ii. 6).

"For the Lord God shall slay thee—Judah—and call His servants—Israel—by another name" (Isaiah lxv. 15). "For with stammering lips and another tongue will He speak to this people" (Isaiah xxviii. 11). More terrible by far: "Call his name LO-AMMI; for ye are not my people, and I will not be your God" (Hosea i. 9).

Ephraim—Israel, then, were for a time UNCOVENANTED, and so remained until redeemed by Messiah, consequently were, essentially, Gentiles. Hence we read (Rom. iii. 9) that both Jews and Gentiles are under sin. The inference derived has been that the term "Jews" here includes the whole twelve tribes. But the prophecies are not to be rendered of none effect by INFERENCES.

Had Ephraim retained her language, the rite of circumcision, the keeping of the seventh day as Sabbath, and other Hebrew characteristics, she could not have "lost her paths," but would everywhere have been recognised as Israel.

As to the other name by which Jehovah would call His people, and the stammering lips and *another* TONGUE with which He would speak to them, neither CAN apply to the Juhs. THEY have never been called by another name, nor addressed in another tongue than Hebrew. The "stammering lips," as the Rev. H. Marriott, in his work already referred to, suggests, significantly describe the imperfect English translation from the Hebrew.

The Juhs have never ceased to be known as God's people; but Israel was Lo-ammi. And what a profound import do the words of Messiah acquire when applied in this sense, which is, doubtless, their only legitimate application. "I am not sent but unto the lost sheep of the house of Israel" (Matt. xv. 24). "The house of Israel" and "the house of Judah" are not synonymous and convertible terms in God's account, whatever they may be in the reckoning of those who in our day are unable to discern the distinction His word makes between them, and to arrive at which is but the first step out of the dense fog with which tradition has so long enveloped us, towards the delightful sunshine of REVEALED TRUTH in relation to Israel. Is it anywhere recorded that Jesus was the Redeemer of the house of *Judah*? or of a Gentile people? It is nowhere so recorded, though no language is more perspicuous than the words of the prophets, when read in the light of the history they create.

He is the SAVIOUR of all who believe in Him as the Son of God, and who rely upon His precious atoning blood and perfect obedience to the law for acceptance with Jehovah; but He is the Redeemer only of the LO-AMMI Tribes of Israel. He has paid the stupendous price necessary for their redempton from the Gentile state, and to bring them

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into the bonds of the new covenant. Has it not been too much the habit, while deploring greatly the existing evil, and anticipating the blessedness of the millenial age, to under estimate the great glory of the Triune Jehovah which has, in this dispensation of the Holy Spirit, resulted from the atonement of Messiah?

But while in times past it was not possible to recognise the identity, because Jehovah had so decreed; yet, when in the exercise of His infinite wisdom, power and love, He produces a nation in every respect answering to the description He has given of the House of Israel PREVIOUS to the RETURN—a perfect photograph, however lightly or however seriously it may by many be repudiated—He claims the ascription of the glory due to His holy name for the performance of His promises. TO RENDER SUCH PRAISE WHEN IT IS MANIFESTLY DUE, MUST, EVIDENTLY, BE OUR PARAMOUNT DUTY. Jehovah "has honoured His word above all His Name;" and just as in the first appearance of Messiah, every prophecy relating to that advent received its exact and literal fulfilment; so, with the same precision, every other prophecy either has been already, or will at maturity, be respected by Him, however obscure or unimportant we may suppose it to be.

We read in Joel iii. 7, "Surely the Lord God will do nothing but He revealeth His secret to His servants the prophets," With such an emphatic assurance on record; with such prophecies as have been quoted, and many others also, and with the further assurance that Jehovah "made known to the king Nebuchadnezzar what shall be in the LATTER DAYS;" and that the most important of those events was the setting up by Him during the days of those kings—*not in the* COMING AGE as it has been considered orthodox to believe—a kingdom which shall never be destroyed, but which should break in pieces and consume all these kingdoms (Dan. ii.), is it not astonishing the professed students of prophecy should so recklessly assert that "God is not dealing with Israel in mercy in the present dispensation?" When such teachers tell us, without the shadow of authority, except that the Jews have not been converted—and this is "shadowy" enough—that this kingdom has not yet been set up, but that in some sudden, mysterious, and altogether incomprehensible way it WILL BE created, WITH OR WITHOUT SUBJECTS, during the millenial age, not in the days of those kings, as Jehovah has said, but when they shall have been "gathered in the pit;" do they not invite us to believe that which directly contradicts the plainest declarations of the "sure word of prophecy?" For verily, as they themselves teach, that day is at hand when it "shall come to pass that Jehovah shall punish the host of the high ones that are on high, and the kings of the earth upon the earth; and they shall be gathered together as prisoners are gathered in the pit, and shall be shut up in the prison, and after many days they shall be found wanting" (Isaiah xxiv. 21 and 22). But Jehovah has said He would establish this kingdom, the subjects of which are, of course, MEN of the tribes of Israel, in or during the days of the kings referred to. Granted, then, that the days of these kings have come to a close, it follows—as the word of Jehovah is true—that the Kingdom has already been "set up"—in embryo, no doubt, but still "*set up.*"

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"RESPECTING RESURRECTION."

IN the Correspondence of the RAINBOW for October, 1881, there is an interesting communication, headed, "Respecting Resurrection," and it concludes with, "I should like to see this subject ventilated in the RAINBOW;" but as nine months have elapsed since the article was published, and as none of your well-qualified correspondents have responded to the desire for ventilation, I hope the Editor and readers will excuse any little deficiency of culture that comes from the pen of an old sailor, whose zeal may have outrun his discretion in tackling on to that which others, much better fitted for the work, appear disinclined to grapple with, viz., the defence of one of the most important doctrines in the revealed Word of God; and the question is, Are all the dead to be resurrected?

Mr. Hammond has stated that "pre-Adamite men are certainly not to be taken into account in the question of resurrection, nor are countless numbers of the Adamic race who have been judged already. Do the multitudes that perished in the flood, in the fires of Sodom, in the Red Sea, in the overthrow of Babylon, and in many other places, come up again for judgment? Had they not all Divine warning before the sentence was executed? Their day of judgment is surely past." I consider these views, both expressed and implied, as entirely out of harmony with the teaching of the Scriptures, and submit the following proofs as being more in accordance with their testimony. In John v. 26-29, our Lord distinctly asserts "that all who are in the graves shall hear His voice and come forth: they that have done good to the resurrection of life, and they that have done evil to the resurrection of condemnation;" in fact, the resurrection linked on to the judgment as the means to an end, and we may fairly infer that the two are equal in extent. I also remark that the all who are in their graves can only mean those who are in the death state, for there are many who have never received burial, and the number of those in that state is the measure of those who are to be resurrected and judged. Now, if these connected statements of our Lord do not prove universal resurrection and judgment, then clear, direct evidence is insufficient to prove anything. I also remark that Mr. Hammond refers to judgment preceding death; but our Lord reverses that order of arrangement, for He makes resurrection precede judgment, and is out of harmony with Mr. Hammond's remarks about ancient sinners, "their day of judgment is surely past." In the Epistle to the Hebrews (ix. 27, 28) we have not only the direct testimony that "after death the judgment," but also the extent of the resurrection indirectly but clearly implied. Death and the judgment are here so linked together that, without an expressed limitation, their extent must be held to be the same; unless violence is done to common sense as a factor of interpretation in the revealed Word of God, given for our instruction, the term "men," as used here, must be racial, for the other sex are not mentioned; besides, all of both sexes do die the first death, and all that are in the death state must be resurrected if they are to be judged.

A lady has recently written that "truth should be sought, not by the strained construction of separate passages, but by the general tenor of

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Scripture teaching," and we may add, because the latter method of exegesis carries much more weight to our mind; but where there is any doubt about the meaning of terms it is more satisfactory when the Scriptures are made to be their own interpreter.

As an illustration of the above method of interpretation, we refer to the Apostle Paul's defence before Felix, the Roman Governor, as related in Acts xxiv., where, in ver. 15, the apostle declared that "there shall be a resurrection of the dead, both of the just and unjust." Now, the most likely impression that the term, "the dead," would have upon the mind of Felix, would be that they meant the dead as a whole; but how much more firmly must he have been convinced of the apostle's meaning the extent of the resurrection to be racial when he declared it to be "both of the just and unjust," and we need not have any hesitation in stating that if the apostle did not mean the whole of the dead, his definitions were of a most misleading character, not only to the governor, but also to those who look to the Scriptures for their instruction, and on this point they do not leave us in doubt as to the meaning of the terms, "the just and unjust." In Matt. v. 45, our Lord informs us that God "maketh His sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust." Now here is a Scriptural estimate by which we can easily compute the extent of those who will be resurrected, for the benevolence of God in the bestowal of sunshine and rain includes the Adamic race as recipients, and as comprised within the limits either of "good and evil or just and unjust." And we may pertinently remark that this unmistakable evidence of our Lord and His Apostle ought to be held as of much greater value than the testimony of honest, but uninspired theorists, whatever their strength of judgment or force of imagination may amount to. Another clear proof of the resurrection of the Adamic race may be deducted from "the Revelation of Jesus Christ," given to the Apostle John, who distinctly informs us that there is a first resurrection. The Apostle Paul also teaches the same important truth, which appears to have been given to him by special revelation for the comforting of "the church of the Thessalonians," a resurrection *from* the dead which Paul was anxious to attain to. John in Rev. xx. 4-6 refers to certain martyrs who are "to live and reign with Christ a thousand years," but that "*the rest of the dead* lived not again until the thousand years were finished." This statement is very important: first it informs us that the dead are not alive! thereby denying the truth of the absurd theological contradiction with which both Popish and Protestant churches are saturated; and it also confirms the truth of there being a final resurrection (verses 11, 12) when "the dead, small and great, stand before God," at the judgment of the great white throne. Now, as there is to be more than one resurrection, and the last one described as being "the rest of the dead," it appears to me most clearly demonstrated that the whole of mankind must be resurrected, for whatever portion or portions of the dead may have been raised previous to the last resurrection, it extends to "*the rest of the dead*," and with its numbers added to a previous portion or portions, the sum must amount to a whole mankind; for we cannot conceive of a whole being composed of less than all its parts. If such Scriptural evidence as the foregoing does not prove the truth of the re-

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surrection of the whole Adamic race, it may then be doubtful whether that proposition is capable of proof, and were we to add to the above evidence, many incidental references of the same tenour that are to be found in the Scriptures, and if the whole of both the direct and indirect evidence is held to be deficient as proof positive, we may then without any discourtesy to the holders broadly hint to them that Mystification instead of Revelation was the more definite term to apply to the Scriptures, and to refer to the Bible as the proper standard of appeal in Christian controversy seemed very like going to a system of delusion for the final settlement of differences that are closely connected with man's eternal destiny. We are well aware that there are a few passages in the Scriptures that seem to be out of harmony with the views which we advocate, but it may be found on a close examination that they are not so inharmonious as they appear to be. A strict attention to their contexts, to the times with which they are connected, may greatly reduce the difficulties they present, even although it may not remove the whole of them; but we agree with what Mr. Moncrieff has written—"There are difficulties—things which reason cannot master—in connection with the revival of the dead; but better Scripture, with its difficulties, than a theory that pays a sort of respectful obeisance to the Divine testimony in passing with a burden of fancies and conjectures and none of its celestial lore."

Mr. Hammond's theory about the non-resurrection of the Antediluvians, Sodomites, Babylonians, etc., ought to be replied to, but we fear to trespass too much on the valuable space in the RAINBOW; perhaps your kindness and well-known love of truth may furnish a further opportunity for some one to do so. If what we have advanced has any claim to be considered "Ventilation," we feel sure that Mr. Hammond will cheerfully join us in wishing that its effect may produce a more healthy train of thought in Christian minds that are troubled with doubts about the integrity of the Scriptures "Respecting Resurrection."

By a singular coincidence, when finishing the above our attention was drawn by a friend to this month's RAINBOW, and an article in it by "G. E." of the same tenour as Mr. Hammond's, another proof of the need of reply to those who advocate limited resurrection views. "G. E." finishes with "Certainly it seems much more accordant with the character of God to disbelieve the resurrection of the heathen than to believe with some missionaries and missionary directors that the heathen are raised to endure for ever the pangs of unrelieved misery." We may sympathise with the above hypothesis without assenting to the dogma of eternal conscious suffering to which it is opposed, but we fail to see in the hypothesis how a resurrection and future judgment of the heathen may not take place quite in accordance with the character of God, who is love, without favouring in the least degree the unscriptural dogma "of their having to endure for ever the pangs of unrelieved misery." Besides, if undue weight is given to hypothesis, the advocates of Universalism can use it with as great force and feeling, and with more apparent Scripture proof for their leading doctrine than "G. E." has given for the non-resurrection of the heathen; the character of a Father who is love, and Almighty in power, can be strongly contrasted with the idea that He will allow any of His children to perish for ever.

C. C.

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This is another lesson which ought to teach us that our finite reason is not sufficient to guide us aright in infinite issues, unless it is subordinated to Divine Revelation, for which we must "search the Scriptures" to find if these things are testified of him who is The Resurrection and The Life.

Liverpool. W. BALLANTINE.

THE GOSPEL: WHAT IS IT?

"Go ye . . . and preach the Gospel" (Mark xvi. 15).

"GO ye, and preach the Gospel." Blessed words
And grand commission from our Saviour-King!
Most glorious work, to tell about the Lord,
And to His feet the sinful ones to bring.

For He has done so much for us, that we
Would pour the wealth of ocean at His feet.
No wonder, then, that work like this should be
A privilege most blessed and most sweet.

What *is* the Gospel? We have often heard
Good men whose very souls seemed set on fire,
Determined that their hearers should be stirred
By pictures dark of judgment and of ire.

Repent! believe! or ye shall all be damned!
Vain will it be for you, lost souls, to call
On rocks to hide you, when ye, shivering, stand
Before Almighty God, the Judge of all!

Is this the Gospel? Nay, although a part
Of God's great plan; but Gospel means "glad news."
Glad news indeed! O, Jesus; for Thy heart
Is full of love, and these most awful views

Of fiery judgment, aggravated sore
By thoughts as false as they are wild and sad,
That sin and misery, increasing more,
Must last for ever, is not tidings glad.

O Thou, who art unutterable love,
And spotless light (for love and light are one),
Irradiate our dull hearts from above,
And pour Thy beams upon us, Living Sun;

That we may know, and feel, and understand,
That now, and when the endless ages roll,
Our God will do the best (so He has planned)
That can be done, for every human soul.

The best for some will be to end their lives,
Since they, rebelling, could not happy be
In earth or heaven; who against Thee strives,
Is fitted not for an eternity.

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Still, honour to the men of good intent,
Whose *hearts* are right, although their creed is wrong;
Who preach the Gospel as a message sent
From God's own heart, to whom their hearts belong;

Who tell us, not of ropes flung overboard,
For men to clutch, while on the ocean tossed,
But of the ever-living, loving Lord,
Who plunged in death Himself to save the lost.

Christ is the Gospel; Christ enthroned high;
Once pierced and nailed to th' accursed tree.
The blessed One, who said, "And I, if I
Be lifted up, will draw all men to Me."

And in the future will it not be seen,
When all the secrets of the past are told,
That wandering sheep more often *drawn* have been,
Than *driven* to the loving Shepherd's fold?

A. H.

HOW READEST THOU?

IN the early age of the Christian Church, the great theme of apostolic teaching was "Jesus and the resurrection," followed by the Judgment and its awards. In the present age, those vital truths are virtually ignored in the majority of Churches professedly Christian. They teach that the final awards of the saint and sinner take place at death, while the testimony of the Word of God is that these shall only follow resurrection and judgment. Both indeed are declared to be unnecessary if the reward of the righteous and the punishment of the wicked immediately follow their demise. Hence it is that the subject of the resurrection of the dead, although it forms the keystone in the arch of the Christian faith, forms almost no part of the public teaching of the day. The earnest believer may examine the following passages of Scripture to be fully convinced that the above testimony is the truth of God: John v. 28; Acts iv. 2, 23; xvii. 18; Rom. ii. 6, 11; 2 Cor. v. 10; Heb. ix. 17.

Too much importance cannot be attached to the question: "*Do the awards of the individual take place at death, or only after resurrection and judgment?*" A righteous Scriptural decision on this question will mightily promote the spread of the Gospel, for it will direct the thoughts of men to the coming of *Him* who is "the resurrection and the life," it will tend to the establishment of believers in the faith of Christ, to the awakening of the thoughtless, and the conversion of sinners from the error of their way; and thus "shall save their souls from death, and hide a multitude of sins" (James v. 10, 11).

To promote this great end, five subjects for Bible Readings are herewith presented to the faithful searchers for truth, namely, THE JUDGMENT; THE STATE OF THE DEAD; AND THE DESTINY OF THE WICKED; all involving essentially the priority of the glorious truth concerning THE RESURRECTION OF THE DEAD AT THE COMING OF THE LORD.

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There is one important lesson of the word of God contained in the three last verses of the third chapter of Genesis seldom regarded or taught, to which the attention of the teachers of youth should specially be directed. The great truth unfolded therein is, that God of His wondrous mercy to His sinful creatures, who by sin had forfeited their existence, prevented their access to the Tree of Life, by partaking of which they would have lived for ever in sin and misery. The boon of a sinless and endless life, or immortality, was reserved, according to the Word of God, only for the faithful in Christ Jesus (Rom. ii. 7). It is a violation of truth and common sense to make the sentence of death pronounced against the sinner in Eden figurative instead of literal. Loss of character is one thing and death another; and while the word "life" or "death" may be used figuratively by way of illustration, no one ever heard of the sentence of a judge being figurative, much less of the Supreme Judge of all the earth. Were this change of character, which is termed by some spiritual death, regarded as the penalty of transgression, it would virtually be declaring that sin was its own punishment; which would be equivalent to saying that the misery of a murderer was his punishment, while the sentence of the law for the crime was death. Adam because of his disobedience, and the loss of his innocence and purity, was condemned to die; whereas had he been obedient he would have lived for ever (Gen. iii. 22-22). But now man obtains an endless life of purity and happiness only through faith in Christ Jesus. It is evident that "there is no redemption for man if the doctrine of eternal torment were true: it is a penalty for which the Cross of Christ makes no provision; and consequently the redemption of any man would be perfectly impossible. "The wages of sin is death," and this the Saviour suffered; and the blessed truth is made known to us in the Word of God, for "He tasted death for every man." "The objection may be made, that Christ's resurrection from the dead, and living again as a man, is equally against the sentence He bore being literal death. The answer to this is obvious, viz., that He was raised from the dead not in the power of *natural* life, but of His *divine* life, that life which was not forfeited, because not originally possessed by man; and His resurrection is the reasserting of the *divine* life in Him, not of that which is *natural*, or merely human: for to have lived again in the power of a *natural* life would have been an *evasion* of the sentence of death, which, as it respects man without *divine* life, and without any other resource, is irrevocable" (cf. Rom. i. 3, 4; viii. 11; Heb. viii. 16).

Man in Death.

A selection of references to passages on the subject, taken from the Appendix to "Considerations on the Theory of Religion," by Edmund Law, D.D., late Lord Bishop of Carlisle, England. Born 1703, died Aug. 14, 1787, aged 84 years.

I proceed . . to consider what account the Scriptures give of that state to which death reduces us. And this we find represented by *sleep*: by a negation of all *life*, *thought* or *action*: by *rest*, *resting-place*, or *home*, *silence*, *oblivion*, *darkness*, *destruction*, or *corruption*.

I. *Sleep*—In the case of *good men*. Deut. xxxi. 16. 1 Kings i. 21; ii. 10; xi. 43; xv. 24; xxii. 50; 2 Kings xv. 7, 38; 2 Chron. ix. 31; xiv. 1; xvi. 13; xvii. 9; xxi. 1; xxvi. 23; xxvii. 9; xxxii. 33; Job

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iii. 13, 14; vii. 21; xiv. 11, 12; Ps. xiii. 3; xvii. 15: Matt. xxvii. 52; John xi. 11, 13; Acts vii. 60; xiii. 36; 1 Cor. xv. 6, 18, 20, 51; 1 Thess. iv. 13-15; v. 10; 2 Pet. iii. 4. *Bad Men*: 1 Kings xiv. 20, 31; xvi. 6, 28; xxii. 40; 2 Kings viii. 24; x. 35; xiii. 9; xiv. 16, 29; xv. 22; xvi. 20; xxi. 18; xxiv. 6; 2 Chron. xii. 16; xxxiii. 20; Jer. li. 39; 1 Cor. xi. 30. *All Men*: Dan. xii. 2; See John v. 27-29.

II. Death is represented by a negation of all *life*, *thought*, or *action*: even to good men. Job iii. 11, 13, 16; xiv. 10-14; Ps. vi. 5; xxx. 9; lxxxviii. 10-12; cxv. 17; cxlvi. 4; Eccl. ix. 5, 6, 10; Is. xxxviii. 18, 19; Acts ii. 34.

III. Death is represented as a REST and the GRAVE a RESTING-PLACE, HOUSE, OR HOME. Job iii. 11-13, 17, 18; xvii. 13, 16; Eccl. xii. 5, 7; Is. lvii. 2; Rev. xiv. 13.

IV. A state of SILENCE. 1 Sam. ii. 9; Ps. xxxi. 17; cxv. 17; Jer. xlviii. 2 (*Margin*).

V. Of OBLIVION. Ps. vi. 5; lxxxviii. 12.

VI. Of DARKNESS. 1 Sam ii. 9; Job iii. 5; x. 21, 22; xvii. 13; xxxiii. 28; Ps. xliv. 19; xlix. 19; lxxxviii. 12; Eccl. xii. 3; John ix. 4.

VII. Of CORRUPTION and DESTRUCTION. Job xiv. 18-20; xxvi. 5 (grave); xxviii. 22; Ps. xvi. 10 (grave); xlix. 9, 12-14, 19-20; lxxxviii. 11; Prov. xv. 11 (grave); xxvii. 20 (grave); Acts xiii. 36; 1 Cor. xv. 18.

Agreeable to these representations of our state *in death*, revelation informs us:—

I. That we shall not *awake* or be made *alive*, till the *resurrection*. Ps. xvii. 15; John vi. 39; xi. 24-26. Compare 1 Thess. iv. 15; 1 Cor. xv. 51, 52; Rom. iv. 17.

II. That the wicked shall not be severed from the righteous till the *resurrection*, *the end of the world*, the *coming* or *day of Christ*, the *day of the Lord*, *the day*, *that day*, etc. Matt. xiii. 30, 40, 41, 49; xxiv. 31; Mark xiii. 26, 27.

III. We are *upon trial*, or in a state of probation, till the *resurrection*. or the Day of Christ. 1 Cor. i. 8; Phil. i. 10; 1 Thess. v. 23; 1 Tim. vi. 14; Titus ii. 12, 13; Heb. x. 35-37; James i. 12; v. 7; 1 Pet. i. 7, 13; 2 Peter iii. 11, 14; Rev. ii. 25.

IV. Our *Christian course* and *improvement* in piety in this world, terminate in the *resurrection*, the *coming* or *day* of our Lord. Phil. i. 6; iii. 10, 11; iv. 5; 1 Thess. iii. 13; v. 23; 1 Tim. vi. 14; Tit. ii. 12, 13; James v. 7; 1 Pet. i. 7, 13; 2 Pet. iii. 11, 12.

V. The elect shall not be *gathered together* until the resurrection. Matt. xxiv. 31; Mark xiii. 26, 27; 2 Thess. ii. 1.

VI. The world shall not be *judged* before the *resurrection*, etc. Matt. xvi. 27; John xii. 48; Acts xvii. 31; Rom. ii. 16; 1 Cor. iii. 13-15; iv. 5; 2 Tim. iv. 1; Heb. vi. 1; 2 Rev. xx. 12-15.

VII. Sincere Christians shall not have *boldness* or *confidence*, before Christ, *till the resurrection*, etc. 1 John ii. 28; iv. 17.

VIII. The virtuous shall not *be rewarded* till the *resurrection*. Matt. xiii. 43; xix. 28; xxv. 19-21, 23-34, 46; John v. 28, 29; vi. 40, 44, 54; xvi. 22, 23; Acts iii. 19; 1 Cor. v. 5; xv. 52-54; 2 Cor. i. 14; v. 2-4; Eph. iv. 30; Rev. xi. 18.

IX. They shall not have *eternal life*, or *salvation*, shall not put on

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immortality, be *received* unto Christ, *enter* into His *joy*, *behold His glory* or be *like Him*, till the *resurrection*, etc. John vi. 54; xiv. 3, 28; xvii. 24; Acts iii. 20, 21. Rom. vi. 5; viii. 11, 17, 18, 19. 28; 1 Cor. xv. 53-55; Phil. iii. 20, 21; Col. iii. 4; 1 Thess. ii. 19; iv. 14-17; 2 Thess. i. 6, 7, 10; 1 Tim i. 16; iv. 8; Heb. ix. 28; I Pet. iv. 13; v. 4; 1 John iii. 2.

X. *They, their faith, labours* and *sufferings, are lost, perished, unprofitable*, if there be no *resurrection*. John vi. 39; 1 Cor. xv. 18, 32, 58. Contrast Ps. cxlvi. 4; Eccl. ix. 6.

XI. The *resurrection* is the grand object of our *faith, hope, and comfort*. Acts xxiii. 6; xxiv. 15; 1 Cor. i. 7; x. 8; 2 Cor. i. 9; iv. 10, 14; Phil. iii. 11, 20, 23; 1 Thess. i. 9, 10; iv. 16-18; 2 Thess. i. 7; iii. 5; 2 Tim. i. 11, 12; ii. 18; Titus ii. 13; Heb. xi. 35; 1 Pet. i. 3-5, 13; 1 John iii. 2, 3.

XII. The wicked will not be *punished* till the *resurrection*. Matt. vii. 22, 23; x. 15; xi. 22; xii. 36; xxv. 41, 46; Mark viii 38; Luke x. 12; John v. 28, 29; xii. 48; Rom. ii. 5, 6; 2 Thess. i. 7-9; 2 Pet. ii. 9; iii. 7; Jude 14, 15; Rev. i. 7; vi. 16, 17.

XIII. All this plainly shows that the Scripture, in speaking of the connection between our present and future being, doth not take into the account our *intermediate state in death*; no more than we, in describing the course of any man's actions, take into account the time he sleeps. Therefore the Scriptures (to be consistent with themselves) must affirm an immediate connection between *death* and judgment. 2 Cor. v. 6, 8; Heb. ix. 27.

XIV. For this reason the Scriptures represent the *coming of Christ* as *near at hand*. Rom. xiii. 12; Phil. iv. 5; James v. 8, 9; Rev. xxii. 7, 12, 20.

XV. Also that He, and His day, will come *suddenly*, as a snare, and as a thief upon all the world; and we are cautioned to *watch and be sober* that it surprise us not unprepared. Luke xii. 40; xxi. 34-36; Phil. iv. 5; 1 Thess. v. 2-6: 2 Pet. iii. 10-12; Rev. iii. 3; xxii. 12, 20.

The Coming of Jesus Christ.

"The Lord Himself shall descend from heaven."

Testimony of Prophets. Ps. l. 3-6; cii. 16; xcvi. 10-13; xcviii. 7-9; Isaiah xxv. 9; xxvi. 21; xxxv. 4; xl. 10; lxii. 11; lxiv. 1; lxvi. 15; Jeremiah xxiii. 5-6; Ezekiel xxi. 25-27; Daniel vii. 13-14; xii. 1; Zechariah xiv. 3-4.

Testimony of Apostles. Paul, 1 Cor. xv. 22, 23; Phil. iii. 20; 1 Thess. i. 9-10; ii. 19; iii. 13; iv. 16, 18; 2 Thess. i. 1-10; ii. 1-8; iii. 5; 2 Tim. iv. 1; Titus ii. 13, 14; Heb. ix. 27-28. Peter, Acts iii. 19-20; 1 Pet. i. 13; v. 4; 2 Pet. i. 16; iii. 14; James v. 7-9; Jude 14. John, 1 John ii. 28; iii. 2; Rev. i. 7; vi. 16, 17; xix. 11-16.

Testimony of Angels. Acts i. 9-11; Rev. xxii. 6, 7.

Testimony of Christ Himself. Matt. xvi. 27; xxiv. 30, 37-39, 42, 50; xxv. 13, 31; Mark xiii. 34-36; Luke xii. 36; xvii. 24-30; xxi. 27; John xiv. 3; Rev. xvi. 15; xxii. 7, 12, 20.

It is thus seen that He will come personally, visibly, gloriously, with His holy angels.

The objects of his coming will be—

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1. To raise the dead. 1 Thess. iv. 13-16. First, the just, John v. 29, 25; vi. 40, 44, 54; 1 Cor. xv. 23; afterwards, the unjust. Rev. xx. 5; Acts xxiv. 15; John v. 29. Then all men at the end. Rev. xx. 11-15. Then follows the New Creation. Rev. xxi. 1-8.
2. To judge the world. Acts xix. 31; Matt. xxv. 31-46.
3. To save His people. Heb. ix. 27, 28; Is. xxv. 8, 9.
4. To destroy the wicked. 2 Thess. i. 8, 9; ii. 8; Is. xi. 4; lxiii. 1-4; lxvi. 15, 16, 24.
5. To restore all things. Acts iii. 21; Rev. xxi. 9—xxii.
6. To reign for ever. Is. xxiv. 23; Jer. xxiii. 5; Luke i. 32, 33; 1 Cor. xv. 25; Rev. v. 10.

The Judgment.

I. There is a just God who is the Judge of all the earth. Gen. xviii. 25; Ps. l. 6; lxviii. 5; lxxv. 7; lxxxii. 8; xciv. 2; Heb. xii. 23; Jer. xi. 20; Deut. xxxii. 4.

II. The affairs of men are not in the present time administered according to the laws of justice. Eccl. iii. 16; iv. 1; viii. 11; James v. 6; Mic. iii. 11; vii. 3.

III. Therefore there must be a future judgment. Eccl. iii. 16, 17; Ps. l. 4; Heb. x. 30; Rom. iii. 5, 6; Isa. xxviii. 16, 17; Rom. ii. 3.

IV. God has appointed Jesus Christ to be the Judge of the world. Acts xvii. 31; Rom. ii. 16; John v. 22.

V. When Christ was on earth He was not the Judge, but was judged by wicked men. John xii. 47; iii. 17; Luke xxiii. 1-11; Matt. xxvi. 57, 65.

VI. Hence Christ will judge the world when He shall come again. Ps. xcviii. 7-9; 2 Tim. iv. 1, 8; Jude 14, 15; John xii. 48; 2 Pet. iii. 7; Heb. ix. 27; Matt. xxv. 31-46.

VII. He shall judge the good, the bad, the living, the dead—The Jews, the Gentiles and evil angels. 1 Sam. ii. 10; Ps. vii. 6; xcvi. 13; Joel iii. 12; Rom. ii. 1-16; Job xxi. 29-30; 1 Pet. iv. 5; Rom. xiv. 10; 2 Cor. v. 10; Matt. xxv. 41; 2 Pet. ii. 9; Daniel vii. 9-14; Luke xi. 31, 32; Jude 6; 2 Pet. ii. 4.

VIII. He shall judge men according to their thought, their words, and their acts or deeds. Rom. ii. 16; Eccl. xi. 9; xii. 13, 14; Luke xiv. 13, 14; Matt. xii. 34-37; xvi. 27; Rom. ii. 6; Rev. xi. 18; xxii. 12.

IX. This judgment consigns the wicked to eternal condemnation, and destruction like that of Sodom. Ps. xi. 6; Is. lxvi. 15, 16, 24; Mark iii. 29; Matt. xxv. 41, 46; Jude 6, 7; 2 Thess. i. 6-9. And gives to the righteous eternal salvation, glory, life, and inheritance. Heb. v. 9; ix. 15; 2 Tim. ii. 10; 1 Pet. i. 3-9; v. 10; Matt. xxv. 46; Rom. vi. 23; Jude 21; Heb. ix. 12; Luke xxi. 27, 28.

X. The day of Judgment will come suddenly and unexpectedly to the wicked. Dan. xii. 10; 2 Pet. iii. 3, 4, 10; James v. 9; 1 Thess. v. 1-6; Matt. xxiv. 36, 42, 44; xxv. 13; Mark xiii. 32-37; Luke xvii. 26-30; xxi. 34-36; Acts xxiv. 25.

XI. Hence men are commanded to repent. Acts xvii. 30; 1 Pet. iv. 17, 18; 2 Pet. iii. 9.

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The Destiny of the Wicked.

What shall the end be of them that obey not the Gospel?

I. They shall not live for ever. John v. 39, 40; 1 John v. 11, 12; iii. 36; 1 John iii. 15; Is. lv. 3; Ezek. xviii. 23; Deut. xxx. 19, 20.

II. They shall die. Ezek. xviii. 4, 31, 32; Rom. vi. 21-23; vii. 5; James i. 15; Rom. vi. 16; viii. 13; Rev. xxi. 8; Rom. i. 32; Rev. xx. 13, 15; Rev. ii. 11; xx. 6; James v. 19, 20.

III. They shall perish. Job xx. 4-7; Ps. xcii. 9; Ps. lxviii. 2; xlix. 20; lxxiii. 27; 2 Thess. i. 9, 10; Ps. xxxvii. 20; 2 Cor. ii. 15, 16; John iii. 14-17; Luke xiii. 2-5; 2 Pet. iii. 9; Ps. ii. 10-12; 2 Pet. ii. 12; Acts xiii. 40, 41.

IV. They shall be cut off. Ps. xxxvii. 9, 22, 28, 34, 38; Ps. xciv. 23; Nahum i 15; Prov. ii. 21, 22.

V. They shall be destroyed. Job. xxi. 29, 30; xxxi. 2, 3; Ps. cxlv. 20; Rom. ix. 22; Ps. lv. 23; Ps. v. 6; Is. i. 28; Prov. xiii. 13, 20; Phil. iii. 18, 19; Rom. iii. 16-17; Prov. xxix. 1; Matt vii. 13; x. 28; Acts iii. 23; 2 Pet. ii. 12; Ps. cxliv. 6; xcii. 7; xxxvii. 38; 1 Tim. vi. 9; Ps lxxiii. 3, 17, 18; 2 Thess. i. 9, 10; Rev. xi. 18; 1 Thess. v. 3; Prov. i. 27.

VI. They shall be consumed. Zeph. i. 1-3; Ps. xxxvii. 20; lxvi. 16, 17; Ps. lix. 13; lxxi. 13; Is. xxix. 20; Ps. civ. 35; Heb. xii. 29.

VII. The agent of punishment is fire and brimstone. Ps. l. 3; xi. 6; xxi. 8, 9; cxl. 10; Matt. iii. 12; xviii. 8, 9; Rev. xxi. 8; Heb. x. 26, 27; Matt. xiii. 40-42; Rev. xx. 9, 14, 15; Matt. xxv. 41, 46; Jude 7; Luke xvii. 29-30; Matt. xiii. 30; Ps. xcvii. 3; Mal. iv. 1-3; Is. xxx. 27. 30, 33.

VIII. Their punishment shall take place, not at death, but at the coming of Christ. Job. xxi. 29, 30; John xii. 48; Matt. xxv. 31, 32, 41; 2 Pet. ii. 4, 9, 17; Jude 14, 15, 6; Matt. xiii. 47-50; 2 Thess. i. 7-10.

IX. They shall be as though they had not been. Ps. lviii. 7-11; Is. xxix. 20; xl. 23; xli. 11, 12; Ps. xxxvii. 10; Obad. 15, 16.

X. Endless life only obtained through Christ Jesus. John xi. 25 John iii. 15; x. 28; xvii. 2; Rom. vi. 23.

The State of the Dead.

Man giveth up the spirit, (lit. expireth), and where is he?

I. *They are not with Christ in Heaven.* John iii. 13; John viii. 21; John xiii. 33; xiv. 3; Acts ii. 34; 1 Thess iv. 16, 17.

II. *They are not in hell fire—(If so what need of a judgment?)* Job xxi. 30; 2 Pet. ii. 9.

III. *They are in their graves.* John v. 28, 29; Acts ii. 29. *All in one place.* Eccl. iii. 20. *In the dust.* Gen. iii. 19; Dan. xii. 2; Ps. xxii. 15; Job vii. 21.

IV. *That place is one of darkness, silence and repose.* Job iii. 11-19; x. 21, 22; Ps. lxxxviii. 12; Eccl. ix. 10.

V. *They sleep.* Deut. xxxi. 16; 2 Sam. vii. 12; 1 Kings ii. 10; 1 Kings xi. 21, 43; 2 Kings xx. 21; 2 Chron. xxxii. 33; 2 Chron. xxvi. 23; Job iii. 13; Job vii. 21; xiv. 12; Ps. lxxvi. 5; Matt. xxvii. 52;

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Acts vii. 60; Acts xiii. 36; 1 Cor. xv. 6, 18, 20, 51; 1 Thess. v. 10; 2 Pet. iii. 4.

VI. *They praise not the Lord, and exercise no mental powers.* Ps. vi. 5; Ps. lxxxviii. 10-12; Ps. cxv. 17; Ps. cxlvi. 4; Eccl. ix. 5, 6, 10; Is. xxxviii. 18, 19; Job xiv. 21.

VII. *Death is an enemy—Satan hath the power of death—Christ shall destroy both.* Job ii. 4; Is. xxxviii. 2, 3; Deut. iii. 23-26; Phil. ii. 27; 1 Cor. xv. 26; Heb. ii. 14; Rev. xx. 14; Hos. xiii. 14; Is. xxv. 8.

VIII. *God only has immortality, and incorruptibility, and life.* 1 Tim. vi. 16; 1 Tim. i. 17; Ps. xxxvi. 9; John v. 26; John xi. 25. *Man is mortal.* Job iv. 17; (vii. 1, 17; x. 5; xv. 14; xxv. 4, 6; Ps. viii. 4; x. 18; ix. 19, 20; xc. 3; ciii. 15; cxliv. 3—in Hebrew). *He must seek immortality* (*Grk. incorruption*). Rom. ii. 7. *Or perish in corruption.* 2 Pet. ii. 12.

IX. *Immortality shall be put on at the appearing of Christ.* 1 Cor. xv. 53, 54; 2 Cor. v. 4.

CORRESPONDENCE.

"THEM THAT SLEEP IN JESUS."

DEAR SIR,—I should be glad if you would allow me a few words on the subject, "Them that sleep in Jesus." What does this mean? Why are men at such a loss for a sure and satisfactory understanding of God's Word? What is the true nature of man? The right answer to this question will disperse all the confusion and darkness which obtains in the mind of Christendom in reference to death, and by which the plain statements of Scripture are so obscured. "Thou art dust." "Thou" refers to the whole man, and not to a part—therefore Adam is in the dust to this hour. What death was to Adam, it is to the race; therefore all who have died have returned to dust. "His breath goeth forth, he returneth to his earth, in that very day his thoughts perish." Consequently there is no half-alive state. Consciousness is gone. "The dead praise not thee, neither any that go down into silence." Should not one clear statement of God's Word be satisfactory? "A word to the wise is sufficient."

Man is incapable of being divided into soul and body, the fact of the case being demonstrably this, that the body and soul together form the man. Are departed saints in heaven? Certainly not. They sleep in Jesus. Where? Why in the grave, and out of the grave they will be called at the coming of the Lord. "We who are alive and remain," said Paul, "shall not prevent them which are asleep," for at the voice of the archangel and the trump of God the dead in Christ shall rise first (need one add where from?) then the quick and the awakened dead shall be caught up together to meet the Lord (they had not met Him before), and so shall we ever be with Him. The departed saints, therefore, come out of their graves, and not from heaven at the coming of the Lord, according to Scripture. Christ said at the first, "Our friend Lazarus sleepeth" (as all the righteous dead do), but when He saw that

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His disciples misunderstood Him, then said He plainly, "Lazarus is dead." Did He mean that he was half alive somewhere? Certainly not, and He went to the grave to find him, and from thence He called him.

What is the true nature of man? We may speak of him as composed of body and soul, but what is the relation of the soul to the body? The body is the organism, the soul is the function of that organism, or the whole mental outcome of the complex organ of the brain. Christ is our great Example and Pattern in all things. He was the Word made flesh. And when He died, He lost His life, that is to say, He laid it down. According to that, He said, "I have power to lay it down, and I have power to take it again," and He did so on the morning of the third day, rising triumphant, from where? Why, from among the dead. "Behold, I am He that was dead, and I am alive for evermore." It follows then, necessarily and inevitably, that this widespread notion which obtains throughout Christendom, and has obtained for so many centuries, about a twofold existence, one part resting in the grave, and the other living, feeling, acting elsewhere, is nothing else than a delusion, having not an atom of support from the Scriptures or from the ascertained facts of man's nature.

Yours faithfully,

Sheffield. M. KENT.

LETTER FROM INDIA.

DEAR MR. EDITOR,—I am a Protestant native Christian belonging to the London Missionary Society. I was for some time a catechist, and am now a writer and *translator* in the Mission Department.

I had the blessing and fortune of being presented with some copies of your VALUABLE Magazine of Christian Literature, the RAINBOW. On perusing them I was strengthened with the true Spirit and Doctrines of the Word of God. Having myself benefited, I began to impart its doctrines to many Christian friends. Much excitement is produced. Many are benefited by it. Discussion is made in our native newspapers, and wonderful progress is gradually acquired in theology.

"May the Lord be ever praised and His name be glorified."

Dear Sir, I beg and pray you to have the pleasure and be kind enough as to send me a copy of the said Magazine monthly on gratis to us. Further, I pray you to have the benevolence and mercy as to favour us with some volumes of the old numbers, as they are specially required to give us thorough and finite teachings of the subjects contained therein.

I think if a periodical of the same in our vernacular—the Tamil—is started up here, it will bring forth great and immeasurable good. Poor and blinded children shall grow in true Christian life and doctrines. For this I can, and am willing, through the Lord's help, to be the Tamil Editor. But until its value is felt amidst many, we could hardly support its publication, as we are very poor and badly off in our pecuniary affairs. Hence cannot and will not, I pray, some benevolent children of God render some pecuniary aid towards its publication until a good number of subscribers is had and the Magazine prospers? I believe a donation of £100, in two instalments, is quite sufficient towards its maintenance. If we will ask you to favour us with a missionary and you be pleased, I dare say you will not decline, which

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will cost you much. But this proposal and request is easier and more advantageous. I leave this proposal with prayer to the Lord and your kind advice and disposal.

May the Lord that made you, the English nation, to be the vessels for bringing the Gospel tidings to our heathen country, have the same mercy to open their hearts again for sowing the precious Biblical Doctrines in the hearts of these poor Christians and our country.

Believe me,
Ever affectionately,
Yours in the Lord,
D. P. AHIRA.

Nagercoil,
South Travancore,
South India.

P.S.—If you will require my certificates from the missionaries here, I will readily forward them.

LETTER FROM SOUTH AUSTRALIA.

DEAR SIR,—Having through the goodness of the Lord been spared through another year, I desire to send you greeting and warmest Christian love.

I am thankful, too, that you have been spared and upheld in your "work of faith and labour of love, and patience of hope" in our Lord Jesus Christ, and from you and your coadjutors the "Word of Life" still sounds forth. May you long be spared and divinely assisted to contend, by word and pen, for the faith once for all delivered to the saints! The simple, yet all-powerful truths of the Word of God become more and more precious as error encroaches, and dark clouds of coming judgment on all ungodliness and corrupt systems of religion loom in the distance.

Every true testimony for God is also increasingly precious as the old landmarks are being broken down. The infidel has set his foot on the boundary line erected by a worldly church outside the King's dominions, and in a boastingly defiant attitude defies the God of heaven, and scatters firebrands, arrows, and death on every hand, and creation groans and travails in pain.

But the Lord is at hand who hath appointed His people's Salvation, and who at the most fitting time will take the reins, and our hearts respond Amen to the thought.

Please find enclosed "order" for two copies of the RAINBOW.

Yours very truly,
BENJAMIN CORNISH.

LITERATURE.

The Papers of the Eclectic Discussion Society. Edited by HENRY WALDUCK. London: Elliot Stock.

WHETHER there is such a "Society," or whether Mr. "Walduck" himself appears here under a variety of names, is of little consequence. The book deals with many topics, and the speakers or writers are wonderfully alike in style. Their names are Primo—he, of course, is "president"—Scrutor, Mundo, Lowdown, Lookup, Rest, Solvens, Timorous, Frank, Faith, Elder, Faithful, Quidnunc, Cook, Down, Traum, Audio, Lite, Phote, Timbrel, Graphum, Airey, Wood, Eyewell, and Emmett. The reader can easily guess the subject appropriate to each name.

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Three Opuscules. Reprinted from a work published by Trubner & Co., entitled Seventeen Opuscules. By JUAN DE VALDÉS. Translated and Edited by JOHN T. BETTS, of C. C. C. Oxon., a Member of Lincoln's Inn. I. The Christian's Conception of Christ (from Italian Original), II. The Mode of Teaching the Fundamentals of the Christian Religion (from Spanish Original), —1. What the Doctrines are.—What to Preach.—2. The Order of their Presentation by the Evangelist.—How to Preach. III. Upon Christian Assurance (from Italian Original).

JUAN DE VALDÉS, born 1500—died 1541, a nobleman in the Court of Charles V., an eminent servant of Christ, a scholar, a profound theologian, and as an author one of the finest writers in the Spanish language; Peter Martyr Vermiglio and Bernardino Ochino: Pietro Carnesecchi and Marcantonio Flaminio: Giulia Gonzaga and Vittoria Colonna: with other such spirits were Juan de Valdes' pupils '*in the School of Christ*' assembling at Naples from 1535 to 1541. Considering the time when it was written, the light which this Tract contains is surprising. Even in those dismal days the Lord had His witnesses. It is refreshing to find so much holy truth in the very centre of Rome. The Tract is published by Mr. Stock, price 1s.

The New Cyclopædia of Illustrative Anecdote, Religious and Moral, Original and Selected. London: Elliot Stock.

A GOODLY volume of 540 pages, originally published at 7s. 6d., now to be had at 5s., without any reduction of matter. There is a classified list of subjects at the beginning, and a detailed Index at the end of the volume. All we need say is, that we cannot imagine a discourse that could not find an illustrative anecdote here.

Historical Outline of Fulfilled Prophecy, with a Forecast of the Future. By T. ALFORD. London: Elliot Stock.

SOME true things in this book, and some doubtful.

The Coming Kingdom: Being a Review of the Scriptural Statements Concerning the Kingdom of Heaven. By T. K. London: Stock.

A THOUGHTFUL and carefully written book, in which the testimony of Scripture respecting the Coming Kingdom is presented. We commend it especially to those who are not well read in this great matter.

NOTICES.

"J. T. L." writes: "May the Lord bless you and aid you in your useful work; and may the RAINBOW be more widely circulated and be the means, as it has been, of showing men and women the way of life eternal."

"E. L." says: "You have been very helpful to me, as well as to many others. I desire little else as reading than my Bible and the RAINBOW."

"P. GREY."—Theologians, under the spell of the dark ages, have so sadly misunderstood the Divine message that Christendom is in dark-

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ness regarding it. Time, patience, learning, gold, are all required, and if their united influence succeeds, under the Divine blessing, in clearing away the fogs of ages, they will be splendidly repaid. Our free list fund, always very small, was exhausted years ago. We send copies of the RAINBOW and Tracts, far beyond our means, where we think they will be useful, and would gladly send more if we could.

"OBED" writes: "The seventy-second Psalm in the Authorised Version concludes with the words, 'The prayers of David the son of Jesse are ended,' but in the Prayer Book Version these words are not found. How is this? I shall feel obliged if you, or some of your learned friends, will tell me in an early number of the priceless RAINBOW."

"W. E. D."—We have no theories. The "sleep theory," as you call it, is not a theory at all. It is a matter of distinct and repeated revelation. It is one of the clearly expressed doctrines of Scripture, and if you do not believe it you reject a revealed truth. The word sleep, sleepeth, or slept, is spoken of the dead between sixty and seventy times in Scripture, and we have no choice in the matter. It is our duty to believe what is made known to us by Him who knows all things. You may dispute His declaration if you will, but you have no right to find fault with us for accepting it.

JAMES LESSLIE, Esq., Ontario, is heartily thanked. This faithful friend of the truth, for whose correspondence and help we are always grateful, says:—"I have sent you, from time to time, such items relating to the new Reformation as I thought would be interesting to you. The last of which I remember was 'The New Departure in Presbyterianism,' taken from the *Globe*, whose managers are of that denomination, together with a copy of their new creed intended specially for 'Mission Churches and Presbyteries.' The dogmas of the old confession of faith their missionaries apparently find are a barrier in the way of winning souls to accept of the great salvation. They will, however, find that what is required by the heathen abroad is equally required by the heathen at home. It is an important concession to the truth that the creed of that Church, which occupied more than a hundred pages, perhaps, of a book, is now condensed so as to occupy only about half a column of a newspaper. Those authoritative denominational creeds have formed, in my opinion, the great barrier to the progress of the Gospel, and *earnest and intelligent believers everywhere should unite to demand from all leaders in churches the recognition of the sacred right of* FREE BIBLICAL INTERPRETATION, unfettered by the dogmas of any creed."

"J. O." sends us some tracts with which we are much pleased. Our friends may circulate them with perfect confidence. There is no poison in them. They are perfect specimens of what evangelistic tracts should be. Their circulation by the million would do great good. They are 1s. per hundred (Stock). The titles of the four sent us are, "Christ is Coming;" "What shall I do that I may inherit eternal life?" "They told Him that Jesus of Nazareth passeth by;" "A Misunderstood Thing."

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THE RAINBOW:

A Magazine of Christian Literature, with Special Reference to the Revealed Future of the Church and the World.

OCTOBER, 1882.

THE DESIGN OF THE INCARNATION.*

"Behold the Man!" (John xix. 5).

WHEN conscience and policy are opposed, the opportunity of testing character is given. A man, worthy of the name, will speedily settle the conflict. He will give the victory to conscience, and drive policy beaten from the field. He in whom conscience dominates does not calculate consequences, or weigh probabilities, but promptly obeys the voice within, however adverse the immediate results may be to his position, or temporary interests.

Never in the history of our world had any public official a grander opportunity of asserting the nobility of manhood, under the sceptre of conscience, than had Pontius Pilate, the resident Roman governor of Judea, at the time when he uttered these never-to-be-forgotten words, "Behold the man!" He might have gained for himself imperishable renown had he obeyed the mandate of conscience, which told him not to slay the innocent, and resisted with lofty indignation the whispers of policy, that it would be greatly to his interests to gratify the Jewish Sanhedrim in the crucifixion of Jesus, whom he knew and declared to be innocent. To bring Him forth before His enemies with the blood streaming from the wounds caused by the crown of thorns, in the hope of moving their pity—if that was Pilate's motive—was an expedient showing but slight acquaintance with the workings of human passion, for the sight of one so deeply injured would only exasperate the hatred of those who had injured Him; and this was precisely its effect; for when the chief priests and officers saw Him, the wild cry of "Crucify Him! crucify Him!" rang over the city, the ominous herald blast of the doom in store for it. Pilate understood not the logic of John respecting the first murderer and his victim: "Where-

* A Sermon. By the Editor. Preached at Salisbury, August 31st, 1882. On occasion of the Conditional Immortality Association Conference.

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fore slew he him? Because his own works were evil, and his brother's righteous!" And accordingly "they cried out all at once, saying, Away with this Man, and release unto us Barabbas: who for a certain sedition made in the city, and for murder, was cast into prison. But Pilate, willing to release Jesus, spake again to them. But they continued crying, Crucify Him, crucify Him. And he said unto them the third time, Why, what evil hath He done? I have found no cause of death in Him: I will therefore chastise Him, and let Him go. And they were urgent with loud voices, requiring that He might be crucified. And the voices of them and of the chief priests prevailed. And Pilate gave sentence that it should be as they required. And he released unto them him that for sedition and murder was cast into prison, whom they desired; but he delivered up Jesus to their will."

Alas! Pilate, you have allowed the splendid opportunity of acquiring immortal fame to pass by for ever. Your, "No! I will never yield to your insensate cry, born of jealousy, for the death of this good Man," would have crowned you to all generations as one of the noblest of men and purest of judges. But the golden moment has gone unseized, the bench is dishonoured, the ermine is stained, and it is not in the power even of Imperial Rome to redeem the dishonour or remove the stain.

But leaving the representative of Tiberius as unworthy of further criticism, let us take the three words he used on this most solemn occasion, and find in them a depth of meaning, an official call to the study of a marvellous person, of which the official himself was entirely unconscious. For the occasional utterance of profound truths by men in office, whilst ignorant of the full meaning of their words, we have apostolic authority: "Then many of the Jews which came to Mary, and had seen the things which Jesus did, believed on Him. But some of them went their ways to the Pharisees, and told them what things Jesus had done. Then gathered the chief priests and the Pharisees a council, and said, What do we? for this man doeth many miracles. If we let Him thus alone, all men will believe on Him; and the Romans shall come and take away both our place and nation. And one of them, named Caiaphas, being the high priest that same year, said unto them, Ye know nothing at all, nor consider that it is expedient for us, that one man should die for the people, and that the whole nation perish not. And this spake he not of himself; but being high priest that year, he prophesied that Jesus should die for that nation; and not for that nation only, but that also He should gather together in one the children of God that were scattered abroad. Then from that day forth they took counsel together for to put Him to death" (John xi. 45-53).

Pilate's invitation to the Jews to look at the humble, patient, uncomplaining prisoner before them, has been a key-word to Christendom through all its generations. "Behold the Man," is

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the heart and soul and substance of the Christian faith; the Divine text of every Gospel sermon that ever was preached in the world; the direction of the Jewish lawgiver to the Tribes respecting One who was to be raised up after him; and the command of God Himself out of the cloud of glory on the holy mount—"This is My beloved Son, in whom I am well pleased; hear ye Him."

What light have we on any subject that concerns our well-being, what solution of any of the problems that come before us with perplexing persistence, and what right to imagine ourselves members of the Divine community called the body of Christ, if we do not constantly, as a matter of holy habit, behold the Man? Without this the Gospel has no meaning, Christian doctrine no coherence, the Church no foundation, the law no fulfiller, the invisible God no representative, and man no hope. It is vain to tell me that certain abstract doctrines constitute, in their unity, a system, the belief of which will give me peace of conscience and mental rest. It is altogether a mistake. I may be a systematic theologian without a ray of the Shekinah enlightening my mind, an eloquent advocate of a symmetrical creed without the incense of adoration ascending from my heart, and a loyal member of my ecclesiastical tribe, without a place in the wonderful edifice which is "built upon the foundation of the apostles and prophets, Jesus Christ Himself being the chief corner stone, in whom all the building, fitly framed together, groweth unto an holy temple in the Lord."

No. Your abstract doctrines must have a living person at the heart to give them concrete vitality, a living, loving centre of union, breathing the warm glow of its own spirit through them, to give them vitalising force upon the human heart and mind. The hem of the garment will be as utterly useless to the sin-poisoned sufferer as the rotten rags of Rome, if virtue go not forth from the Lord Himself to heal the disease. Let us, therefore, as we belong to a world and a race that have fallen among thieves, earnestly and eagerly behold the Man, if it be true that He has a heart to pity and a hand to help us.

But how comes this "Man" to stand for life or death at the bar of a Roman procurator? It is a marvellous story altogether; and, if there be not an all-wise God regulating, disposing, controlling the numberless events, social, political, national and international, that make up the history of the world, with a settled and unchanging purpose ultimately to realise His own design, whatever that design may be, in spite of all the forces that may oppose it, then we may give up all reasoning, all logic, all faith, all hope, and fall down before the blind, dumb, deaf, brainless idol, "Agnosticism," which some so-called "thinkers" prefer to the Word of the living God.

Let me now enjoy the privilege, brethren beloved, of leading your thoughts along the line suggested by our text.

1. Let us behold the Man that we may get *some distinct idea of*

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God's estimate of sin. Who is "the Man" to whom this Roman functionary points? and what has He done to lead to this hour of peril? One of His followers has sold Him, for the price of the meanest slave, to the heads of His Father's temple; and they have handed Him over, with words of abhorrence and execration, to the local executive of the hated foreign Power then dominating their country; with the request that He may be slain in the manner appointed for the worst Gentile criminals. But He has not sinned either against God or Cæsar. He is not a blasphemer, not a rebel, not the slightest injury has any human being ever received at His hands. On the contrary, His life, brief as it was, has been one of unparalleled blessing to multitudes. The world's history can show no such glorious page of beneficence as those three and a half years of the public career of Jesus of Nazareth. Every possible grace and virtue met in Him. He was the only perfect man that ever walked the earth. No eulogium equals His merits. Neither poet nor artist ever drew His likeness. The loftiest flights of sanctified eloquence cannot reach the sublime height of His character. Prophets were filled with the light of a holy enthusiasm when they saw Him in the far distance coming to our earth, and called Him the Wonderful; apostles call Him the Word of God, the Light of the world, the Unspeakable, and the Mystery of godliness; and once and again the Father breaks the silence of the heavens, by saying, "This is My beloved Son!"

And will God in very deed permit wicked hands to seize, torture, and slay this peerless One? Yes! Look; there in that pale, blood-stained, silent sufferer, forsaken by His poor disciples, hated by priest and Pharisee, and handed over to a horrible death by the person whom the emperor has sent to the province to administer justice—there, I say, in that silent sufferer, you behold the protest of the eternal God against the sin which has cursed and ruined His world. O, it throbs and pains His heart distressingly; but sin must be put away, and everlasting righteousness must be brought in, and His own beloved Son, in whom He delights exceedingly, will do both; otherwise the god of this world, the prince of the power of the air, will gain the victory, and evil will prove a thing of eternal duration, as a defective theology even to this day affirms, notwithstanding the gracious issues of the death of Christ during the ages that are past, and its glorious issues in the ages to come. The prohibitions of law, the threatenings of penalty, even the dread penalty of eternal death for sin—the capital punishment awarded by the righteous throne—do not, cannot, give us so impressive an idea of God's estimate of moral evil as we see in the sufferings and death of Christ. Cautions, warnings, appeals, terrible pictures of judgment, have usually but little effect; but let a man's eyes gaze intelligently on the marvellous story under notice, and he will get such an idea of God's infinite abhorrence of sin, that he, too, will abhor it, and flee from it to the adorable

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Redeemer, who so loved us as to become a curse for us! God sent His own Son in the likeness of sinful flesh, and condemned sin in the flesh; there is therefore now no condemnation to them that are in Christ Jesus. This is the essence of the Divine purpose in the incarnation of the Son of God. Deeds have an eloquent force which words have not; and when we see God giving up the Son of His heart, that He might press us to His heart as His dear children, we are melted, conquered, won, saved! It must be so; it *is* so!

2. Behold the Man as *the Exemplar of the Redeemed.* We are to follow, imitate, copy Him. He hath set us an example that we should follow His steps. The design of the incarnation embraced this among other points of supreme importance, that the Deliverer from death should be the model for life. "Alive unto God in Jesus Christ," is the motto and practical impulse of the Christian. He is bought, redeemed, ransomed; and, therefore, belongs to the Ransomer. He is his Lord's free man for willing service, and the very soul of that service is imitation of Him who delighted to do the will of His Father. "I have meat to eat that ye know not of. . . . My meat is to do the will of Him that sent Me, and to finish His work. . . . I came down from heaven, not to do Mine own will, but the will of Him that sent Me. . . . I delight to do Thy will, O My God; yea, Thy law is within My heart." We read these, and statements of similar import, with much thankfulness, as characteristic of Him whose name we bear; but we must not forget that God has declared His purpose that the justified are to be "conformed to the image of His Son."

The standard is thus placed before us, not for our admiration only, but also for our imitation. He was obedient in all things; we are to be "obedient children." Translation from darkness to light is a supreme privilege, but transformation of character must be its sequel and its proof. Sons of light must walk in the light, and must hold forth the light as the Divinely constituted light-bearers in a world over which the prince of darkness has thrown his blinding shadow. Living branches of the True Vine must bear fruit to the glory of the great Husbandman. "Practical Christianity"—a phrase which never would have been invented but for the usurpation by dead creeds of the throne of the living Christ—practical Christianity is Christ living in His people, and honouring God through them. We must show our faith by our works, our citizenship by our lives, our love by our loyalty, our consecration to Christ by unflagging zeal in His holy service.

If we thus "Behold the Man" as the model Man of the new creation, the higher Adam of a higher race than that which comes from the man of Eden, we are sure to appreciate the precepts of the apostolic Epistles, which are all, of course, addressed to Christians, or men of Christ. Those who are asked to walk in newness of life, are only those who have passed from death unto life. The slaves

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of Satan are never asked to do the work of God. If they wish a better service, they must change masters. If they wish to be among the citizens, they must cease to be aliens. And if they desire to be counted with the flock, they must come to the good Shepherd, who gave His life for the sheep, and who has given His word that they shall never perish, but shall have eternal life.

Eternal life! What is that? Let us pause and ask ourselves if we understand it. What idea shapes itself on our minds, as we meet these two words in conjunction, as adjective and noun? That they had a meaning, certain, definite, and clear, in the mind of our Lord, must be accepted as beyond doubt. He used no words without meaning, and gave no promise which He is unable to redeem. He held out no boon in the distance, drawn upon imaginary resources, which might never be within His reach, for the purpose of captivating His hearers and enlisting them in His cause. Impostors, for selfish ends, often by good words and fair speeches, deceive the hearts of the simple; but our Master is faithful and true, and what He has promised He will perform. And Paul's malignant foes, who were utterly incapable of taking the measure of that splendid man, said that, being crafty, he caught the money of the Corinthians with guile; a libel which he repudiates with noble indignation. Deception, disguise, religious falsehood, pious frauds, the hideous doctrine that the end sanctifies the means, came in a later age, when the Church had fallen fearfully, the age which witnessed the organised system of hypocrisy which blasphemed the name of our Lord by incorporating it in the word "Jesuitism."

With the words "eternal life" we are all familiar; and, perhaps, this is the reason why their astonishing meaning is not seen, for astonishing it is, if you will but think. What are we but dream-like phantoms, passing our few years of toil and care upon the surface of the earth, with the stamp of mortality upon us, whilst a few feet under its surface is our goal! This needs no proof, because the proof is simply the story of man. "Your fathers, where are they? and the prophets, do they live for ever?" Weary and footsore, all the generations have closed their pilgrimage in the dust. Eternal life most assuredly belongs not to man, as such. The guess of Plato—for it was nothing more—that man has somewhere within him an immaterial entity upon which the dissolving chemistry of death cannot take effect, a life that cannot die, may have been adopted in the dark ages by theologians who wished to gain their pagan neighbours; and the phrase, "immortal soul," may have come down through the ages, and been embodied in song and sermon, book and homily, catechism and creed; but the thing is *only* fiction; it has no foundation in fact, in reason, or in Scripture. Alas! however, it belongs not to the list of harmless fictions. On the contrary, it has produced disastrous effects in relation at once to the nature of man, the meaning of redemption,

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and the character of God. But is the idea of immortality, therefore, altogether a mistake? We praise God; far, far from it.

3. Behold the Man as *the Eternal Life*.

This is no inference or induction from the collation of many Scriptures. It is the very words of an inspired apostle.

In the opening of his first epistle, the mind of the Apostle John is burdened with a great thought which human language is unable fully to express. Yet, as he knows its immense value to the whole body of Divine truth, as the sun to the world he enlightens, essential to its very existence, he is anxious so to present it that no one may mistake his meaning. The human mind may not comprehend its breadth, and length, and depth, and height, yet it may be correctly realised as far as the mind is able. We may see that it means something of transcendent importance, though *all* that it means we may not grasp now, nor perhaps in the ages to come. Accordingly, he arrests attention by an emphatic assurance, as an honest and truthful witness, that he had heard, seen, steadily looked upon, and touched the Word of Life, the same blessed One whose eternity and Deity he declares in the opening of his gospel; and then, before he proceeds with his letter, penned this grand parenthesis: "For the Life was manifested, and we have seen it, and bear witness, and show unto you that Eternal Life which was with the Father, and was manifested unto us."

Is there anything in the Bible more striking and important than this? There is apparent repetition in John's introductory words, but it is language trembling under the weight of its burden; it is the loving heart lingering on a theme of surpassing interest; it is the facets of a great brilliant throwing light in every direction; and the strength of the revelation is condensed in the parenthesis. The apostle sees around him a world of mortals: the failure of the first man was, of course, the failure of all men to rise above the state of mortality; the possible prize of Eden has been lost; and corruption, sin, and death are co-extensive with the human race. Yet there is no tone of disappointment in his words, as if a man's highest conception, that of immortality, were altogether a delusion. No; so far from that, his heart is bounding at the very thought, and he says, "I write this unto you that your joy may be full." The possibility of immortality is not a mistake, only you are to look for it far above and beyond the human race; not in Eden, but in Heaven; not in man, but in Christ; for "the Eternal Life *was with the Father*," away back, far, far back, long before months and years began to be, or the measuring line of time was put into the hands of mortals. But the period determined by perfect wisdom has come, the fulness of time for the incarnation of the Logos; and the Eternal Life which was with the Father has been manifested unto us. The Word, the Life, the Eternal Life, has come from the Father to give sonship and life everlasting to as many as receive Him; and we declare this unto you that ye also may have fel-

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lowship, communion, participation, with us in this Divine and permanent life; and truly our fellowship is with the Father and with His Son Jesus Christ.

But in reality this truth, of eternal life the gift of God in Christ to the believer, sparkles like a constellation of stars of the first magnitude, or rather like a cloudless meridian sun, upon the pages of the Bible; which is emphatically, therefore, the Book of Life to all who receive "the record." Just a few passages, out of multitudes, in proof:

"Fight the good fight of faith, lay hold on eternal life, whereunto thou art also called, and hast professed a good profession before many witnesses" (1 Tim. vi. 12).

"In hope of eternal life which God that cannot lie promised before the world began" (Titus i. 2).

"That being justified by His grace, we should be made heirs according to the hope of eternal life" (Titus iii. 7).

"This is the promise that He hath promised us, even eternal life" (1 John ii. 25).

"And this is the record, that God hath given to us eternal life, and this life is in His Son. He that hath the Son hath the life, and he that hath not the Son of God hath not the life. These things have I written unto you that believe in the name of the Son of God, that ye may know that ye have eternal life, and that ye may believe on the name of the Son of God. We know that the Son of God is come, and hath given us an understanding that we may know Him that is true, and we are in Him that is true, even in His Son Jesus Christ. This is the true God and eternal life" (1 John v. 11-13, 20).

"Your life is hid with Christ in God. . . . Christ our life" (Col. iii. 3, 4).

"Because I live, ye shall live also" (John xiv. 19).

4. Behold the man as "*the Resurrection.*"

It is mournful to think for any length of time over what men have lost in Christian truth by setting aside the resurrection as not needed. Any scheme of doctrine that dispenses with this, *must* be defective. The ghost-worlds of paganism and paganised theology are miserable substitutes for the resurrection. The Lord's grand purpose is to raise His people from among the dead at His coming, and to clothe them with incorruptibility. The majestic words of "the Prince of Life" at the grave of Lazarus, "I am the Resurrection and the Life," have not only been shorn of their Divine splendour by the doctrine that "the souls of believers, perfected at death, immediately pass into glory," but they have really been sent to the region of forgetfulness, as if they formed no part of revelation. The Church is being plundered of her jewels by the robber Rationalism; and, alas! many of those whom she has appointed as watchmen are either asleep, or in sympathy with the robber. It is exceedingly painful to me to speak thus, not only

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because of the deplorable fact itself, but also because I know men otherwise estimable, who are, unconsciously let me hope, concealing from view one of the most glorious of God's revealed purposes under the fogs of a bewildering metaphorical theology.

Dispense with the fifteenth chapter of the first Epistle to the Corinthians, because you do not understand how the dead are raised? Better logic than this should be expected from men who generally take refuge from supposed difficulties in the light of their own intellect, whilst they admit the supernatural in relation to the Atonement and spiritual influence. Are there greater difficulties connected with some departments of the supernatural than with others? Are not all God's ways higher than our ways, and His thoughts than our thoughts? Men who believe in salvation through Christ, and yet refuse to believe that the dead in Him will be raised at His coming, are inconsistent; at least if we may accept Paul's logic on the subject. He says:

"But I would not have you to be ignorant, brethren, concerning them which are asleep, that ye sorrow not, even as others which have no hope. For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with Him. For this we say unto you by the word of the Lord, that we which are alive and remain unto the coming of the Lord shall not prevent them which are asleep. For the Lord Himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God; and the dead in Christ shall rise first. Then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air; and so shall we ever be with the Lord. Wherefore comfort one another with these words."

Let us be consistent in our faith. "If we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with Him." Let us have the Gospel as full as God has made it, the complete triumph over death in the resurrection of the members of that wonderful body of which the risen Christ is the Head. It was "by the word of the Lord" that Paul wrote thus to the tried Thessalonians. Well might he add, "Wherefore comfort one another with these words." They are words of great comfort, of exceeding joy! Adoringly we gaze upon our Lord as the Resurrection as well as the Life, and the Resurrection just because He is the Life. The one is the glorious result of the other. His resurrection is the first-fruit of the Divine harvest of immortals in whom God is to find His eternal satisfaction, to see the issue of His infinite grace and wisdom, and the proof that—His great purpose realised—the dark wave of moral evil that rolled over the fair young world has not left so much as a stain behind. For the rising of Christ from the dead was the crowning miracle of a long series, proving that this was the Son of Abraham, the Son of David, the Son of God, the appointed Heir of all things, the King of kings and Lord of lords, and above all, the Head of His body, the Church.

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1. To raise the dead. 1 Thess. iv. 13-16. First, the just, John v. 29, 25; vi. 40, 44, 54; 1 Cor. xv. 23; afterwards, the unjust. Rev. xx. 5; Acts xxiv. 15; John v. 29. Then all men at the end. Rev. xx. 11-15. Then follows the New Creation. Rev. xxi. 1-8.

2. To judge the world. Acts xix. 31; Matt. xxv. 31-46.

3. To save His people. Heb. ix. 27, 28; Is. xxv. 8, 9.

4. To destroy the wicked. 2 Thess. i. 8, 9; ii. 8; Is. xi. 4; lxiii. 1-4; lxvi. 15, 16, 24.

5. To restore all things. Acts iii. 21; Rev. xxi. 9—xxii.

6. To reign for ever. Is. xxiv. 23; Jer. xxiii. 5; Luke i. 32, 33; 1 Cor. xv. 25; Rev. v. 10.

The Judgment.

I. There is a just God who is the Judge of all the earth. Gen. xviii. 25; Ps. l. 6; lxviii. 5; lxxv. 7; lxxxii. 8; xciv. 2; Heb. xii. 23; Jer. xi. 20; Deut. xxxii. 4.

II. The affairs of men are not in the present time administered according to the laws of justice. Eccl. iii. 16; iv. 1; viii. 11; James v. 6; Mic. iii. 11; vii. 3.

III. Therefore there must be a future judgment. Eccl. iii. 16, 17; Ps. l. 4; Heb. x. 30; Rom. iii. 5, 6; Isa. xxviii. 16, 17; Rom. ii. 3.

IV. God has appointed Jesus Christ to be the Judge of the world. Acts xvii. 31; Rom. ii. 16; John v. 22.

V. When Christ was on earth He was not the Judge, but was judged by wicked men. John xii. 47; iii. 17; Luke xxiii. 1-11; Matt. xxvi. 57, 65.

VI. Hence Christ will judge the world when He shall come again. Ps. xcviii. 7-9; 2 Tim. iv. 1, 8; Jude 14, 15; John xii. 48; 2 Pet. iii. 7; Heb. ix. 27; Matt. xxv. 31-46.

VII. He shall judge the good, the bad, the living, the dead—The Jews, the Gentiles and evil angels. 1 Sam. ii. 10; Ps. vii. 6; xcvi. 13; Joel iii. 12; Rom. ii. 1-16; Job xxi. 29-30; 1 Pet. iv. 5; Rom. xiv. 10; 2 Cor. v. 10; Matt. xxv. 41; 2 Pet. ii. 9; Daniel vii. 9-14; Luke xi. 31, 32; Jude 6; 2 Pet. ii. 4.

VIII. He shall judge men according to their thought, their words, and their acts or deeds. Rom. ii. 16; Eccl. xi. 9; xii. 13, 14; Luke xiv. 13, 14; Matt. xii. 34-37; xvi. 27; Rom. ii. 6; Rev. xi. 18; xxii. 12.

IX. This judgment consigns the wicked to eternal condemnation, and destruction like that of Sodom. Ps. xi. 6; Is. lxvi. 15, 16, 24; Mark iii. 29; Matt. xxv. 41, 46; Jude 6, 7; 2 Thess. i. 6-9. And gives to the righteous eternal salvation, glory, life, and inheritance. Heb. v. 9; ix. 15; 2 Tim. ii. 10; 1 Pet. i. 3-9; v. 10; Matt. xxv. 46; Rom. vi. 23; Jude 21; Heb. ix. 12; Luke xxi. 27, 28.

X. The day of Judgment will come suddenly and unexpectedly to the wicked. Dan. xii. 10; 2 Pet. iii. 3, 4, 10; James v. 9; 1 Thess. v. 1-6; Matt. xxiv. 36, 42, 44; xxv. 13; Mark xiii. 32-37; Luke xvii. 26-30; xxi. 34-36; Acts xxiv. 25.

XI. Hence men are commanded to repent. Acts xvii. 30; 1 Pet. iv. 17, 18; 2 Pet. iii. 9.

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The Destiny of the Wicked.

What shall the end be of them that obey not the Gospel?

I. They shall not live for ever. John v. 39, 40; 1 John v. 11, 12; iii. 36; 1 John iii. 15; Is. lv. 3; Ezek. xviii. 23; Deut. xxx. 19, 20.

II. They shall die. Ezek. xviii. 4, 31, 32; Rom. vi. 21-23; vii. 5; James i. 15; Rom. vi. 16; viii. 13; Rev. xxi. 8; Rom. i. 32; Rev. xx. 13, 15; Rev. ii. 11; xx. 6; James v. 19, 20.

III. They shall perish. Job xx. 4-7; Ps. xcii. 9; Ps. lxviii. 2; xlix. 20; lxxiii. 27; 2 Thess. i. 9, 10; Ps. xxxvii. 20; 2 Cor. ii. 15, 16; John iii. 14-17; Luke xiii. 2-5; 2 Pet. iii. 9; Ps. ii. 10-12; 2 Pet. ii. 12; Acts xiii. 40, 41.

IV. They shall be cut off. Ps. xxxvii. 9, 22, 28, 34, 38; Ps. xciv. 23; Nahum i 15; Prov. ii. 21, 22.

V. They shall be destroyed. Job. xxi. 29, 30; xxxi. 2, 3; Ps. cxlv. 20; Rom. ix. 22; Ps. lv. 23; Ps. v. 6; Is. i. 28; Prov. xiii. 13, 20; Phil. iii. 18, 19; Rom. iii. 16-17; Prov. xxix. 1; Matt vii. 13; x. 28; Acts iii. 23; 2 Pet. ii. 12; Ps. cxliv. 6; xcii. 7; xxxvii. 38; 1 Tim. vi. 9; Ps lxxiii. 3, 17, 18; 2 Thess. i. 9, 10; Rev. xi. 18; 1 Thess. v. 3; Prov. i. 27.

VI. They shall be consumed. Zeph. i. 1-3; Ps. xxxvii. 20; lxvi. 16, 17; Ps. lix. 13; lxxi. 13; Is. xxix. 20; Ps. civ. 35; Heb. xii. 29.

VII. The agent of punishment is fire and brimstone. Ps. l. 3; xi. 6; xxi. 8, 9; cxl. 10; Matt. iii. 12; xviii. 8, 9; Rev. xxi. 8; Heb. x. 26, 27; Matt. xiii. 40-42; Rev. xx. 9, 14, 15; Matt. xxv. 41, 46; Jude 7; Luke xvii. 29-30; Matt. xiii. 30; Ps. xcvii. 3; Mal. iv. 1-3; Is. xxx. 27, 30, 33.

VIII. Their punishment shall take place, not at death, but at the coming of Christ. Job. xxi. 29, 30; John xii. 48; Matt. xxv. 31, 32, 41; 2 Pet. ii. 4, 9, 17; Jude 14, 15, 6; Matt. xiii. 47-50; 2 Thess. i. 7-10.

IX. They shall be as though they had not been. Ps. lviii. 7-11; Is. xxix. 20; xl. 23; xli. 11, 12; Ps. xxxvii. 10; Obad. 15, 16.

X. Endless life only obtained through Christ Jesus. John xi. 25 John iii. 15; x. 28; xvii. 2; Rom. vi. 23.

The State of the Dead.

Man giveth up the spirit, (lit. expireth), and where is he?

I. *They are not with Christ in Heaven.* John iii. 13; John viii. 21; John xiii. 33; xiv. 3; Acts ii. 34; 1 Thess iv. 16, 17.

II. *They are not in hell fire—(If so what need of a judgment?)* Job xxi. 30; 2 Pet. ii. 9.

III. *They are in their graves.* John v. 28, 29; Acts ii. 29. *All in one place.* Eccl. iii. 20. *In the dust.* Gen. iii. 19; Dan. xii. 2; Ps. xxii. 15; Job vii. 21.

IV. *That place is one of darkness, silence and repose.* Job iii. 11-19; x. 21, 22; Ps. lxxxviii. 12; Eccl. ix. 10.

V. *They sleep.* Deut. xxxi. 16; 2 Sam. vii. 12; 1 Kings ii. 10; 1 Kings xi. 21, 43; 2 Kings xx. 21; 2 Chron. xxxii. 33; 2 Chron. xxvi. 23; Job iii. 13; Job vii. 21; xiv. 12; Ps. lxxvi. 5; Matt. xxvii. 52;

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Acts vii. 60; Acts xiii. 36; 1 Cor. xv. 6, 18, 20, 51; 1 Thess. v. 10; 2 Pet. iii. 4.

VI. *They praise not the Lord, and exercise no mental powers.* Ps. vi. 5; Ps. lxxxviii. 10-12; Ps. cxv. 17; Ps. cxlvi. 4; Eccl. ix. 5, 6, 10; Is. xxxviii. 18, 19; Job xiv. 21.

VII. *Death is an enemy—Satan hath the power of death—Christ shall destroy both.* Job ii. 4; Is. xxxviii. 2, 3; Deut. iii. 23-26; Phil. ii. 27; 1 Cor. xv. 26; Heb. ii. 14; Rev. xx. 14; Hos. xiii. 14; Is. xxv. 8.

VIII. *God only has immortality, and incorruptibility, and life.* 1 Tim. vi. 16; 1 Tim. i. 17; Ps. xxxvi. 9; John v. 26; John xi. 25. *Man is mortal.* Job iv. 17; (vii. 1, 17; x. 5; xv. 14; xxv. 4, 6; Ps. viii. 4; x. 18; ix. 19, 20; xc. 3; ciii. 15; cxliv. 3—in Hebrew). *He must seek immortality* (*Grk. incorruption*). Rom. ii. 7. *Or perish in corruption.* 2 Pet. ii. 12.

IX. *Immortality shall be put on at the appearing of Christ.* 1 Cor. xv. 53, 54; 2 Cor. v. 4.

CORRESPONDENCE.

"THEM THAT SLEEP IN JESUS."

DEAR SIR,—I should be glad if you would allow me a few words on the subject, "Them that sleep in Jesus." What does this mean? Why are men at such a loss for a sure and satisfactory understanding of God's Word? What is the true nature of man? The right answer to this question will disperse all the confusion and darkness which obtains in the mind of Christendom in reference to death, and by which the plain statements of Scripture are so obscured. "Thou art dust." "Thou" refers to the whole man, and not to a part—therefore Adam is in the dust to this hour. What death was to Adam, it is to the race; therefore all who have died have returned to dust. "His breath goeth forth, he returneth to his earth, in that very day his thoughts perish." Consequently there is no half-alive state. Consciousness is gone. "The dead praise not thee, neither any that go down into silence." Should not one clear statement of God's Word be satisfactory? "A word to the wise is sufficient."

Man is incapable of being divided into soul and body, the fact of the case being demonstrably this, that the body and soul together form the man. Are departed saints in heaven? Certainly not. They sleep in Jesus. Where? Why in the grave, and out of the grave they will be called at the coming of the Lord. "We who are alive and remain," said Paul, "shall not prevent them which are asleep," for at the voice of the archangel and the trump of God the dead in Christ shall rise first (need one add where from?) then the quick and the awakened dead shall be caught up together to meet the Lord (they had not met Him before), and so shall we ever be with Him. The departed saints, therefore, come out of their graves, and not from heaven at the coming of the Lord, according to Scripture. Christ said at the first, "Our friend Lazarus sleepeth" (as all the righteous dead do), but when He saw that

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His disciples misunderstood Him, then said He plainly, "Lazarus is dead." Did He mean that he was half alive somewhere? Certainly not, and He went to the grave to find him, and from thence He called him.

What is the true nature of man? We may speak of him as composed of body and soul, but what is the relation of the soul to the body? The body is the organism, the soul is the function of that organism, or the whole mental outcome of the complex organ of the brain. Christ is our great Example and Pattern in all things. He was the Word made flesh. And when He died, He lost His life, that is to say, He laid it down. According to that, He said, "I have power to lay it down, and I have power to take it again," and He did so on the morning of the third day, rising triumphant, from where? Why, from among the dead. "Behold, I am He that was dead, and I am alive for evermore." It follows then, necessarily and inevitably, that this widespread notion which obtains throughout Christendom, and has obtained for so many centuries, about a twofold existence, one part resting in the grave, and the other living, feeling, acting elsewhere, is nothing else than a delusion, having not an atom of support from the Scriptures or from the ascertained facts of man's nature.

Yours faithfully,

Sheffield. M. KENT.

LETTER FROM INDIA.

DEAR MR. EDITOR,—I am a Protestant native Christian belonging to the London Missionary Society. I was for some time a catechist, and am now a writer and *translator* in the Mission Department.

I had the blessing and fortune of being presented with some copies of your VALUABLE Magazine of Christian Literature, the RAINBOW. On perusing them I was strengthened with the true Spirit and Doctrines of the Word of God. Having myself benefited, I began to impart its doctrines to many Christian friends. Much excitement is produced. Many are benefited by it. Discussion is made in our native newspapers, and wonderful progress is gradually acquired in theology.

"May the Lord be ever praised and His name be glorified."

Dear Sir, I beg and pray you to have the pleasure and be kind enough as to send me a copy of the said Magazine monthly on gratis to us. Further, I pray you to have the benevolence and mercy as to favour us with some volumes of the old numbers, as they are specially required to give us thorough and finite teachings of the subjects contained therein.

I think if a periodical of the same in our vernacular—the Tamil—is started up here, it will bring forth great and immeasurable good. Poor and blinded children shall grow in true Christian life and doctrines. For this I can, and am willing, through the Lord's help, to be the Tamil Editor. But until its value is felt amidst many, we could hardly support its publication, as we are very poor and badly off in our pecuniary affairs. Hence cannot and will not, I pray, some benevolent children of God render some pecuniary aid towards its publication until a good number of subscribers is had and the Magazine prospers? I believe a donation of £100, in two instalments, is quite sufficient towards its maintenance. If we will ask you to favour us with a missionary and you be pleased, I dare say you will not decline, which

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will cost you much. But this proposal and request is easier and more advantageous. I leave this proposal with prayer to the Lord and your kind advice and disposal.

May the Lord that made you, the English nation, to be the vessels for bringing the Gospel tidings to our heathen country, have the same mercy to open their hearts again for sowing the precious Biblical Doctrines in the hearts of these poor Christians and our country.

Believe me,
Ever affectionately,
Yours in the Lord,
D. P. AHIRA.

Nagercoil,
South Travancore,
South India.

P.S.—If you will require my certificates from the missionaries here, I will readily forward them.

LETTER FROM SOUTH AUSTRALIA.

DEAR SIR,—Having through the goodness of the Lord been spared through another year, I desire to send you greeting and warmest Christian love.

I am thankful, too, that you have been spared and upheld in your "work of faith and labour of love, and patience of hope" in our Lord Jesus Christ, and from you and your coadjutors the "Word of Life" still sounds forth. May you long be spared and divinely assisted to contend, by word and pen, for the faith once for all delivered to the saints! The simple, yet all-powerful truths of the Word of God become more and more precious as error encroaches, and dark clouds of coming judgment on all ungodliness and corrupt systems of religion loom in the distance.

Every true testimony for God is also increasingly precious as the old landmarks are being broken down. The infidel has set his foot on the boundary line erected by a worldly church outside the King's dominions, and in a boastingly defiant attitude defies the God of heaven, and scatters firebrands, arrows, and death on every hand, and creation groans and travails in pain.

But the Lord is at hand who hath appointed His people's Salvation, and who at the most fitting time will take the reins, and our hearts respond Amen to the thought.

Please find enclosed "order" for two copies of the RAINBOW.

Yours very truly,
BENJAMIN CORNISH.

LITERATURE.

The Papers of the Eclectic Discussion Society. Edited by HENRY WALDUCK. London: Elliot Stock.

WHETHER there is such a "Society," or whether Mr. "Walduck" himself appears here under a variety of names, is of little consequence. The book deals with many topics, and the speakers or writers are wonderfully alike in style. Their names are Primo—he, of course, is "president"—Scrutor, Mundo, Lowdown, Lookup, Rest, Solvens, Timorous, Frank, Faith, Elder, Faithful, Quidnunc, Cook, Down, Traum, Audio, Lite, Phote, Timbrel, Graphum, Airey, Wood, Eyewell, and Emmett. The reader can easily guess the subject appropriate to each name.

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Three Opuscules. Reprinted from a work published by Trubner & Co., entitled Seventeen Opuscules. By JUAN DE VALDÉS. Translated and Edited by JOHN T. BETTS, of C. C. C. Oxon., a Member of Lincoln's Inn. I. The Christian's Conception of Christ (from Italian Original), II. The Mode of Teaching the Fundamentals of the Christian Religion (from Spanish Original), —1. What the Doctrines are.—What to Preach.—2. The Order of their Presentation by the Evangelist.—How to Preach. III. Upon Christian Assurance (from Italian Original).

JUAN DE VALDES, born 1500—died 1541, a nobleman in the Court of Charles V., an eminent servant of Christ, a scholar, a profound theologian, and as an author one of the finest writers in the Spanish language; Peter Martyr Vermiglio and Bernardino Ochino: Pietro Carnesecchi and Marcantonio Flaminio: Giulia Gonzaga and Vittoria Colonna: with other such spirits were Juan de Valdes' pupils '*in the School of Christ*' assembling at Naples from 1535 to 1541. Considering the time when it was written, the light which this Tract contains is surprising. Even in those dismal days the Lord had His witnesses. It is refreshing to find so much holy truth in the very centre of Rome. The Tract is published by Mr. Stock, price 1s.

The New Cyclopædia of Illustrative Anecdote, Religious and Moral, Original and Selected. London: Elliot Stock.

A GOODLY volume of 540 pages, originally published at 7s. 6d., now to be had at 5s., without any reduction of matter. There is a classified list of subjects at the beginning, and a detailed Index at the end of the volume. All we need say is, that we cannot imagine a discourse that could not find an illustrative anecdote here.

Historical Outline of Fulfilled Prophecy, with a Forecast of the Future. By T. ALFORD. London: Elliot Stock.

SOME true things in this book, and some doubtful.

The Coming Kingdom: Being a Review of the Scriptural Statements Concerning the Kingdom of Heaven. By T. K. London: Stock.

A THOUGHTFUL and carefully written book, in which the testimony of Scripture respecting the Coming Kingdom is presented. We commend it especially to those who are not well read in this great matter.

NOTICES.

"J. T. L." writes: "May the Lord bless you and aid you in your useful work; and may the RAINBOW be more widely circulated and be the means, as it has been, of showing men and women the way of life eternal."

"E. L." says: "You have been very helpful to me, as well as to many others. I desire little else as reading than my Bible and the RAINBOW."

"P. GREY."—Theologians, under the spell of the dark ages, have so sadly misunderstood the Divine message that Christendom is in dark-

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ness regarding it. Time, patience, learning, gold, are all required, and if their united influence succeeds, under the Divine blessing, in clearing away the fogs of ages, they will be splendidly repaid. Our free list fund, always very small, was exhausted years ago. We send copies of the RAINBOW and Tracts, far beyond our means, where we think they will be useful, and would gladly send more if we could.

"OBED" writes: "The seventy-second Psalm in the Authorised Version concludes with the words, 'The prayers of David the son of Jesse are ended,' but in the Prayer Book Version these words are not found. How is this? I shall feel obliged if you, or some of your learned friends, will tell me in an early number of the priceless RAINBOW."

"W. E. D."—We have no theories. The "sleep theory," as you call it, is not a theory at all. It is a matter of distinct and repeated revelation. It is one of the clearly expressed doctrines of Scripture, and if you do not believe it you reject a revealed truth. The word sleep, sleepeth, or slept, is spoken of the dead between sixty and seventy times in Scripture, and we have no choice in the matter. It is our duty to believe what is made known to us by Him who knows all things. You may dispute His declaration if you will, but you have no right to find fault with us for accepting it.

JAMES LESSLIE, Esq., Ontario, is heartily thanked. This faithful friend of the truth, for whose correspondence and help we are always grateful, says:—"I have sent you, from time to time, such items relating to the new Reformation as I thought would be interesting to you. The last of which I remember was 'The New Departure in Presbyterianism,' taken from the *Globe*, whose managers are of that denomination, together with a copy of their new creed intended specially for 'Mission Churches and Presbyteries.' The dogmas of the old confession of faith their missionaries apparently find are a barrier in the way of winning souls to accept of the great salvation. They will, however, find that what is required by the heathen abroad is equally required by the heathen at home. It is an important concession to the truth that the creed of that Church, which occupied more than a hundred pages, perhaps, of a book, is now condensed so as to occupy only about half a column of a newspaper. Those authoritative denominational creeds have formed, in my opinion, the great barrier to the progress of the Gospel, and *earnest and intelligent believers everywhere should unite to demand from all leaders in churches the recognition of the sacred right of* FREE BIBLICAL INTERPRETATION, unfettered by the dogmas of any creed."

"J. O." sends us some tracts with which we are much pleased. Our friends may circulate them with perfect confidence. There is no poison in them. They are perfect specimens of what evangelistic tracts should be. Their circulation by the million would do great good. They are 1s. per hundred (Stock). The titles of the four sent us are, "Christ is Coming;" "What shall I do that I may inherit eternal life?" "They told Him that Jesus of Nazareth passeth by;" "A Misunderstood Thing."

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THE RAINBOW:

A Magazine of Christian Literature, with Special Reference to the Revealed Future of the Church and the World.

OCTOBER, 1882.

THE DESIGN OF THE INCARNATION.*

"Behold the Man!" (John xix. 5).

WHEN conscience and policy are opposed, the opportunity of testing character is given. A man, worthy of the name, will speedily settle the conflict. He will give the victory to conscience, and drive policy beaten from the field. He in whom conscience dominates does not calculate consequences, or weigh probabilities, but promptly obeys the voice within, however adverse the immediate results may be to his position, or temporary interests.

Never in the history of our world had any public official a grander opportunity of asserting the nobility of manhood, under the sceptre of conscience, than had Pontius Pilate, the resident Roman governor of Judea, at the time when he uttered these never-to-be-forgotten words, "Behold the man!" He might have gained for himself imperishable renown had he obeyed the mandate of conscience, which told him not to slay the innocent, and resisted with lofty indignation the whispers of policy, that it would be greatly to his interests to gratify the Jewish Sanhedrim in the crucifixion of Jesus, whom he knew and declared to be innocent. To bring Him forth before His enemies with the blood streaming from the wounds caused by the crown of thorns, in the hope of moving their pity—if that was Pilate's motive—was an expedient showing but slight acquaintance with the workings of human passion, for the sight of one so deeply injured would only exasperate the hatred of those who had injured Him; and this was precisely its effect; for when the chief priests and officers saw Him, the wild cry of "Crucify Him! crucify Him!" rang over the city, the ominous herald blast of the doom in store for it. Pilate understood not the logic of John respecting the first murderer and his victim: "Where-

* A Sermon. By the Editor. Preached at Salisbury, August 31st, 1882. On occasion of the Conditional Immortality Association Conference.

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fore slew he him? Because his own works were evil, and his brother's righteous!" And accordingly "they cried out all at once, saying, Away with this Man, and release unto us Barabbas: who for a certain sedition made in the city, and for murder, was cast into prison. But Pilate, willing to release Jesus, spake again to them. But they continued crying, Crucify Him, crucify Him. And he said unto them the third time, Why, what evil hath He done? I have found no cause of death in Him: I will therefore chastise Him, and let Him go. And they were urgent with loud voices, requiring that He might be crucified. And the voices of them and of the chief priests prevailed. And Pilate gave sentence that it should be as they required. And he released unto them him that for sedition and murder was cast into prison, whom they desired; but he delivered up Jesus to their will."

Alas! Pilate, you have allowed the splendid opportunity of acquiring immortal fame to pass by for ever. Your, "No! I will never yield to your insensate cry, born of jealousy, for the death of this good Man," would have crowned you to all generations as one of the noblest of men and purest of judges. But the golden moment has gone unseized, the bench is dishonoured, the ermine is stained, and it is not in the power even of Imperial Rome to redeem the dishonour or remove the stain.

But leaving the representative of Tiberius as unworthy of further criticism, let us take the three words he used on this most solemn occasion, and find in them a depth of meaning, an official call to the study of a marvellous person, of which the official himself was entirely unconscious. For the occasional utterance of profound truths by men in office, whilst ignorant of the full meaning of their words, we have apostolic authority: "Then many of the Jews which came to Mary, and had seen the things which Jesus did, believed on Him. But some of them went their ways to the Pharisees, and told them what things Jesus had done. Then gathered the chief priests and the Pharisees a council, and said, What do we? for this man doeth many miracles. If we let Him thus alone, all men will believe on Him; and the Romans shall come and take away both our place and nation. And one of them, named Caiaphas, being the high priest that same year, said unto them, Ye know nothing at all, nor consider that it is expedient for us, that one man should die for the people, and that the whole nation perish not. And this spake he not of himself; but being high priest that year, he prophesied that Jesus should die for that nation; and not for that nation only, but that also He should gather together in one the children of God that were scattered abroad. Then from that day forth they took counsel together for to put Him to death" (John xi. 45-53).

Pilate's invitation to the Jews to look at the humble, patient, uncomplaining prisoner before them, has been a key-word to Christendom through all its generations. "Behold the Man," is

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the heart and soul and substance of the Christian faith; the Divine text of every Gospel sermon that ever was preached in the world; the direction of the Jewish lawgiver to the Tribes respecting One who was to be raised up after him; and the command of God Himself out of the cloud of glory on the holy mount—"This is My beloved Son, in whom I am well pleased; hear ye Him."

What light have we on any subject that concerns our well-being, what solution of any of the problems that come before us with perplexing persistence, and what right to imagine ourselves members of the Divine community called the body of Christ, if we do not constantly, as a matter of holy habit, behold the Man? Without this the Gospel has no meaning, Christian doctrine no coherence, the Church no foundation, the law no fulfiller, the invisible God no representative, and man no hope. It is vain to tell me that certain abstract doctrines constitute, in their unity, a system, the belief of which will give me peace of conscience and mental rest. It is altogether a mistake. I may be a systematic theologian without a ray of the Shekinah enlightening my mind, an eloquent advocate of a symmetrical creed without the incense of adoration ascending from my heart, and a loyal member of my ecclesiastical tribe, without a place in the wonderful edifice which is "built upon the foundation of the apostles and prophets, Jesus Christ Himself being the chief corner stone, in whom all the building, fitly framed together, groweth unto an holy temple in the Lord."

No. Your abstract doctrines must have a living person at the heart to give them concrete vitality, a living, loving centre of union, breathing the warm glow of its own spirit through them, to give them vitalising force upon the human heart and mind. The hem of the garment will be as utterly useless to the sin-poisoned sufferer as the rotten rags of Rome, if virtue go not forth from the Lord Himself to heal the disease. Let us, therefore, as we belong to a world and a race that have fallen among thieves, earnestly and eagerly behold the Man, if it be true that He has a heart to pity and a hand to help us.

But how comes this "Man" to stand for life or death at the bar of a Roman procurator? It is a marvellous story altogether; and, if there be not an all-wise God regulating, disposing, controlling the numberless events, social, political, national and international, that make up the history of the world, with a settled and unchanging purpose ultimately to realise His own design, whatever that design may be, in spite of all the forces that may oppose it, then we may give up all reasoning, all logic, all faith, all hope, and fall down before the blind, dumb, deaf, brainless idol, "Agnosticism," which some so-called "thinkers" prefer to the Word of the living God.

Let me now enjoy the privilege, brethren beloved, of leading your thoughts along the line suggested by our text.

1. Let us behold the Man that we may get *some distinct idea of*

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God's estimate of sin. Who is "the Man" to whom this Roman functionary points? and what has He done to lead to this hour of peril? One of His followers has sold Him, for the price of the meanest slave, to the heads of His Father's temple; and they have handed Him over, with words of abhorrence and execration, to the local executive of the hated foreign Power then dominating their country; with the request that He may be slain in the manner appointed for the worst Gentile criminals. But He has not sinned either against God or Cæsar. He is not a blasphemer, not a rebel, not the slightest injury has any human being ever received at His hands. On the contrary, His life, brief as it was, has been one of unparalleled blessing to multitudes. The world's history can show no such glorious page of beneficence as those three and a half years of the public career of Jesus of Nazareth. Every possible grace and virtue met in Him. He was the only perfect man that ever walked the earth. No eulogium equals His merits. Neither poet nor artist ever drew His likeness. The loftiest flights of sanctified eloquence cannot reach the sublime height of His character. Prophets were filled with the light of a holy enthusiasm when they saw Him in the far distance coming to our earth, and called Him the Wonderful; apostles call Him the Word of God, the Light of the world, the Unspeakable, and the Mystery of godliness; and once and again the Father breaks the silence of the heavens, by saying, "This is My beloved Son!"

And will God in very deed permit wicked hands to seize, torture, and slay this peerless One? Yes! Look; there in that pale, blood-stained, silent sufferer, forsaken by His poor disciples, hated by priest and Pharisee, and handed over to a horrible death by the person whom the emperor has sent to the province to administer justice—there, I say, in that silent sufferer, you behold the protest of the eternal God against the sin which has cursed and ruined His world. O, it throbs and pains His heart distressingly; but sin must be put away, and everlasting righteousness must be brought in, and His own beloved Son, in whom He delights exceedingly, will do both; otherwise the god of this world, the prince of the power of the air, will gain the victory, and evil will prove a thing of eternal duration, as a defective theology even to this day affirms, notwithstanding the gracious issues of the death of Christ during the ages that are past, and its glorious issues in the ages to come. The prohibitions of law, the threatenings of penalty, even the dread penalty of eternal death for sin—the capital punishment awarded by the righteous throne—do not, cannot, give us so impressive an idea of God's estimate of moral evil as we see in the sufferings and death of Christ. Cautions, warnings, appeals, terrible pictures of judgment, have usually but little effect; but let a man's eyes gaze intelligently on the marvellous story under notice, and he will get such an idea of God's infinite abhorrence of sin, that he, too, will abhor it, and flee from it to the adorable

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Redeemer, who so loved us as to become a curse for us! God sent His own Son in the likeness of sinful flesh, and condemned sin in the flesh; there is therefore now no condemnation to them that are in Christ Jesus. This is the essence of the Divine purpose in the incarnation of the Son of God. Deeds have an eloquent force which words have not; and when we see God giving up the Son of His heart, that He might press us to His heart as His dear children, we are melted, conquered, won, saved! It must be so; it *is* so!

2. Behold the Man as *the Exemplar of the Redeemed.* We are to follow, imitate, copy Him. He hath set us an example that we should follow His steps. The design of the incarnation embraced this among other points of supreme importance, that the Deliverer from death should be the model for life. "Alive unto God in Jesus Christ," is the motto and practical impulse of the Christian. He is bought, redeemed, ransomed; and, therefore, belongs to the Ransomer. He is his Lord's free man for willing service, and the very soul of that service is imitation of Him who delighted to do the will of His Father. "I have meat to eat that ye know not of. . . . My meat is to do the will of Him that sent Me, and to finish His work. . . . I came down from heaven, not to do Mine own will, but the will of Him that sent Me. . . . I delight to do Thy will, O My God; yea, Thy law is within My heart." We read these, and statements of similar import, with much thankfulness, as characteristic of Him whose name we bear; but we must not forget that God has declared His purpose that the justified are to be "conformed to the image of His Son."

The standard is thus placed before us, not for our admiration only, but also for our imitation. He was obedient in all things; we are to be "obedient children." Translation from darkness to light is a supreme privilege, but transformation of character must be its sequel and its proof. Sons of light must walk in the light, and must hold forth the light as the Divinely constituted light-bearers in a world over which the prince of darkness has thrown his blinding shadow. Living branches of the True Vine must bear fruit to the glory of the great Husbandman. "Practical Christianity"—a phrase which never would have been invented but for the usurpation by dead creeds of the throne of the living Christ—practical Christianity is Christ living in His people, and honouring God through them. We must show our faith by our works, our citizenship by our lives, our love by our loyalty, our consecration to Christ by unflagging zeal in His holy service.

If we thus "Behold the Man" as the model Man of the new creation, the higher Adam of a higher race than that which comes from the man of Eden, we are sure to appreciate the precepts of the apostolic Epistles, which are all, of course, addressed to Christians, or men of Christ. Those who are asked to walk in newness of life, are only those who have passed from death unto life. The slaves

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of Satan are never asked to do the work of God. If they wish a better service, they must change masters. If they wish to be among the citizens, they must cease to be aliens. And if they desire to be counted with the flock, they must come to the good Shepherd, who gave His life for the sheep, and who has given His word that they shall never perish, but shall have eternal life.

Eternal life! What is that? Let us pause and ask ourselves if we understand it. What idea shapes itself on our minds, as we meet these two words in conjunction, as adjective and noun? That they had a meaning, certain, definite, and clear, in the mind of our Lord, must be accepted as beyond doubt. He used no words without meaning, and gave no promise which He is unable to redeem. He held out no boon in the distance, drawn upon imaginary resources, which might never be within His reach, for the purpose of captivating His hearers and enlisting them in His cause. Impostors, for selfish ends, often by good words and fair speeches, deceive the hearts of the simple; but our Master is faithful and true, and what He has promised He will perform. And Paul's malignant foes, who were utterly incapable of taking the measure of that splendid man, said that, being crafty, he caught the money of the Corinthians with guile; a libel which he repudiates with noble indignation. Deception, disguise, religious falsehood, pious frauds, the hideous doctrine that the end sanctifies the means, came in a later age, when the Church had fallen fearfully, the age which witnessed the organised system of hypocrisy which blasphemed the name of our Lord by incorporating it in the word "Jesuitism."

With the words "eternal life" we are all familiar; and, perhaps, this is the reason why their astonishing meaning is not seen, for astonishing it is, if you will but think. What are we but dream-like phantoms, passing our few years of toil and care upon the surface of the earth, with the stamp of mortality upon us, whilst a few feet under its surface is our goal! This needs no proof, because the proof is simply the story of man. "Your fathers, where are they? and the prophets, do they live for ever?" Weary and footsore, all the generations have closed their pilgrimage in the dust. Eternal life most assuredly belongs not to man, as such. The guess of Plato—for it was nothing more—that man has somewhere within him an immaterial entity upon which the dissolving chemistry of death cannot take effect, a life that cannot die, may have been adopted in the dark ages by theologians who wished to gain their pagan neighbours; and the phrase, "immortal soul," may have come down through the ages, and been embodied in song and sermon, book and homily, catechism and creed; but the thing is *only* fiction; it has no foundation in fact, in reason, or in Scripture. Alas! however, it belongs not to the list of harmless fictions. On the contrary, it has produced disastrous effects in relation at once to the nature of man, the meaning of redemption,

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and the character of God. But is the idea of immortality, therefore, altogether a mistake? We praise God; far, far from it.

3. Behold the Man as *the Eternal Life*.

This is no inference or induction from the collation of many Scriptures. It is the very words of an inspired apostle.

In the opening of his first epistle, the mind of the Apostle John is burdened with a great thought which human language is unable fully to express. Yet, as he knows its immense value to the whole body of Divine truth, as the sun to the world he enlightens, essential to its very existence, he is anxious so to present it that no one may mistake his meaning. The human mind may not comprehend its breadth, and length, and depth, and height, yet it may be correctly realised as far as the mind is able. We may see that it means something of transcendent importance, though *all* that it means we may not grasp now, nor perhaps in the ages to come. Accordingly, he arrests attention by an emphatic assurance, as an honest and truthful witness, that he had heard, seen, steadily looked upon, and touched the Word of Life, the same blessed One whose eternity and Deity he declares in the opening of his gospel; and then, before he proceeds with his letter, penned this grand parenthesis: "For the Life was manifested, and we have seen it, and bear witness, and show unto you that Eternal Life which was with the Father, and was manifested unto us."

Is there anything in the Bible more striking and important than this? There is apparent repetition in John's introductory words, but it is language trembling under the weight of its burden; it is the loving heart lingering on a theme of surpassing interest; it is the facets of a great brilliant throwing light in every direction; and the strength of the revelation is condensed in the parenthesis. The apostle sees around him a world of mortals: the failure of the first man was, of course, the failure of all men to rise above the state of mortality; the possible prize of Eden has been lost; and corruption, sin, and death are co-extensive with the human race. Yet there is no tone of disappointment in his words, as if a man's highest conception, that of immortality, were altogether a delusion. No; so far from that, his heart is bounding at the very thought, and he says, "I write this unto you that your joy may be full." The possibility of immortality is not a mistake, only you are to look for it far above and beyond the human race; not in Eden, but in Heaven; not in man, but in Christ; for "the Eternal Life *was with the Father*," away back, far, far back, long before months and years began to be, or the measuring line of time was put into the hands of mortals. But the period determined by perfect wisdom has come, the fulness of time for the incarnation of the Logos; and the Eternal Life which was with the Father has been manifested unto us. The Word, the Life, the Eternal Life, has come from the Father to give sonship and life everlasting to as many as receive Him; and we declare this unto you that ye also may have fel-

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lowship, communion, participation, with us in this Divine and permanent life; and truly our fellowship is with the Father and with His Son Jesus Christ.

But in reality this truth, of eternal life the gift of God in Christ to the believer, sparkles like a constellation of stars of the first magnitude, or rather like a cloudless meridian sun, upon the pages of the Bible; which is emphatically, therefore, the Book of Life to all who receive "the record." Just a few passages, out of multitudes, in proof:

"Fight the good fight of faith, lay hold on eternal life, whereunto thou art also called, and hast professed a good profession before many witnesses" (1 Tim. vi. 12).

"In hope of eternal life which God that cannot lie promised before the world began" (Titus i. 2).

"That being justified by His grace, we should be made heirs according to the hope of eternal life" (Titus iii. 7).

"This is the promise that He hath promised us, even eternal life" (1 John ii. 25).

"And this is the record, that God hath given to us eternal life, and this life is in His Son. He that hath the Son hath the life, and he that hath not the Son of God hath not the life. These things have I written unto you that believe in the name of the Son of God, that ye may know that ye have eternal life, and that ye may believe on the name of the Son of God. We know that the Son of God is come, and hath given us an understanding that we may know Him that is true, and we are in Him that is true, even in His Son Jesus Christ. This is the true God and eternal life" (1 John v. 11-13, 20).

"Your life is hid with Christ in God. . . . Christ our life" (Col. iii. 3, 4).

"Because I live, ye shall live also" (John xiv. 19).

4. Behold the man as "*the Resurrection.*"

It is mournful to think for any length of time over what men have lost in Christian truth by setting aside the resurrection as not needed. Any scheme of doctrine that dispenses with this, *must* be defective. The ghost-worlds of paganism and paganised theology are miserable substitutes for the resurrection. The Lord's grand purpose is to raise His people from among the dead at His coming, and to clothe them with incorruptibility. The majestic words of "the Prince of Life" at the grave of Lazarus, "I am the Resurrection and the Life," have not only been shorn of their Divine splendour by the doctrine that "the souls of believers, perfected at death, immediately pass into glory," but they have really been sent to the region of forgetfulness, as if they formed no part of revelation. The Church is being plundered of her jewels by the robber Rationalism; and, alas! many of those whom she has appointed as watchmen are either asleep, or in sympathy with the robber. It is exceedingly painful to me to speak thus, not only

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because of the deplorable fact itself, but also because I know men otherwise estimable, who are, unconsciously let me hope, concealing from view one of the most glorious of God's revealed purposes under the fogs of a bewildering metaphorical theology.

Dispense with the fifteenth chapter of the first Epistle to the Corinthians, because you do not understand how the dead are raised? Better logic than this should be expected from men who generally take refuge from supposed difficulties in the light of their own intellect, whilst they admit the supernatural in relation to the Atonement and spiritual influence. Are there greater difficulties connected with some departments of the supernatural than with others? Are not all God's ways higher than our ways, and His thoughts than our thoughts? Men who believe in salvation through Christ, and yet refuse to believe that the dead in Him will be raised at His coming, are inconsistent; at least if we may accept Paul's logic on the subject. He says:

"But I would not have you to be ignorant, brethren, concerning them which are asleep, that ye sorrow not, even as others which have no hope. For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with Him. For this we say unto you by the word of the Lord, that we which are alive and remain unto the coming of the Lord shall not prevent them which are asleep. For the Lord Himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God; and the dead in Christ shall rise first. Then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air; and so shall we ever be with the Lord. Wherefore comfort one another with these words."

Let us be consistent in our faith. "If we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with Him." Let us have the Gospel as full as God has made it, the complete triumph over death in the resurrection of the members of that wonderful body of which the risen Christ is the Head. It was "by the word of the Lord" that Paul wrote thus to the tried Thessalonians. Well might he add, "Wherefore comfort one another with these words." They are words of great comfort, of exceeding joy! Adoringly we gaze upon our Lord as the Resurrection as well as the Life, and the Resurrection just because He is the Life. The one is the glorious result of the other. His resurrection is the first-fruit of the Divine harvest of immortals in whom God is to find His eternal satisfaction, to see the issue of His infinite grace and wisdom, and the proof that—His great purpose realised—the dark wave of moral evil that rolled over the fair young world has not left so much as a stain behind. For the rising of Christ from the dead was the crowning miracle of a long series, proving that this was the Son of Abraham, the Son of David, the Son of God, the appointed Heir of all things, the King of kings and Lord of lords, and above all, the Head of His body, the Church.

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The gates of hades cannot be allowed to remain for ever shut upon the members of the body of the risen Christ. The stone will be rolled away in their case, as it was in the case of their illustrious Head, the Conqueror of death, and the Giver of life and immortality. He was delivered for our offences, and raised for our justification. The death without the resurrection would avail us nothing. If Christ be not raised your faith is vain; ye are yet in your sins. Then they also which are fallen asleep in Christ are perished. Nay, so essential is the resurrection of Christ as the Head and Life of the redeemed, that the apostle uses words of profound meaning, when he says, "For if when we were enemies we were reconciled to God by the death of His Son, much more being reconciled, we shall be saved by His life;" or, as the real meaning of the expression is, by sharing in His life. It follows, then, that to share in the life of a risen Redeemer is the Divine salvation which the God of all grace bestows upon the believer; and that, consequently, the resurrection of those who have died in Christ is an integral part of the Divine arrangement; and, therefore, essential to its complete realisation.

5. Behold the Man as God's *Anointed King*.

As a matter of fact, there is nothing more clearly declared in Scripture than this; and, also as a matter of fact, there is nothing in Scripture so much disliked by the world, and by the world's twin sister, the nominal church. It is easy to trace this dislike to its source. There is no mystery about it. As long as the Christ, the Anointed of God, as the Ruler of all nations, is invisible, that is, remains away from His dominions, the world is quite content to give Him as many royal titles as you please. But the belief of His manifestation to every eye, and His assumption of the sovereignty of the world, is too much! This would upset everything! The world's masks would be torn off, its miserable social hypocrisies exposed in the glare of an insufferable light, its grasping selfishness brought to the test of Divine beneficence, and its practical dishonesty branded with the rebuke of the King. We are perfectly willing that Christ should have all the crowns that His friends claim for Him, provided He remain in heaven; but to come and reign over the earth as its supreme Sovereign, bringing the family, society, commerce, art, science, literature, politics, religion, and everything else, under His control, is too terrible to think of! Yes, it is; poor old blind, bewitched, deluded world, lying in the wicked one, you are right. It is too much both for you and your master. Nevertheless the decree is declared, and the King is coming; and all who know the mind of God on this matter, and whose eyes are open to the awful state of things over the face of the earth, rejoice with exceeding joy. The solution of the mystery of evil comes with the coming of the Son of Man in great power and glory; and, though that will no doubt overthrow the tables of the money-changers in the temple, and seriously

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interfere with the conclusions of popular theology, we give it hearty welcome, as the Divine way of meeting the perplexities, and moral and social disorders of mankind.

And when we turn to the Church on the question of Messianic royalty, we are not surprised at the world's hostility to the truth. If the teacher is in error, you cannot expect the taught to see clearly. The doctrine of the advent in glory of the Son of Man, to take the reins of government out of the hands of the world's provisional rulers, is held by a few persons here and there, but it is totally ignored by all our great ecclesiastical bodies, as such, and deemed a fit subject for ridicule by many who have been solemnly set apart to preach the truth, the whole truth, and nothing but the truth, to their fellow men. The few ministers who teach it are barely tolerated. Their piety is not questioned, their intelligence is even admitted, with the qualifying exception, the ever useful "but"—when you want to let a man down—"but they are rabid millenarians." That is enough. Leave them in their obscurity. Ecclesiastical honours and large stipends are not for them. They are not qualified; they must live apart; and indeed it were better that they did not live at all, for they are only troublers of Israel. Yes, the doctrine is ignored; and so, as far as possible, are the men who teach it. Where at Episcopal Convocation, at Presbyterian Assembly, at Congregational Union, at Methodist Conference, is the glorious appearing of our Saviour Jesus Christ ever referred to as the blessed hope of the Church? I have read the annual reports of all these gatherings for many years, in the hope of discovering an avowal of sympathy with the apostolic hope respecting the return of the Master to His own possessions, of which He is the Divinely-anointed King; but to this day, alas! my search has been in vain. I find, moreover, that when any revealed truth is set aside to make room for a doctrine of the creed, written or tacit, held by any church, that doctrine is sure to be unscriptural. Hence these reports, which are silent as death concerning the sublime inspired teaching on the return of the Lord, are full of unscriptural utterances on the conversion of the world. Provided you give us men and money enough—a proviso upon which the changes are rung from year to year with astonishing perseverance—we will convert the world. But the conversion of the world, which you have substituted for the coming of Christ, is nowhere made a Christian duty; whilst everywhere it is made a Christian duty to look for the coming of the Lord. Whilst, therefore, a converted world is the unauthorised goal of your labours, you distinctly disobey the Master's command, "Watch! for ye know not what hour your Lord doth come."

Let us behold the Man in the sublime majesty of meekness as He silently listens to His malignant foes, for this is indeed the Anointed of Jehovah, the destined Ruler of all peoples, kindreds and nations under the whole heaven. Not without meaning is the

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strange foreshadowing of what is to be. Blind actors have mimicked a Divine reality; for Jesus has been crowned, sceptered, royally clothed and proclaimed already. All this actually took place. The crown was of thorns, the sceptre was a reed, the clothing was the royal purple, the proclamation was over His head on the cross. But the august and imposing solemnity of the coronation will come, and will be witnessed by men and angels, whilst the hosannas of earth and the hallelujahs of heaven mingle in triumphant song, as if in exulting answer to the wild cry, "Crucify Him! crucify Him!"

"Let the heavens rejoice and let the earth be glad; let the sea roar and the fulness thereof. Let the field be joyful, and all that is therein; then shall all the trees of the wood rejoice before the Lord. For He cometh to judge the earth; He shall judge the world with righteousness, and the people with His truth."

"I saw in the night visions and, behold, one like the Son of Man came with the clouds of heaven, and came to the Ancient of days, and they brought Him near before Him. And there was given Him dominion, and glory, and a kingdom, that all peoples, nations, and languages should serve Him. His dominion is an everlasting dominion, which shall not pass away, and His kingdom that which shall not be destroyed."

"Rabbi, Thou art the Son of God; Thou art the King of Israel."

"And I saw Heaven opened, and behold a white horse; and He that sat upon Him was called Faithful and True, and in righteousness He doth judge and make war. His eyes were as a flame of fire, and on His head were many crowns; and He had a name written, that no man knew, but He Himself. And He was clothed with a vesture dipped in blood: and His name is called the Word of God. And the armies which were in heaven followed Him upon white horses, clothed in fine linen, white and clean. And out of His mouth goeth a sharp sword, that with it He should smite the nations: and He shall rule them with a rod of iron: and He treadeth the winepress of the fierceness and wrath of Almighty God. And He hath on His vesture and on His thigh a name written, KING OF KINGS, AND LORD OF LORDS."

6. Behold the Man chosen of God *to remove all sin and sorrow from the universe.*

Is this an utterly gratuitous position? Is this exaggeration, imagination, the child of enthusiasm or unreasoning fancy? Is the wish father to the thought, without a single human argument or Divine oracle upon which to rest? I have said already in another connection, "Let us have the Gospel as full as God has made it." Surely we ought not to take from His Word by narrowing the circumference of revelation. We should look gratefully at the things freely given to us of God and not diminish the value of our inheritance by feebleness of vision. We leave this to the advocate of a narrow system of theology, who is afraid to swim out

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boldly and gladly on the sunlit ocean of Divine love, lest some watching brother should cry, "Heresy! He has gone beyond the creed; that is against the standards!" But whilst we look on this cry as simply foolish, as it is impossible to put all God's thoughts in any creed of human composition; yet, upon the other hand, we must not add to the book by believing, or wishing to believe, more than it actually contains. The work that Christ has done for God and men is confessedly very great, even if we accept the estimate of it given by the narrowest sect in Christendom. If we limit the issues of that work as some people take pleasure in doing, impossible as it is for me to understand, far less to appreciate, their motives, still those issues, it is admitted, require eternity for their development, however few the actual recipients of the Divine life. Well, then, seeing that at the narrowest estimate the work of the Saviour is so wonderfully great and gracious, may I venture to go beyond the limits of the most generous orthodoxy, and say that the work of Christ will not be done while there remains a sin, a sigh, a tear, a pain or a groan in creation? I take the risk of this position without fear. Whether it be orthodox or heterodox is a question which I do not ask. These words have no meaning to me. I do not wish to assign to the Son of God and Son of Man more work than He has undertaken; but neither can I confine that work within a narrower circle than revelation describes as the area of its manifestation, and thus deprive our Lord of a portion of the glory due to His name.

Let us get the key to our inquiry by a brief glance back. Let us walk with the wonderful Man by the banks of the Jordan, the Lake of Galilee, the vineyards of Judea, the slopes of Olivet, the hillside, the wilderness, and other spots for ever sacred to us, notwithstanding all the abominations that have desecrated Emmanuel's land for weary centuries. What do we find in this man? What is our impression concerning Him? That He is strangely compassionate, gentle, tender, loving; that the mysterious power that is in Him, is put forth, without fee or reward, to heal disease, to remove sorrow, to dry tears, to cast out demons, to raise the dead; that He is grieved when men refuse the blessings He wishes to bestow; that His moral indignation bursts like a tempest of thunder and lightning upon the official hypocrites whose conduct dishonoured Moses, disgraced His Father's temple, and fearfully misrepresented His Father's character; and that all this time His pity streamed out, a very river of life and gladness, to the victims of sin, upon whom priest and Pharisee looked with contempt, whilst from His lips there fell the gracious words, "Your sins are forgiven; go and sin no more." In a word, our verdict respecting this Man must be, "He is perfect!" But if perfect He is the same yesterday, to-day, and for ever; for perfection has no degrees and knows no change. His exaltation therefore to the Father's right hand, for a time, has not weakened the flow of His pity for the sad and suffering of the

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race whose nature He took with Him to the ineffable light, nor cooled His zeal for the Father's glory, which glowed in His heart when He lived on earth. The revelation of the Father's character, so terribly misunderstood and misrepresented, was the very heart of the Saviour's ministry. That object is before Him still. He has been carrying it on all these centuries in the hearts and minds of millions of our race. He has been revealing the Father to believers ever since His ascension—I have declared unto them Thy name and will declare it—and when these heavens open on the grand day of His return, He comes to put down all authority and power by which the will of the Godhead is opposed. "For He must reign till He hath put all enemies under His feet." That one Scripture is so marvellously comprehensive, that we might rest the case here, and claim for our Lord the glory of subduing all things to God, of stilling the storms of time and bringing in the great calm of the new age. But this is only one of the proof texts to which hope turns so gladly, as the belated traveller to the pole-star when his landmarks are wrapped in darkness, or, to use a Scripture similitude, when the believer longs for his Lord to come and heal the nations he looks for the beautiful day star, the herald of the glorious sun.

On a mountain in Galilee our risen Lord met the eleven by appointment, and during the interview made use of these words: "All power is given unto me in heaven and in earth." No thoughtful man can read that brief sentence without feeling that he must pause and reflect. If you can think at all this great saying must arrest your thoughts. All power in heaven and earth to one who three days before was put to death as a blasphemer of God and a rebel against Cæsar? His perfect character—unchangeable because perfect—is our guarantee that He will use this supreme power for the best interests of the universe. He will do right only and always, whether He deals with friend or foe. If because of His regal position the princes of this world are coming to nought, He will do them no injustice. If He appoint princes of His own election in their place, it will not be an act of party favouritism but a recognition of their fitness for office, and a reward of their faithfulness during the time of His absence. If the powers of heaven are to be shaken, it is because spiritual wickedness in high places, under the prince of the power of the air, exercises a malignant influence, and the Lord is about to purify the heavens which are now not clean in His sight. To still the groanings of creation and to prepare for the new heavens and the new earth, in which righteousness is to dwell, will involve great cosmical as well as moral and spiritual changes—in fact a universal revolution under the direction of the perfect wisdom and power of the Man of God's right hand, the Son of Man, whom He has made strong for Himself. It is a very wonderful thing this alliance of Deity with glorified humanity in removing evil from creation. It fills the

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mind with wonder when the thought is fairly grasped that a man is the chosen executive of the Godhead for the accomplishment of its original purposes in the creation of the heavens and the earth and of angels and men. What a triumph over the enemy through the very nature he seduced from allegiance to the throne! The bruised heel shall crush the head of him that bruised it. The Man of sorrows shall fill heaven and earth with song; and through the despised and rejected One the time comes when God shall be all in all. "And I saw a new heaven and a new earth: for the first heaven and the first earth were passed away; and there was no more sea. And I John saw the holy city, new Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband. And I heard a great voice out of heaven saying, Behold, the tabernacle of God is with men, and He will dwell with them, and they shall be His people, and God Himself shall be with them, and be their God. And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall their be any more pain: for the former things are passed away."

May the Lord graciously hasten this glorious consummation! Amen!

APOCALYPTIC INTERPRETATION.

FOR the last thirty years there has been a great lull in regard to the above question—we mean as to how it should be pursued—with what principle to guide us—how we should, as it were, feel our way.

The late Rev. E. B. Elliott arrested much attention in his "*Horæ Apocalypticæ*" to the Historic or Præterist line of interpretation, which makes the greater part of this grand series of Prophecies already fulfilled; and the late Dr. Cumming, with considerable ability, popularised Mr. Elliott's views. But he rashly ventured, as all must now admit, to base upon them a precise date for the winding up of this dispensation by the second coming of our Lord; and in consequence, the Historic School of Interpreters has sustained no little loss of prestige, notwithstanding the recent labours to recover it of the excellent Mr. Grattan Guinness.

The main disability, we are persuaded, which attends this School of writers is, that the events they assign to the various prophecies as their fulfilments, were confessedly not discerned beforehand by the people of God unto their deriving enlightenment from them, as foretold; whilst only as fulfilled, *i.e.* turned into history, they are held to be profitable to us.

The conviction therefore seems quietly spreading among the children of God that only in the still Future (except indeed in the

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way of typical rehearsal or application meanwhile) lie the real fulfilments of that large continent of prophecy—the Apocalypse—including even the rise of the Seven Churches, constituted, perhaps, of an election of Jewish believers, called forth from the Nation *after* the rapture of the Church—to witness amidst the then ensuing Antichristian apostasy to the imminent return of their once rejected Messiah.

Accordingly, if this be so, there is no occasion for separating, as is generally done, the circumstances of the Seven Churches from the subsequent visions of the Book. On the contrary, they would appear to blend into each other and form one grand perspective of the Future, as may be seen from a comparison of the following passages :—Chap. ii. 3, with xiii. 10, xiv. 12 ; chap. ii. 9, 10, with xiii. 5-8 ; chap. ii. 13, with xiii. 2, xvi. 10 ; chap. ii. 16, with xix. 21 ; chap. ii. 18, with xix. 15 ; chap. ii. 20-23, with xvii. 2, 4, xviii. 3 ; chap. iii. 3, with xvi. 15 ; chap. iii. 12, with xxi. 2 ; chap. iii. 21, with xx. 4.

Other parallels might be adduced, but the prosecution of this point we leave to our readers. One fact, however, we desire to commend to their devout and careful consideration, namely, that when John saw the visions of the Apocalypse, he "was in spirit on the Lord's Day," *i.e.* THE DAY OF THE LORD—not the first day of the week, our Sunday, nor that period of the Coming of the Lord (His παρουσία) when the rapture of the saints is to occur—but the interval which is to succeed till the Lord descends to the earth, during which the Antichrist shall be running his career (2 Thess. ii.) and which the Apostle Paul enlarges on as "the Day of Wrath and Revelation (Apocalypse) of the Righteous Judgment of God," fraught, as he adds, with "indignation and wrath, tribulation and anguish upon every soul of man that doeth evil, of *the Jew first, and also of the Gentile*"—(Rom. ii. 5-9)—the very order of the visitations under the trumpets and the vials as affecting Antichristian Jews and Gentiles in the Book of the Revelation.

Be it observed further, that after the introductory vision seen by John of the Stars and the Candlesticks, with the Son of Man walking in their midst, these symbols respectively of the Seven Churches and their Angels, seem to have been dissolved from before him ; as in the scene of the Transfiguration, when Moses and Elias disappeared, so that when the terrified disciples lifted up their eyes, "they saw no man save Jesus only."

How, then, does the Lord proceed to speak of these symbols and their import? With a discrimination, surely, to be reverently noticed. For we find the definite article used in the designation of the former and omitted in the latter. "*The* seven stars are Angels of the Seven Churches, and *the* Seven Candlesticks are Seven Churches." The implication is at once suggested that both Angels and Churches had not, at that precise time, the actual existence contemplated in the vision, but pointed onwards to the future.

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The mode of expression is exactly that which obtains in Joseph's interpretation of Pharaoh's dream: "The seven good kine are seven years, and the seven good ears are seven years" (Gen. xli. 26). Here the article is similarly used and omitted (and it is the same in the Septuagint) specifying the emblems which Pharaoh saw, "*the* seven good kine"—"*the* seven good ears;" but leaving their signified period *indefinite* to suit the future—"*are seven years*,"—"*are seven years;*" and so it follows, v. 29, "*Behold there come* seven years of great plenty throughout all the land of Egypt."

With this clear precedent for such construction, what forbids it to take our Lord's words, "The Seven Candlesticks are Seven Churches," as equivalent to His saying, "*There come Seven Churches.*" On the other hand, if these Churches existed, *as contemplated*, is it not incongruous to suppose that they would be indefinitely denominated without the article—"*Seven churches.*" Nor is there anything really to disconcert in the view that visions seen and recorded eighteen hundred years ago should be addressed to Churches still in the womb of the Future. For, be it remembered, that by Elijah the prophet (and how early in his ministry we know not) a letter of denunciation was indited to Jehoram, king of Judah, which letter nevertheless reached not its destination, *i.e.* was not delivered to the degenerate monarch till some seven years after the prophet's ascension, when the impiety denounced became ripe for judgment (2 Chr. xxi. 12-15). What forbids that the supposition that this letter, while specially designed for a particular crisis, was circulated even from the time when it was written, among the schools of the prophets and the faithful people of the land, to whose care it was confided, and through them passed into the hands of Jehoram?

This is certainly a somewhat analogous case to the divine Seer (John) addressing to future churches (i.e., gatherings of Jews) in Asia Minor, these letters—the burden of the Apocalypse; while yet *in transitu*, we, *the* Church of this dispensation, as their depositaries, blessedly possess them for their admonition and encouragement.

As to the *à priori* argument in Mr. Grattan Guinness's recent pamphlet, that the Futurist system leaves unrevealed the events affecting the Church of God for these last eighteen centuries, and "deprives our holy faith of the marvellous and matchless *support* which, at this stage of the dispensation, it receives from the fulfilment of prophecy," the simple answer to this is, that the *evidential* support of Christianity (if this be what Mr. Guinness means) is not the main design of prophecy; nor have we a right to postulate that while the seed of Abraham are disorganised and off the stage as a nation, the Prophetic word must treat of Gentile affairs.

As has been said by a talented writer on this very point: "Israel's calling was earthly; and, therefore, the record of the Divine dealings with them, whether in history or prophecy, of which Old

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Testament Scriptures mainly consist, of necessity involved the mention of earthly transactions. But the calling of the Church is heavenly, and her progress, even unto the end, dispenses with such recital altogether. Accordingly, by *analogy*, as this is the time of Israel's disorganisation from being the radiating centre of earthly arrangements—and the Church in this respect supplies not Israel's place—a hiatus in prophetic details concerning the earth should be expected."

With this quotation from an interesting essay on Apocalyptic Interpretation, which appeared upwards of thirty years ago, and is now out of print, we close our present remarks. But a second edition of the pamphlet,* with an appendix of elucidatory matter, is, we are happy to say, in course of preparation, and we are favoured with the first impression of it for our readers, by the able author, whose remarkable work, "The Apocalypse Interpreted in the Light of the Day of the Lord," we read some years ago with much interest and satisfaction, as suggesting the "key" to the marvellous book. We may remark that Mr. Kelly's argument in the chapters that are to follow, though referring to Mr. Elliott's line of history, is equally applicable to all similar *post facto* Interpretations. At all events, we are sure our readers will give the writer the earnest attention he deserves as a devout and well-furnished student of the Holy Word.

Chapter I.

THE DESIGN OF PROPHECY.

It must be admitted by all intelligent Christians, that even for some time after the Reformation, "the Revelation" was regarded by the Church as a sealed book, which it was vain to attempt to open. Thus, it would seem, even Calvin was intimidated from including a commentary on this book among his other expositions. And his forbearance in the matter earned for him the commendation of wisdom from Scaliger, the learned lexicographer. Whilst in a subsequent century, the general disparagement of this portion of God's Word may be estimated from the saying of a popular divine, sometimes used as a proverb at the present day, that "the study of it either found or left its prosecutor mad." Still, honour for God's truth did occasionally prompt Christian writers to explore this forgotten region; and, however defective their labours, we ought to esteem them, as a homage to Divine wisdom, which had declared "*all* Scripture" to be "profitable."

But the mischief has been, that with their infancy of knowledge

* "Apocalyptic Interpretation; or, The Apocalypse Intelligible; not in any History of the Past, as alleged by the Rev. E. B. Elliott, but in the Light of the 'Day when the Son of Man is Revealed.'" By the Rev. James Kelly, M.A.

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in regard to "*the whole counsel of God*," which, it ought to have been obvious to them, had to do with the understanding of "the Revelation," they contented not themselves with something of that experimental, fragmentary research, which has been the parent of our best acquisitions in natural philosophy, but at once essayed to produce a systematic exposition of the book, out of the elementary principles of Reformation theology. This precipitate reduction of truth to inadequate proportions of knowledge, Lord Bacon calls, "*one of the distempers of learning*," which held Europe so long in darkness, and operated so grievously in his day. He thus enlarges on the subject:

"*Another* error, of diverse nature from the former [alluding to the notion that opinions which survive the obscurity of former ages are always to be relied on as the best], is the over early and peremptory reduction of knowledge into arts and methods; which once done, commonly sciences receive small or no augmentation. For as young men, when they knit and shape perfectly, do seldom grow to a further stature; so knowledge, whilst it is dispersed into aphorisms and observations, may grow and shoot up; but once enclosed and comprehended in methods, it may perchance be further polished, and illustrated and accommodated for use and practice, but it increaseth no more in bulk and substance."

So far I would say, as applicable to the Apocalyptic labours of our Reformers and Puritan forefathers.

To them have succeeded our modern expositors. But their employment, albeit they aspire to the credit of originality, has been chiefly that of compacting the system of their predecessors, in which respect, *mutatis mutandis*, THEY also are hit off with marvellous precision in another passage of this noble writer: "The persons who have entertained a design to make trial themselves, and to give some *advancement to science*, and to *propagate* their bounds, even these authors durst not make an open departure from the common received opinions, nor visit the head springs of nature, but take themselves to have done a great matter, and to have gained much upon the age, if they may but *interlace* or *annex* anything of their own; providently considering with themselves, that by these middle courses, they may both conserve the *modesty of assenting*, and the *liberty of adding*. But whilst they thus cautiously conform themselves to opinions and customs, these *plausible moderations* redound to the great prejudice and detriment of learning. For at once to admire and go beyond *authors*, are habits seldom compatible; but it comes to pass here after the manner of *waters*, which will not ascend higher than the level from whence they descended. *Wherefore such writers amend many things, but promote little or nothing; making a proficiency in melioration, not in augmentation.*"

I have said, that these sentiments remarkably apply to our modern expositors of the Apocalypse; but may I not venture to designate

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Mr. Elliott, in his "Horæ Apocalypticæ," as having, in effect, sat for the picture? For, to repeat the emphatic words of Bacon, what is his work but a combination of "*the modesty of assenting*" with "*the liberty of adding*," an "*amelioration*" of an almost decayed system of interpretation—a mending of the old bottles which the new wine of the kingdom had well nigh burst? And yet he "*takes himself to have done a great matter, and to have gained much upon the age.*"

Lord Bacon's expression, "*fatal columns*," which he applied to some of the established systems of his day, because that when adopted, men were not excited to penetrate further into the field of knowledge, bids fair, I fear, to be the characteristic of this work. Already, within three years of its publication, I believe, has it reached a third edition; and it has been denominated by one of the periodicals of the day, "*the end of controversy*" on the subject of Apocalyptic Interpretation!

Against a book with such a *prestige*, it is indeed a serious thing to come into the field. But let us observe the three-fold precept, "Despise not prophecyings, prove all things, hold fast that which is good." The author himself would, I am sure, approve of this.

As to the first, I accord to him all respect. Every one must acknowledge the imposing character of his work, for learning, antiquarian research, and fruitful ingenuity. Moreover, I am persuaded that in subjecting to him, as it appears he has done, one class of writers—the Præterists of the old school, by argument; and another class—the Præterists of the modern (his own) school, by capitulation, (for he says that most of the latter have struck their colours to him already), effectual service has been done to the cause of truth; as there is now but the one citadel to attack by those who differ from them all, as I confess I am constrained to do, in common with many simple-minded children of God.

I repeat, therefore, let us by all means give due respect to these elaborate volumes of Mr. Elliott. Nor, be it observed, is this a more equivocal implication of their worth, than he has himself rendered to the learned expositions of his predecessors, comparing their usefulness towards successful interpretation of the Apocalypse, to that of the ship *Culloden*, whose stranding contributed to the victory of the Nile.

But now, in conformity with the remainder of the precept, "Prove all things, hold fast that which is good," let us, *in limine*, examine what Mr. Elliott's system of interpretation renders the Apocalypse, *even in his own estimation*. He thus writes in his original preface:—

"His appeal is to common sense and sound learning; with both which it is his deep conviction that the truth of God's word will ever be found accordant. From them he invites a rigid though not uncandid scrutiny. And if his work successfully stands such scrutiny, then let him be permitted also to express his judgment

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that its importance can scarcely be overrated. For not only will it furnish new and striking evidence to the world of the truth of Scripture prophecy, and consequently of the Divine inspiration of Scripture—a point in itself of no little moment—but moreover, by unfolding the history of the Church visible and of Christendom, from St. John's time to the present, as prefigured to the Evangelist in Patmos, it will exhibit that history to the reader, as it were with God's own continuous comment on it, *His* moral lessons intermixed, *His* philosophy of the history. And thus, connected with *past* history as the *present* needs must be, there will be few of the stirring topics of religious controversy of the present day but must here have the Divine judgment pronounced respecting them. Besides which, there will also be the advantage of whatever new light the book, by its correcter exposition of the past, may possibly throw on the mysteries of the coming future. And surely it needs little argument to prove that, in order to any rational conjecturing as to the intent of *unfulfilled* prophecy, a previous correct understanding of that which has been already *fulfilled* must be an important help, if not an almost indispensable preliminary."

The *gist* of all this is obvious. The Apocalypse, at least up to the sixth vial inclusive, read by the key of Mr. Elliott's exposition, *is now a history of the past, and as such,* demonstrates the truth of Scripture prophecy, and so the Divine inspiration of the Bible.

Again, *as a history of the past,* it casts light on present circumstances. All history does this, but of course in an especial way, *God's* history of events. And lastly, *as history,* the issue of former prophecies, it facilitates the understanding of prophecies whose fulfilment is still future.

Such are the only ends, according to Mr. Elliott's own judgment, which the large portion in question of the Apocalypse has served to the Church of God, or rather I should say, is *beginning* to serve. For, it is Mr. Elliott's boast that until now, *by himself,* the right adjustment of events to fit their respective prophecies, has not been discovered. Thus even as prophecy *accomplished,* the Apocalypse lay useless for several centuries; while it is equally plain, according to Mr. Elliott, that *as history anticipated—i.e.* simple prophecy, it never from the beginning *intelligently* exercised the heart of one solitary saint. For, of course Mr. Elliott's views most be submitted to by him, as the *standard* of intelligence. And from this, we see, by his own synopsis of the interpretations of preceding writers, how widely their apprehensions diverged; inasmuch as from no prophecy unfulfilled in their day did they look for the event which Mr. Elliott now fastens on it. Perhaps to this there may be the exception of one individual writer, and on one particular point, which yet is very debateable—Joachim, Abbot of Curacio, who it is alleged, identified the Antichrist of Revelation with the next succeeding Pope in his day; but the authenticity of

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this story, even as given by Mr. Elliott, is so very questionable, we may well be excused from allowing it any weight in the matter.

It is, therefore, an important fact to be borne in mind, that taking the import of the Apocalypse to be what Mr. Elliott assigns, it has not, as *prophecy*, advantaged the Church up to the present age. For example—the establishment of Christianity under Constantine, so prominently pourtrayed to Mr. Elliott's view, took the Church by surprise. The Fathers who flourished prior thereto, and who even wrote on the Apocalypse, saw no such consummation approaching, but rather the reverse. Nor did the prophecy of the two Witnesses, in which Mr. Elliott so distinctly sees the history of the Reformation in the sixteenth century, animate those tried men who were engaged in it! This consequence cannot be evaded. I repeat, then, that according to Mr. Elliott, only as converted by fulfilment into history, has the Apocalypse proved profitable for instruction.

And how startling an admission! True indeed, on this very ground, until some twenty years ago, *fulfilled* prophecy only was esteemed worthy of study, by the mass of professing Christians, and that, in order to convince Deists of the Being and Revelation of God. Whilst, to occupy the mind with *unfulfilled* prophecy was deemed speculative and presumptuous in the extreme. But, who would have thought of such a mature student on the subject as Mr. Elliott professes to be, practically serving up this exploded notion—in connection too with an exposition of the *Apocalypse*, to which the solemn preface is, "*Blessed is he that readeth, and they that hear the words of this prophecy; for the time is at hand.*" And stranger still, that God's children should so generally relapse into the bondage of a tradition from which they had been set free!

To these remarks I cannot imagine any other pertinent reply on the part of Mr. Elliott, than a disclaimer of what is here alleged, that he makes prophecy to be profitable only when fulfilled. But if, to support his disclaimer, he merely adduce the fact of his having discussed at length what all acknowledge to be unfulfilled prophecy, he will please to remember that what he is charged with, is, *practically* doing the obnoxious thing, by his mode of treating the Apocalypse up to the sixth vial inclusive. This large portion of the book, I repeat, he makes *past history*; and only as such, commends its importance. If it has been useful as unfulfilled prophecy, holding out a warning and encouraging beacon to the Church of old, of course it can only have been so, according to Mr. Elliott's views, through their attaching to the various prophecies and visions, *his sort of interpretation*. Will he say that this was the case? Will he say, for instance, that the first seal, was, or could be, discerned *beforehand* by any child of God, to signify the Emperor Nerva the Cretan; and so on with the other seals? If he say it, will he advance a shadow of proof for the assertion? How important the principle here involved. Surely it ought to be

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plain to us that, if any alleged fulfilment of prophecy could not be substantially discerned beforehand by the Church, the prophecy in question could not have been a guiding light to them—*i.e.* in other words, it could not have been useful as simple prophecy.

I do beseech the reader to examine this point maturely and prayerfully with his Bible in his hands. It furnishes a simple balance, I feel, wherein such *post-facto ingenious* systems of interpretation as Mr. Elliott's will be at once "found wanting."

The Apocalypse was not intended for *learned* men only, as Mr. Elliott would make it; but, as every other portion of the blessed word, is like the Æolian harp, whose heavenly music, all meddling ingenuity of man spoils.

Let the Spirit of God play upon it with His breathings from other parts of his word, and the humblest child of God, who has the Spirit, will enjoy it equally with the most erudite.

THE WITNESSES OF CHRIST'S MIRACLES.*

MR. MILL brings an imputation against the testimony in favour of the miracles of Christ which struck as as extremely strange from him. Supposing his idea to be just, it would raise the character of the testimony higher, if possible, in our estimation, than before. He supposes that the first grand attractive power of Christ over His early followers arose from "the excellence of the doctrine" taught by Him, and from that blameless life of His, which drew forth in their minds "a just reverence for the Teacher" (236). One would have supposed that a capacity of this nature, and minds of such an order on the part of the disciples, would, as a matter of course, raise them to a very lofty height indeed in the estimation of Mill. It is no longer, according to him, vulgar miracle acting upon vulgar minds which drew Peter and James and John and others to the side of Christ. It was the doctrine which He taught, so superior to that of the Scribes and the Pharisees! It was the life which He led; so pure, so true, so unselfish! It was the mind He displayed; so full of love, of patience, of mercy! These were the things which, according to him, first drew the disciples to the side of Jesus of Nazareth! Overpowered by an all but excessive sense of these *moral qualities*, they are ready to accept His claims without the smallest examination, or even to impute to Him miraculous power if He had been slow to exert it, or may not have done so at all.

The former part of this description of the early disciples of Christ is as much above their deserts as the latter part falls below them. Beyond doubt, the first thing which disposed the disciples to look favourably upon Jesus, was the testimony of the Baptist (John i. 35, 36). John Baptist, though a very extraordinary teacher, never claimed miraculous power, nor had any attributed to him, though Mill would tell us that it was all but a matter of course that every teacher out of the common

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* Three Essays on Religion. By John Stuart Mill.

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would claim, or have attributed to him, if he did not claim, such an ordinary prerogative. On other than miraculous powers, John Baptist won his great influence with his generation; and his testimony it was that first drew the disciples to Christ. Once with Him, there were in His words and life much to attract minds of a certain kind. But we are far from thinking that the disciples had so just, so true, so appreciating a sense of the doctrine and teaching of Jesus as would be the grand attraction to Him; an attraction so powerful and overwhelming as to make them think slightly of all other considerations. This is not the view which we have of the intercourse of Christ and His disciples down to the very close of His life. No doubt they often "wondered at the gracious words which proceeded out of His mouth," as the men of Nazareth did, who presently afterwards endeavoured to throw Him down a cliff (Luke iv. 22-29). No doubt they sometimes said to one another, "Never man spake like this man," as the officers of the Pharisees said; who, nevertheless, did not join themselves to His cause (John vii. 46). But with all this, there was on their part, and continued on their part till after His resurrection, a dulness of conception, and often a misapprehension of His teaching, which surprises us now. The great leading views of Himself and His work on earth, were utterly misapprehended by the disciples. When they perceived for a moment their meaning, they were surprised and angry (Mark viii. 32). It may with great probability be maintained, that if they had from the first really comprehended the "doctrine" of their Master, its "excellence," which Mill supposes led them first to Him, would rather have deterred them altogether. It certainly was not their thorough appreciation of the doctrine which first led them to Christ. They were not men of this exalted moral and religious temperament. They were at first led by motives; many of them of a very much lower character. *The works* of Christ it was which rather led them to bear a doctrinal teaching, which was often difficult of comprehension, or hard to bear when it was comprehended, and sometimes positively rejected when it was understood.

But who does not perceive that if Mill's description of the motives which first led the disciples to Christ, irrespective of all other evidence, were indeed true, it raises those disciples to a position in the moral and intellectual world, which demands for them and their testimony of every kind an attention and a respect of the profoundest nature. A true sense of the vast superiority of the doctrine of Christ above all other doctrines of their time, and of the surpassing excellence of His moral and religious character above all that was possessed or claimed by the religionists of their period—Sadducee, Pharisee, or Essene; this, if possessed to that extent asserted for them by Mill, and constituting the grand constraining motive with them to abandon earlier teaching and guides whom they were taught to reverence from their childhood, would place them in quite a different category of minds from that which he elsewhere awards to them. Why, they were, on this showing, the very elect minds of the nation! The lower you place their original status and their original ignorance, the higher you elevate that marvellous power of intellect and of heart which saw in Jesus the commanding excellence of mind and doctrine which so few of their countrymen could

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see. Mr. Mill's flattering theory of the early disciples, places them beyond the power of removal in the position of calm, well-judging men, capable of judging of other matters as well as of the matter of religious doctrine; places them in the rank of lovers of truth beyond all other things; which would make it with them a moral impossibility to deceive. This latter theory of Mill neutralises the former. Men who could judge so truly, so justly, so well, and act upon their judgment so boldly and disinterestedly, cannot possibly be classed among the "extremely ignorant and credulous people" in whose ranks he had previously placed them! They must have been men altogether unlikely to have admitted unfounded claim to miraculous power; altogether unfit for the deceitful part of attributing either to Christ or to themselves a miraculous power which they did not fully believe to have been possessed and exercised.

The next objection which Mill brings against the testimony in favour of the Christian miracles is, that it is that of persons "unaccustomed to draw the line between the perceptions of sense, and what is superinduced upon them by the suggestions of a lively imagination (236). To this general statement we have little, if any, objection to make. It will be at once conceded that the early disciples were not, as a class, men of science, and had seldom, probably, thought of that scientific process which a philosopher of the 19th century describes. But when all this is granted, it does not advance his argument. We must not dismiss a case with a general observation which, applicable in one case, is perhaps wholly inapplicable in another. We must apply this general observation to the case of the *miracles of the Gospels*, not selecting one or two of them which perhaps might in a degree suit the application, but taking them in their more remarkable instances and in their general character. Thus taken, the observation of Mill, allowing it to be true to the fullest extent, does not weaken the testimony for the Christian miracles in the very smallest measure.

There are, no doubt, whole classes of alleged events which pass under the name of the supernatural, to which the above observation would apply with very considerable force. Such events would be the whole class of visions or revelations attributed by the witnesses to their Master or claimed for themselves. In this field, which occupies so large a space in many religious systems, there is indeed much scope for self-deception; much danger of misapprehension by persons of a particularly ardent fancy, not accustomed to distinguish between the "perceptions of sense and the suggestions of a lively imagination." Or, again, in that shadow land of supposed apparitions of the dead, it would add most materially to the value of testimony if it were prepared to submit to the test of scientific observation. In all these cases, there is no doubt that Mr. Mills' general observation applies with great force; and if the claim of Jesus to be the Messiah, and of His apostles to be His accredited messengers, rested on such signs, we would ourselves most jealously and most strictly apply the test to the alleged testimony, and if it were in general testimony such as he has described above, it would beyond doubt possess a very diminished weight.

But when we examine the alleged Miracles of the New Testament, or, for that matter, of the Old Testament, we find them to belong, as a

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general rule, to classes of events of a wholly different kind, and to be such as even a man unaccustomed to distinguish between the perceptions of sense and the suggestions of fancy could judge of just as well as the man who had devoted the study of a lifetime to such questions. In the entire history of Christ there is but one, or at most, two visions, that of the transfiguration on the Mount, and the descent of the Holy Spirit at His baptism (Matt. xvii. 9; iii. 16). But these are not appealed to in evidence of His claims. It is works of a totally different kind that are represented as drawing the faith of men to Jesus, or as being put forward by His witnesses for the purpose of doing so. In the history of the apostles there are also given accounts of visions, but these are never put forward in the way of proof (Acts x. 2; xvi. 9). In the whole history of the Bible there is not a single narrative of the supposed apparition of the dead to the living. There are a very few cases, as the appearance of Samuel to the witch of Endor, and the appearance of Moses on the Mount of Transfiguration, which are by some supposed to be the appearances of the ghosts or spirits of these men (1 Sam. xxviii. 14; Matt. xvii. 9). Scripture, however, does not describe them as appearances of this nature, and they can all be accounted for on principles in harmony with the analogy of the Bible, which ignores and discountenances such apparitions. Mr. Mill's observation, therefore, applicable in many cases, and in all such cases to be applied in its utmost force, is *not* applicable in that case to which he applies it, viz., to the miracles of the Gospel. They are not, as the all but universal rule, of the kind which require, in order to judge their proper nature, a mind skilled to distinguish the perceptions of sense from the suggestions of imagination; or, where there are a very few such cases, they take no place in that testimony which demanded belief in the claims of Jesus as the Messiah, sent from God to man with a Message.

Among His alleged miracles, there is a remarkable one, which in some of its circumstances might be supposed to approximate to those stories of apparitions which are so commonly believed by the ignorant and superstitious. I refer to His alleged walking upon the sea of Galilee (Matt. xiv. 26). Here are several circumstances such as readily suggest to the imagination, especially of those unacquainted with scientific phenomena and the laws of mind, appearances not warranted by the actual perceptions of sense. The time is night, faint gleams of moonshine perhaps here and there shedding a dim, uncertain, flickering light amid the prevailing shadow of driving cloud and night. The scene is on the sea, in a fishing boat, the passengers fishermen, a class often reputed—and probably with justice—as very prone to see sights which the rigid analysis of science cannot often admit to be the real perceptions of sense. Nor can it be said of the fishermen of that memorable night that they were devoid of those feelings, call them superstitions if you like, which would make them admit the reality of a spiritual appearance much more readily than it would be accepted by such minds as those of Hume and Mill. The circumstances of that night were such as were calculated to draw forth such feelings if they had existed, as they most probably did, in their minds. The storm howled around them; the waves threatened to swamp their vessel; fleeting shadow and light of various shape and fantasy moved across the waters. In such circum-

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stances doubtless their thoughts would often and anxiously revert to the strange, loved, trusted man who had gone up into a mountain to offer up secret prayer while they were rowing across the sea. If in such circumstances some of them, or even all of them, had said they saw, or fully believed they saw, the figure of their Master looming through the shadows, traversing the short broken white billows, and then disappearing towards the land they went to, we should not have been very much surprised at the story, and, without imputing to them any intentional deception, we should not feel greatly called upon to believe it. We would put all the circumstances of the case together, sagely call to mind that Peter and James and John and the rest were wholly unaccustomed to distinguish between the perceptions of sense and the suggestions of fancy, and probably, as the result of our scrutiny, would give the narrative a place among those numerous legends of the sea which are not worthy of any serious belief.

But with these doubtful circumstances which, if they were all that were presented to us in this strange narrative, would most likely lead us beyond a doubtful scepticism to a positive disbelief, there are other circumstances which place the whole story absolutely out of the region of the most exuberant imagination. It did not require any skill to distinguish between the perceptions of sense and the suggestions of imagination, to judge whether they had left Jesus behind them on the land, and had been for some hours rowing and toiling without Him. It did not require any scientific discrimination of the most slender kind to judge whether this same well-known Master had in the most perilous hour of the voyage come up close to the boat, invited Peter to walk with Him upon the water, taken that poor frightened disciple with a strong hand as He was sinking in mortal terror, with Peter climbed the sides of the fishing boat, among them and speaking to them accept the worship of awe-struck minds, and accompany them on the remainder of their voyage to the land of Gennesaret. Here they were as competent to judge as men of science like Hume or Mill. Here, when they testify, they either relate actual miracle or are rank liars and impostors. Here, in this case of all others in Scripture most resembling the stories of the superstitious, the canon of Mill, reminding us of the necessity in many cases of being able to draw the line between the perceptions of sense and the suggestions of imagination, does not apply with the very smallest force.

If we will examine into the *general character* of the miracles of the New Testament, or the *special character* of such of them as are more prominently brought before us, we will find the very same result. A great multitude of sick folk, afflicted with most of the diseases of the East, are brought to Jesus for cure (Mark i. 32). Not this one, or that one, or a few out of many, but one and all who were brought sick into the presence of Jesus and His disciples are alleged by these latter to have been cured on that occasion by their Master! Do we think Mill's canon of discrimination applicable here? Surely not. Can the truth that the witnesses of the Christian miracles were unaccustomed to distinguish between the perceptions of sense and the suggestions of fancy, apply to such cases as the perfect cure in a moment of Peter's wife's mother in fever, as the raising of Lazarus, as the feeding of five thou-

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sand men with a few loaves, the last food left to the narrators, as the power of speaking languages never learned by the apostles themselves?

Can Mill's truthful description of the want of scientific powers of discrimination between sense and imagination apply in the smallest measure to the grand miracle of the Gospel, the alleged resurrection of Jesus Christ from the dead? The enemies of Christ as much as His friends bore testimony to His death. The disciples to the number of five hundred bore testimony to the resurrection. Could they, by any imaginable want of the power of scientific discrimination, have made a *mistake?* Mistake was impossible. Examine the various narratives. See the various places and occasions on which it is alleged that he appeared. Consider the persons to whom He is said to have appeared, their acquaintance with Him, and their numbers. Reflect for but a moment on the many infallible proofs which He is asserted to have afforded them whereby they might judge of an event which was to rule every hour of their after life. Put all this together, and we will see that *mistake* cannot account for the testimony to the resurrection, that Christ either really rose from the dead or His witnesses bore deliberate and systematic false testimony to what they knew to be a lie. No. Mill's description of the witnesses as men unaccustomed to distinguish between sense and fancy, does not invalidate that testimony in the very smallest measure, because the works to which they bore witness were not of a character to require any such power of distincton. We say without any fear of contradiction that Matthew and John and Peter and Andrew and the other apostles, albeit not men of science or skilled in phrenology, were just as able to distinguish whether their Master's feeding five thousand men on five loaves was a perception of sense or a suggestion of fancy as would be the entire school of modern scientific sceptics headed by such wise philosophers as Huxley, Mill, and Darwin. Akin somewhat to the last charge is another brought by our author against the witnesses for the Gospel miracles, viz., that they were "unversed in the difficult art of deciding between the natural and the supernatural" (237). Here we must be allowed to differ altogether from Mill, and to affirm, however unphilosophical it may appear to be, that the witnesses for the Gospel miracles were far better able to distinguish between the natural and the supernatural than minds trained and constituted like his.

In order to be able to distinguish between the natural and the supernatural it would appear to reason that the most essential and primary qualification was the admission and the belief that there really was a difference between the two. Mill tells us that the art of distinguishing between the two is a "difficult art," and, no doubt, there are abundant cases where such a distinction is most difficult. We believe that the alleged miracles of the modern Church of Rome and of other claimants, Christian or non-Christian, to miraculous power, afford many instances which exemplify, and justify with reference to them, the observation of Mill. But we should suppose that if we are to attempt at all to distinguish between the two, we must set out with the admission *that there is a distinction*, that there is a natural and that there is a supernatural, and that it is possible, though often it may be admitted difficult, to distinguish between them.

Now here, we say, the apostles and other witnesses for the Christian

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miracles had the incalculable advantage over Mill that they fully and unhesitatingly believed that there was a natural as distinguished from a supernatural. It never occurred to them to doubt it for a moment. It also never occurred to them to doubt that it was neither their capacity, as men of common sense and powers of observation, to distinguish with an absolute certainty that such and such events were natural, and such and such events were supernatural. Thus, if they and their Master had sat down to dinner upon the "five loaves and two small fishes," which a lad of their company had, on the memorable occasion mentioned by John, there is no doubt that they would have judged it a purely natural meal, and would not have at all wondered that there should have been fragments left. But when they found themselves distributing from their Master this small quantity of food among an assembly of five thousand men, besides women and children, and found that it satisfied the hunger of this vast multitude, and that after the meal fragments remained far exceeding in quantity the food with which it commenced, they had no hesitation in pronouncing the matter "supernatural," as everyone else did who was present upon the occasion. They all said with one voice that they had looked upon a miracle. So of the other alleged miracles of Scripture which are brought before us in their individual circumstances. When Peter saw his mother-in-law raised out of a wasting fever by a touch of Christ's hand, and able, without a moment's interval, to minister to the requirements of a numerous party, he at once pronounced it supernatural (Mark i. 31). So when the disciples beheld a man blind from birth cured by the clay and the washing in Siloam by Christ's command; or Lazarus called forth from his tomb by the voice of Christ; or their Master Himself appearing to them and eating with them after He had been put to death; or themselves, in the name of Christ, bestowing powers of perfect motion upon a man of forty years of age who had been lame from his birth; they had not a doubt upon their minds that these works were "supernatural," and they unhesitatingly pronounced them to be so.

Such are the alleged miracles of the Gospel. While they are sometimes described in the general, as when a vast number of them are said to have been performed at the same time, they are also, over and over, particularised and described with a minuteness of detail which leaves nothing whatever in this respect to be desired. They are before all men, sceptical and believing, for examination. We know the sort of works which the apostles and early witnesses pronounced "supernatural." If those works had not been amply particularised, if they had been described merely in the general, as wonders, signs, miracles, without acquainting us with their proper character and circumstances, no doubt we should have looked closely into the capacity of the witnesses to distinguish between the natural and the supernatural. I suppose we should in that case, and without any moral blame to ourselves, have paralleled the works and their witnesses pretty much with those marvels which Simon Magus wrought at Samaria, and with which he so bewitched the minds of the simple townsmen, unversed in the difficult art of distinguishing between the natural and the supernatural, that they believed in him, from the least to the greatest, as "the great power of God" (Acts viii. 10). Now, this very case of

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Simon Magus and his sorceries, and the general credit attached to them as Divine manifestations, shows us the absolute necessity of applying tests, such as Mill here and elsewhere applies, while the application of all such tests to their full and legitimate extent only issues in the confirmation of those Christian miracles against which their force is usually directed. Simon Magus wrought a great many wonderful works before the eyes of the people of Samaria. Into the exact nature of those works we are unable to enter, for the very sufficient reason that they are not described with any detail. But they had a great effect. Whether Simon was himself, in part or in whole, a believer in himself, we cannot tell. Very possibly he was. Most men of that kind, if they do not begin, end with self-deception. If he had no faith in himself, the Samaritans, at all events, had a great deal. Unversed in the art of distinguishing the natural from the supernatural, they accepted all Simon's works as supernatural.

But a disciple of Christ comes upon the scene! He, too, does works before Simon and his followers! Somewhat like Elijah at Carmel before Baal's priests and an alienated people, Philip, at Samaria, does his works before an acute opponent, versed in all the arts of deceit and a public which had already given their heart and their faith to Simon. But at once the superiority of the works of Philip, working in the name of Jesus of Nazareth, is perceived. However, unable to distinguish whether Simon's works were natural or supernatural, one and all were forced to see that between Simon's works and Philip's works there was a difference of an unmistakeable kind. Even Simon himself allowed it. "You are from God," he confessed to Philip. When he thought of himself, he must have felt that he was of himself, or—of the devil.

Now, such as the Samaritans saw wrought by Philip, are the miracles upon which the early witnesses of the Gospel were called upon to pronounce, and did pronounce. They are works of a particular kind, detailed and described with minuteness. The early disciples, believing in the distinction between the natural and the supernatural, pronounced them of the latter character. Let our sceptics examine the alleged miracles! Let them then say, if they can, that the admitted truth that the early witnesses were unversed in the art of distinguishing between the natural and the supernatural, has any force as applicable to their judgment here. Are our modern sceptics prepared to advance any supposable cases as more properly supernatural than those which the early witnesses pronounced to be such? If there was to be a distinction made, the early witnesses had the great advantage of believing that there really was a distinction; while the works which they judged, beyond question, to be supernatural, were indeed supernatural, if any conceivable works can be supposed to be so at all.

But when we come to men "versed in the difficult art of deciding between the natural and the supernatural," and suppose that Mr. Mill would most certainly include himself in the category of such men, we will see in a moment that they have not at all the same capacity of deciding between the two as the unscientific witnesses of the Gospel miracles possessed. They labour under the incalculable disadvantage of not having made up their minds *whether there is any distinction at all*; whether all, however unusual, is not natural, and there be no super-

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natural whatsoever. "There is nothing," Mill tells us, "to exclude the supposition that *every alleged miracle was due to natural causes*" (231).

Now in what position does this place him and every man who is of this opinion? It excludes him altogether from the capacity of judging between the natural and the supernatural. He might have been present in person at all the most prominent miracles of the Scriptures; and, while he heard men, vastly his inferiors in science, pronouncing with unanimous verdict that here God's finger had been seen, he must have stood perplexed and mortified because he was unable to pronounce any opinion at all! He might just as well have been absent from the scene! He, in his own opinion so much the superior witness and judge of the nature of all such transactions as were wrought in his presence, must stand the only mute, perplexed, incapacitated witness and judge! He might have been present as Israel marched through the Red Sea, which the Egyptians essaying to do, were drowned; he might have heard Joshua saying in the sight of Israel, "Sun, stand thou still upon Gibeon," and seen the sun stand still in the midst of heaven for a whole day; he might have seen Lazarus, at the command of Christ, come forth from his tomb, bound hand and foot with grave-clothes; he might have stood by as Peter took a man, unable to move from birth, by the hand, and told him in the name of Jesus of Nazareth to rise up and walk, and seen this man straightway walking and leaping and praising God in the temple before all the people; he might have seen all this, and any conceivable amount of the same kind; he might have seen, with his own eyes, the whole alleged miracles of the world pass before him, and yet he could not, on the principle he has enunciated in one portion of his third essay, decide whether, admitting all he saw to be matter-of-fact, he had witnessed miracle at all! Amid all his wonder and all his astonishment, he would be prevented from coming to any decision whatsoever by the scientific reflection that all these extraordinary effects might be "due to natural causes."

Has it never occurred to these men of science who, upon this question of miracle go with Mill rather than with Hume, why, if works of a nature such as those related in Scripture, may possibly be due to natural causes, they are never produced by natural causes, or effected by themselves who know so much more of Nature and her powers than Jesus of Nazareth and His early disciples could have known from any education they ever received? If it be indeed possible, as Mill in part of his argument maintains, that the works related in the Gospels might be true as matters of fact, and yet not be miraculous but due to some natural causes, why do not the scientific sceptics of the nineteenth century who are probably more versed in the laws of nature than the best educated men of any previous time, and certainly more so than the "very ignorant" men who claimed to work or witness the Gospel miracles,—*why do not some of them come forward and do some such work as they did?* The performance of but a single one would invalidate the claims of the Gospel Revelation more than a thousand volumes of argument. Let them do in one instance what Christ is said to have done in thousands, and they need not trouble their heads any more in argument. It is surely an idle thing to say that the carpenters and the fishermen of Galilee were able to work through their knowledge of the powers of nature

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works which the united scientific knowledge of the nineteenth century confesses itself wholly unable to perform! If they are unable to do one such work as Christ and His apostles are said to have performed in hundreds, let them at least have the grace to acknowledge that those works, if matters of fact, were truly and unequivocally supernatural. But let them no longer, as Mill does, now rely upon one plea and now upon its opposite,—now object to them as not established as matters of fact, and anon object to them as not necessarily supernatural even if true. Surely if the science of our day, which has entered so much more into the domain of Nature than any or all the ages which has gone before it, is utterly unable to parallel any one of the alleged miracles of the Gospel which is related with circumstantiality, it is only common sense and common honesty for modern science to say of those works, "Either they were not true as related, or, if true, they were beyond dispute miraculous." Until this honest confession is made it is at any rate the case that men like the Apostles of Christ were far better able than men like John Stuart Mill to decide between the natural and the supernatural.

HENRY CONSTABLE.

THE RELATIVE POSITION AND OCCUPATION OF THE CHURCH--THE BODY OF CHRIST—IN THE MILLENNIAL KINGDOM.

I. THE promise involved in the mystic prophecy that the seed of the woman should crush the serpent's head, in due time found the beginning of its fulfilment in the birth of The Redeemer, Incarnate God! His advent was announced by an angelic proclamation of "Good tidings of great joy, which shall be to all people!" Heaven re-echoed the song, "Glory to God in the highest, on earth peace," and the manifestation of the "good will" of God to man. Redemption of the entire fore-elected family of God in all its branches, under whatever circumstances, by whatever means, or at whatever period that blessing might become a conscious reality to the several bodies concerned, was thus heralded from the Throne of God. He spoke, and there appeared The Light of a new creation, "A Saviour, Christ the Lord!"

I said that the *beginning* of the promise was fulfilled at His birth, which was but in process of performance in His life and at His death, and even in His resurrection. The full purport of the angelic message was not then, and has not been yet, manifested.

The first advent was necessarily in order to a second, that has been anticipated by ancient seers in language glowing with expectation and delight. "Christ was *once* offered to bear the sins of many, and unto them that look for Him, shall He appear *the second time* without sin unto salvation."

II. My subject embraces the position and action of two distinct bodies of the family of the redeemed, and that in order to the salvation of a third during the kingdom to come, *and by this means* fulfilling the above promise. The two first are The Church, the Body of Christ, a Heavenly body, and the nation of Israel, an Earthly body. Of the former of these two

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it is said by Christ Himself, "To him that overcometh will I grant to sit with me *on my throne*, even as I also overcame, and am set down with my Father on His throne" (Rev. iii. 21). Of which throne it is said in the next chapter, that it is both a throne "whose foundation is righteousness and judgment" (Ps. xcvii. 2), and also of peace, a throne from which creation is to be governed on earth by Him who will sit on it, together with His royal and priestly associates.

Of the second body, national Israel, it is said, "Arise, shine! for thy light is come, and the glory of the Lord is risen upon thee. For behold! the Gentiles shall come to thy light, and kings to the brightness of thy resurrection." "Israel shall blossom and bud, and fill the face of the world with fruit."

Of the Lord Himself, the word speaks, "For unto us a child is born, unto us a son is given: and the government shall be upon his shoulder: and his name shall be called Wonderful, Counsellor, The Mighty God, The everlasting Father, The Prince of Peace. Of the increase of his government and peace there shall be no end, upon the throne of David, and upon his kingdom, to order it, and to establish it with judgment and with justice from henceforth even for ever. The zeal of the Lord of hosts will perform this" (Isa. ix. 6, 7). And again, "*All* kings shall fall down before Him, *all* nations shall serve Him." "For the Kingdom is the Lord's, and He is governor in the midst of the Nations." "Out of Zion shall go forth the law, and the word of the Lord from Jerusalem." These are but introductory references to hundreds of similar Divine Truths; moreover, they are REVEALED FACTS, dogmatically communicated, resting solely on the basis of Divine authority, apart from any *lessons* from God who proclaims them, or any *deductions* or systems of theology that may be drawn from them. Hark to the condensed statement of the Apostle James at the dawn of the Christian era! "Simeon hath declared how God at the first did visit the Gentiles, to take out of them a people for His name." "That the residue of men might seek after the Lord, and all the Gentiles, upon whom my name is called, saith the Lord, who doeth all these things" (Acts xv. 14, 17). Here is hope for the perfect literal fulfilment of the promise of the angel herald at the birth of the Saviour; and the declaration of the very OBJECT for which the kingdom of the Heavens will be established on earth.

III. "*I will return!*" This is emphatic, admitting of no sceptical adulteration. But when and how? "*Immediately* after the tribulation" of the Antichristian reign of blasphemy, idolatry and bloodshed; when the Jews, remnant of the Judæan tribes, shall be sorely besieged in Jerusalem, "crying day and night to God" for deliverance. "And shall He not avenge His own elect?" The reply is, that "He will avenge them speedily;" which saying is directly connected with the advent of the Son of Man as recorded by Zechariah the prophet, who, writing of "The Day of the Lord," says that its opening scene will be ushered in by the display of the nations in league with the Antichrist gathered together against Jerusalem, when the city will be taken, and the Jewish remnant in despair. "THEN will the Lord go forth and fight against those nations." "As the lightning flashes forth from the east unto the west, so shall be" the power, the glory, and the suddenness of His appearance, when "*His feet shall touch the Mount of Olives*" for the deliverance

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of *His* city and *His* people. The Heavens shall burst open and reveal Him in the irresistible majesty of glory as the embodied fulfilment of "THE WORD OF GOD," accompanied by a mighty host of angels, and by the members of His Body, "the armies *which were in Heaven*," the victors in the great "war in the firmament," to which the living and the raised will be called to meet their Lord by "the voice of the Archangel and the (7th) Trumpet of God," where they will be manifested overcomers "by the blood of the Lamb," and then, with Him transported to "the Throne of God;" whence they will come forth, as I have described, with the avenging Lord, for the destruction of the satanic Gentile Goliath and his armies by the "Sharp Sword" of Divine promise, "treading the winepress of the fierceness and wrath of Almighty God," thus *manifestly* assuming the title that has long been pronounced, "KING OF KINGS AND LORD OF LORDS."*

IV. The Body of Christ are, at the close of this scene, seen to occupy their assigned position, sitting on thrones of judgment. "The times of the Gentiles" will have passed, and the kingdoms of the Heavens become a manifest power on earth. The action of the judicial body of Christ, just referred to from 4th ver. of Rev. xx., stamps at the outset the function of that body during the 1,000 years of the kingdom in its primary or Davidical phase. For the exercise of this office the saints will have been instructed and prepared, for having been characteristically separated from the world by the Cross of Christ to be divine witnesses to its exceeding evil, they will have been translated beforehand that they might behold from Heaven the righteous outpour of the vials of the wrath of God on the disobedient rejectors of His gospel, and blasphemous opposers of the sovereignty of His Son. As Moses was hidden in the cleft of the rock alone with God, heard how the name of Jehovah was manifested in showing mercy to thousands, *though by no means clearing the guilty*. As Abraham dwelt in the plains of Mamre, where, *in the land of Canaan*, he was persuaded there were not ten righteous men in Sodom, and could testify that "The Judge of all the earth" must act righteously in its destruction. As Enoch had walked with God and entered into His mind, having borne witness to the judgment of ungodly sinners at the coming of the Lord, and having been taken up to Heaven to witness the coming in of the flood on the world of corruption, he could understand how righteous would be the judgments of the future world in its flagrantly apostate state, of which he had prophesied. Similar needful lessons will the Body of Christ have learnt in Heaven in order to fit its members for their judicial powers when reigning in authority with their exalted Head. To substantiate which truth I refer to Rev. ii. 26, 27, where the "*overcomers*" of professing Christendom, or the ecclesia of the present age, are promised at the end "power over the nations to rule them with a rod of iron;" the same words that are applied to God's King when in authority on Zion's hill, and prove these overcomers to be about to act jointly with Him in restraint of rebellious kings (See Psa. ii.). The 149th Psalm iterates the same promise to the "saints in glory," whose power shall be exercised in "executing vengeance on

* See the many Scriptures. Matt. xxiv. 29; Luke xviii. 7, 8; Zech. xiv. 1, 4; Rev. xix. 11–21.

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heathen nations, and binding their "kings with chains and their nobles with fetters of iron." "Know ye not," says Paul, addressing the Christian body, "that the saints shall judge the world?" Such then is the appointed avocation of the Church at the period of which I am speaking.

V. Let us glance now at the ecclesiastical ministers of the Lord of the whole earth, of whom it was once said, that, in a regenerated state, they "should be a kingdom of priests, a holy nation." Behold! Israel then with "a new heart and new spirit, having also the Spirit of God in perfect obedience in their land." The ancient faithful remnant with the Patriarchs and Prophets raised from the dead, "*One nation* upon the mountains of Israel," once more under a pure theocracy, "*that the heathen may know* THAT I AM THE LORD, and will magnify Myself, when My sanctuary shall be in the midst of Israel for evermore" (Ezek. xxxvi., xxxvii.).

It was declared of old by the prophet Isaiah, that Israel nationally should be witnesses for Jehovah to the heathen nations that He was God alone, that beside Him there was no Lord, no Saviour, no Deliverer, that He was Creator and King of Israel (Isa. xliii.). For this reason when "the Most High divided to the nations their inheritance, when He separated the sons of Adam, He arranged their boundaries with reference to the position" of Israel on the earth. I need not enter here into the well-known facts of the national failure, apostasy, and idolatry; this was but natural to the corrupt Adam state; but the decrees of God knew no failure, their fulfilments are "all *yea* in Christ Jesus." As there was failure in the flesh, it was but a Divine postponement in order to their discipline, and preparation as perfected "witnesses" in a regenerate condition, when once more in the land of promise and testimony; circumcised, not in the flesh, *but in heart;* as true descendants of Abraham, of whom it was said that in his "seed which is Christ," all nations should be blessed. This blessing is thus defined—the Gospel has had its first instalment during the present alienation of Israel; but the apostle adds, if that be but a part, *how much greater riches* of blessing shall not the Gentile nations receive when Israel shall be themselves the objects of salvation, and Christ, or the Messiah shall be in the midst of them, the Divine source of all blessing, when "the government shall be upon His shoulder, and peace, judgment, and justice shall flow from the re-established throne of David. "It shall come to pass that I will gather *all nations* and tongues that have not heard my fame, nor seen my glory, and *in that day* a man shall cast his idols of silver and gold to the moles and the bats." Moreover "*in that day all nations* shall flow with eagerness to the house of the God of Jacob, to the mountain of the Lord, and He will teach us of His ways." Oh! hear the rapture of the prophet when he says, "How beautiful upon these mountains are the feet of HIM that bringeth good tidings, *that publisheth salvation;* who saith unto Zion, Thy God reigneth." For "the Lord will make bare His arm," that the print of the nails may bear witness, "and all the ends of the earth *shall see the salvation of our God.*" He sends not His messengers alone to do His work, but by personal supervision attests the importance of their mission; as of old, when He sent the representative seventy "before His face into every city and place, *whither He Himself would come!*" (Luke x. 1). Moreover, just as the church will have received her Divine lessons that shall fit the saints for the exercise

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of their judicial functions, so is Israel, under the severity of Divine chastisement, now scattered throughout the nations of the world, learning their languages and manners, thus becoming the best adapted missionaries for the abolition of idolatry and the presentation of the tidings of salvation.

VI. It is a remarkable circumstance, overlooked by commentators, that chapters liii. lv. of Isaiah—which are in direct sequence to chap. lii. from which I have quoted the personal testimony of the Messiah Himself to "The Salvation of God" amongst the heathen—record the very words that missionary Israel will proclaim to those heathen in the presence of the Lord! Mark well the language, and the past tense of the verbs used! When despised and rejected by men, "*We hid* our faces from Him; He was despised, and *we esteemed Him not.* Surely He hath borne our griefs, and carried our sorrows; *yet we did esteem Him smitten of God*, and afflicted." But we have since been humbled and confess before you, that "He was wounded for our transgressions, and with His stripes we are healed." Behold Him, and those very wounds by which, through faith, we stand before you now objects of Divine grace and mercy, a "white-robed priestly nation." The several mercies that Israel will have received in repentance, are then related in chap. liv., and then comes the invitation of richest graces in chap. lv. "Ho! every one that thirsteth, come ye to the waters; come ye, buy wine and milk without money and without price. Let the wicked forsake his way, and the unrighteous man his thoughts; and let him return unto the Lord, and He will have mercy upon him, and to *our* God, and He will abundantly pardon." The exhortation then closes with the promise, that just as the inheritance of Israel will have become a land flowing with milk and honey, the desert rejoicing and blossoming as the rose, so shall the countries of repentant nations be blessed, "instead of the thorn there shall come up the fir tree, and instead of the brier shall come up the myrtle tree!" The testimony of glad tidings is thus shewn in its completeness.

The result may be seen in several scriptures. In the great Epistle of Redemption (Romans), after describing the work itself, the three bodies of the redeemed are specified. First, the Church in chap. viii. Secondly, Israel, nationally, in chap. xi., and lastly, the Gentile nations, who are said to rejoice *together with Israel*, at the period when the Messiah "the root of Jesse" shall be "reigning over the Gentiles" on earth (chap. xv). The same truth is stated in Ps. xxii., the Psalm of Redemption, in which, from verse 22 to end, the three parties are specified as the objects thereof.

In the 7th chapter of Revelation, in which the twelve tribes of Israel are by a numeral symbol distinctly seen as "sealed" unto salvation, there is revealed, as "sealed" *under the same seal*, "an innumerable multitude of all nations" in white robes with palms of victory standing *before* the millennial throne. Nor is it difficult to understand how these nations of the earth are thus bound together in the same bundle of life with Israel. Since we have so distinct an explanation in Isa. xxvii. 6, where it is written, "He shall cause them that come of Jacob to take root; Israel shall blossom and bud, *and fill the face of the world with fruit.*" Is this not the the fulfilment of the 12th ver. of Rom. xi?

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VII. This being the appointed mission of Israel, and one of THE OBJECTS* for which the kingdom will be established, it is essential, in conclusion, to contrast the causes by which the millennial age will be characterised by so vast a superiority of spiritual fruit over the present age. The result or Divine purpose, may be given in a few words. In the present age of "grace by faith," God is *only* forming an eve of the new creation, an helpmeet for the last Adam, when He shall *manifestly* enter on His dominion of creation. In the age to come, viz., that of the personal dominion of the last Adam and Eve, one of *ocular* faith, God will complete *His family*, or, as said at the beginning, they will "be faithful and multiply, and replenish the new earth!"

The means in aid of the accomplishment of this latter purpose is sevenfold.

1. The Lord Jesus, as Son of God, will be crowned and married in Heaven (Rev. xi. 15—end, xix. 7-9). As son of David, He will necessarily be crowned and married on earth. I strictly avoid all imaginary circumstances, confining my remarks on these events in accord with Divine permission, which says that the events in the early history of Israel are typically prefigurative of those that belong to their later career.† (1 Cor. x. 1-11). As regards the marriage, I will merely point to the typical scene in Cana of Galilee (John ii.); it is of the glory of the coronation I would now speak, for it will be the principal evidence of the object of the kingdom, in view of all nations. The enthronement of young Joash, who had been *hidden for seven years*, is singularly illustrative of the coming scene (2 Kings xi.). to which you may refer, but there is a nobler type, the triumphant entry of the ark, the symbolic throne of the Lord of hosts into Jerusalem, when David gathered *all Israel* together, and organised a national procession with musicians and choirs of singers (2 Sam. vi.). Once more will He be required to gather the nation to bring into Jerusalem—not the ark, but—the King Himself, "who has said, "*The place of My throne, and the place of the soles of My feet!*" (Ezek. xliii. 7). An exceeding great army of patriarchs, princes and prophets, all white-robed priests, shall swell the pageant, shouting their hosannahs to "The King of Glory," the Lord of the whole earth; and, as in (Ps. xxiv.), bidding the everlasting gates of resuscitated and beautiful Jerusalem to open to Him who "cometh in the name of JEHOVAH!"

2. That the King will also be the guardian deliverer of Israel from all foreign enemies, will be made known to all nations by the sudden invasion of the land by Russian hordes assisted by Persia and Ethiopia at the beginning of the Millennium, when Israel will be living in unsuspicious security. These vast legions will be permitted to enter the land, and there be destroyed by sword, fire and brimstone and hail from heaven, leaving but a sixth part to be afterwards dealt with. So great will be the multitude of invaders, that it will take seven months to bury the slain! (Ezek. xxxviii. xxxix.)

3. Satan, who since the day of the pentecost, has hindered the Gospel by every lying and subtle means, will, during the ministry of

* The other object is judgment of quick and dead, as stated in 2 Tim. iv. 1; into which I do not enter here.

† In my "Antitypical Parallels" these events are fully explained.

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Israel, be securely bound in the abyss, to prevent any hindrance, that the word of God may have free course amongst the nation (Rev. xx.)

4. The New Jerusalem will have "descended out of Heaven," and be manifested in the firmament in its golden and jewelled glory. A city having the glory of God, whose light is the Lamb, whose throne as Son of God will be in it, and where will be manifested in glory, the wife of the Lamb, as inheriting the mansions of their Father's house. Time, however, would fail to describe this wondrous city, but it is displayed in all detail in Rev. xxi.

5. The earthly city of Jerusalem, renovated and rebuilt in the gorgeous excellency described in Isa. lx. and Ezek. xlv. 6, xlviii. 15 to end. "The city of the Great King," whose "walls shall be Salvation, and her gates Praise." Between these two cities will be angelic intercommunication, fulfilling the type of Jacob's ladder, for the perfect judicial and ecclesiastical government. The new temple also will be erected on a mountain to the north of the city (Ezek. xli. xliii.).

6. Entire removal of the curse, and the restitution of Eden-like fertility to the land, together with the Eden condition of the animal creation, for the last Adam is the Creator thereof (Isa. xxxv. li. 3, xi.).

7. A river of living water shall burst forth from the Temple in two streams, one towards the Mediterranean, and the other towards the Dead Sea. The latter will be healed and become a fresh-water lake, productive of fish and vegetation of luxuriant trees on its shores (Ezek. xlvii.).

VIII. These miraculous phenomena will be divinely permitted in attestation of Israel's mission; the record announcing them is, in almost every instance, accompanied by the significant words, "*That the heathen may know that I am the Lord.*" Proving thereby that the object of the mission will be the extirpation of idolatry (Isa. ii.), and conversion of these nations to the knowledge of the one true God! Or, in the words of the Apostle, "That the Light of the Gospel of the glory of Christ, who is the image of God, should shine unto them!"

From what I have advanced from the Word of God, I emphatically and boldly affirm that there can be no Second Advent, no Kingdom, nor Apocalypse of the Son of God, *in a Scriptural sense*, that is not demonstrated to have for one of the great objects the fulfilment of the covenant made to the fathers of Israel (Rom. xv. 8-12) in regard to the salvation of the heathen nations, by the means which I have described; and that is not preceded and accompanied by such events and phenomena as those I have deduced from the Revealed Word (Gen. xxii. 17-18, xxviii. 14-15; Isa. ii. 1-4; Acts xv. 14-17).

Reading. H. Goodwyn.

BARBICAN MISSION TO THE JEWS, E.C.

IN my last paper I promised to give to the readers of the Rainbow some instances of conversion among our Jewish brethren in connection with our mission work. I now have much pleasure in fulfilling my promise, and have chosen the following case to begin with, not that it is the first on our record, but rather because it is ever fresh in my memory.

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Mr. D. of S. (in Russia) used to visit our house pretty regularly from the time I formed his acquaintance. At first he came with a view of discussing the Messianic question, which he knew how to handle from a Talmudical point, for all Talmudists are clever cavillers. Though our friend had often found himself "pushed into a corner," yet, to his own satisfaction, he managed at such times to extricate himself from the maze. In his cavilling mood, Mr. D. used to have free recourse to Rabbinical interpretations and paraphrases. Thus, for instance, the passage, "The sceptre shall not depart from Judah, nor the lawgiver from between his feet until Shiloh come," he used to explain in the following manner:—"The sceptre, by which is meant the rule, the power vested with the Rabbins in all generations, shall not depart from Judah for ever, till Messiah comes. The Rabbins," continued he, "still rule and have power in the synagogues, ergo, Messiah has not come yet!'

The 53rd chapter of Isaiah was next handled by our clever Rabbinist, who had for 35 years been sitting at the feet of the Talmud. "What," he exclaimed, "this you say refers to the *Nazarene!* Why, no one else is meant by the description in that chapter but our own dear nation Israel. Has not Israel been led to the slaughter like a lamb to its shearer—and he opened not his mouth? Has he not been smitten and stricken and wounded for the transgressions of the Gentiles all over the wide world?" "But," I urged, "do not most Jewish authorities, among them Abarbanel Kimchi, as well as the Targumim, interpret all those passages as having reference to Messiah?' "Yes," was the sharp reply, "but I hold with our modern and more enlightened men in Israel, by whose decision I am guided."

"Shall I show you from Scripture that Messiah who, according to the 22nd Psalm was to have been 'pierced,' and according to Isaiah to have been 'wounded for *our* transgression,' is also according to Daniel to 'come in the clouds of heaven?' And shall I further shew you from Zech. xii, that for having rejected Messiah, the prophet predicts most distinctly that some day our dear nation will have sadly to acknowledge that they had grievously erred in their conduct towards 'the Holy One of Israel?' Listen: 'They shall look upon *Me* whom they have pierced, and mourn for him as one that mourneth for his only son, and shall be in bitterness for him as one that is in bitterness for his firstborn.' Now, compare this with the latter chapters of the Gospel of Matthew, and then give me your candid opinion upon those Scriptures."

Here my opponent replied: "The whole chapter in Zechariah can easily be disposed of. Why, it refers to the time when according to Ezekiel there will be a fierce battle fought at Jerusalem, as described by the prophet under the metaphor of Gog and Magog; when in the heat of the fight, brother will slay brother. But on calmly considering the mischief thus done, 'they will look upon those whom they have pierced,' and mourn or regret the sad deed!"

Alas! I exclaimed, these are thy guides, O Israel! How have those Rabbis who pretend to sit in Moses' seat perverted the Word of God, and made void His holy law by their unprofitable traditions and miserable fables! And yet, I myself, in my former ignorance and darkness, used thus "to kick against the pricks" for many a long year.

But a sudden change came over that self-same Rabbinical hero in a

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most astonishing manner. One Saturday afternoon I happened to give an address, headed: "On the Messiah: where was He to appear, when was He to appear, and what was His office to be?" I pointed my hearers to the following passages: Dan. ix.; Mic. v.; Is. liii.; Zech. xiv. and xv., briefly elucidating them in the light of New Testament Scripture. No sign of change was apparent at the time in the conduct of our Talmudical votary; but some time after, to our great surprise, Mr. D. came to our house in anguish of soul and with a heart ready to break, for he felt a heavy burden resting on him; and it appeared that he had borne it all alone for many a weary day.

"What is the matter with you, brother?" "Ah, your words the other day have so completely taken hold of me and have shewn me the state in which I am as long as I have refuge in the vain Rabbinical interpretations, that I am thoroughly unhappy. Add to this another trouble, and that is, I cannot say anything about it to my own dear wife. For, I do believe now that I have been in sad error these many, many years."

"But, believing one self to be in error is one thing, and accepting the truth is quite another thing, do you not think so?'

"I believe from my heart," added Mr. D., quickly, "that Jesus Christ of Nazareth, whom I have long called Tâlui (the Crucified) is our Messiah, the Redeemer of the World, the Son of God."

"A good confession this! Then let us praise God." On our knees we went down, and our eyes moistened: they were tears of joy.

But, oh, what a bitter cup awaited our dear brother soon after his confession of faith in the Lord of life, and immediately after his baptism! Mr. D. had a bigoted wife, the daughter of a Rabbi in Russia, and three lovely children brought up in the strictest tenets of the synagogue. For some days he thought it prudent not to mention about his change to his wife all of a sudden. But by degrees, and very gently, he opened up his mind to her on that all important subject, breaking the good news (to her, sad tidings) both to his wife and the whole household, with a trembling and yet rejoicing heart.

At last it spread all over the Jewish quarter like wildfire, and every Jew knew that Mr. D. had become a *Meshumed* (an apostate). Who can describe the passion and the fury of the poor ignorant woman on hearing her husband's full confession of belief in the despised Nazarene! Curses the most bitter were thenceforth the sorely-tried and patient husband's daily portion. "A man like you, *Meshumed!*" was the oft-repeated malediction, "ought to be stoned, and all the wicked missionaries who have ruined you and ruined me and the dear children to be rooted out from the face of the earth," &c., &c. But the husband's love and pity for her, readily forgave it all, remembering as he did that he himself had only just emerged from the superstition of Talmudism.

By degrees, however, his wife became pacified, and we were even in hopes that she would no longer set her heart like a flint against the truth; and so things seemed to go on rather smoothly for a little while. One day, however, as Mr. D. came home from his business at the usual hour in the evening—what should he find to his great dismay, but an empty, literally empty house—his wife gone, children gone, and furniture gone too, every bit of it! The dear man told me with tears in his eyes that he had almost fainted on witnessing the sudden and certainly

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unexpected desolation. We learnt soon after, that the synagogue authorities, on learning that Mr. D. had become a Christian, thought it expedient "to save the woman and children from the cruel hands of the wicked missionaries." And so they packed them off then and there to Russia, back to the aged Rabbi's house there! How they managed to perform so arduous a task so quietly, and above all, on such short notice, is to us to the present day a mystery unsolved.

In the agony of his soul, the dear man, on entering our house, exclaimed with great vehemence: "By cruel hands I am now deprived of my wife, my children, my all! Ah, if I had at least one of my darling children with me to bring him up as a Christian—what would I not give!"

Mr. D. has many times written to his wife in Russia, imploring her to come over and to bring the children with her, but she never answers his letters. Her friends have written to say that unless he retraces his steps "by confessing in the synagogue his deadly sin in turning a Goy" (a Gentile—a Christian), he must never, never expect his wife or children again, adding the words, "We all look upon you as dead and buried." The most recent letter he received, contained the consoling (?) paragraph: "If ever you show your face in Russia, we will hand you over to the police as a deserter," Mr. D. having escaped from S., thus evading military conscription.

Is this not literally forsaking father and mother, and wife and children and friends, and following Christ? And our brother's case is not a solitary one.

I always think that if the Christian Church were as eager to win souls for Christ, as is the synagogue constantly endeavouring to mislead souls, the Church would certainly be numerically much richer than is at present the case. This is a wondrous time for showing a lively interest in God's ancient people, as there is at present a golden opportunity afforded us for giving them the Gospel, which hundreds and thousands of them have never heard, and which, if neglected, may never be accomplished. Shall we lose this exceptional opportunity? We are ready to sacrifice our health, our time, our talents, such as have been committed to us, for the blessed Master's use. Who will share the responsibility with us?

28, Winston Road, Green Lanes,
London, N. PAUL WARCHAWSKI.

THE MEETING OF THE CONDITIONAL IMMORTALITY ASSOCIATION, IN THE CITY OF SALISBURY, SEPTEMBER, 1882.

THE Salisbury Conference has come and gone. A cathedral town is a very suitable arena for a tournament of free thought—an onset of "Free-lances," as the Germans would call it; if only to remind the dominant ecclesiastical managers of a nation's faith that the Swiss banner-roll still wantons in the wind, "In the name of the holy Trinity of Heaven, let all loose."

May the blessing of a fruitful autumn sun rest in every sense upon

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the City of the Plain. It may be, for aught we know, that within its Roman cradle, old Sarum, and in the spring-tide of the Gospel cycle, the true apostolic message was ofttimes delivered and ofttimes accepted. Possibly, also, that message brought forth, as is its wont, an army of martyrs, who, though they are now all unknown and trodden beneath the turfy carpet of the downs, will have a wondrous story to tell on the morning of the resurrection. But what is there to tell about the Christianity of the New City after its long years of subsequent probation and worldly exaltation? It is true that the *Usus Sarisburiensis* [the use or custom of Sarum] long gave laws to musical ritual throughout the churches of South Britain. It is true also that its aspiring steeple furnishes the still enduring evidence that the devotion of the commonalty, yea, "of all orders and degrees of men among us," was in those days absolute, unquestioning, and unconditional. But, "The Use of Sarum," as it was called, was not the trumpet of a Christian jubilee, neither were its utterances the voice of the Church's prophetic hopes. Like other human directories, it served the purposes of its age; and, like other obsolete curiosities, it has become the prey of the local antiquary. But is Salisbury's ecclesiastical history barren of all other and nobler results? and is it to be inferred that, for the last thousand years, Pauline theology has been utterly silenced within the range of St. Mary's bells? This were a rash statement. Yet there need be no fear of rashness in recording the fact, patent to all students, and enrolled in authorised documents, that in the name of Christ, Christians have, time out of mind, been put to death in this city, and that by virtue of judgments emanating from the cathedral itself, they have suffered unnumbered wrongs. No one will contend that Pauline theology had much to do in the framing and execution of canons such as these.

Nevertheless, as we are in no humour just now to let the shadows of the past obscure the festive recollections of to-day, we hasten to express our grateful sense of the cordiality which greeted the Association's recent advent. "Festive" is not an inappropriate word either, for the gathering was that of "a company of good fellows" in the best sense; and as for the ladies on the spot, let the names of Mrs. Bartlett and Mrs. Moore stand as the representatives of many others. The only consideration which, in the minds of some, marred the prosperity of the proceedings, was the knowledge that many absent friends, who are fundamentally one in heart, object to the machinery of an Association. It looks, say they, like the formation of another sect, for the presentation of Christianity from one exclusive point of view only.

Now, there are some of us who, like John Foster, maintain a very doubtful allegiance to any sect, or any such thing as a visible church in modern life; and who, therefore, will not be suspected of wishing to add to the number. But the Association in question is not a church, but merely concerted action for the publishing of doctrinal literature. The Church of Christ, it is freely admitted, cannot live on doctrine alone; yet the central doctrine of Christ's teaching ought to be, not an apple of discord among the visible churches, but a bond of union; and so it would be, if the churches pursued no sinister

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ends, and could see their way to cast off all ignoble rivalries. Anyhow, there can be no doubt that it is a bond of union among individual believers; and this, as matters now stand in modern Christendom, is a vastly more valuable consideration. Without drawing them from their respective societies, it gives them work to do at home. On this ground, therefore, the Association may plausibly claim a right to exist.

That a great cause should be wrecked and vulgarised by serving as material for the building up of a new sect, in antagonism (as all sects practically are) to every surrounding faction, would indeed be a calamity; and it therefore becomes the duty of all faithful adherents to see to it that nothing of the kind occurs. If any of our friends are still apprehensive of such a result, we beg to assure them that the danger is of a very temporary and passing character. We are sanguine enough to think that the day of darkness is far spent, and that ere long, the churches generally will refuse to keep time to what Mr. Edward White has felicitously denominated the "goose-step," in which they have been hitherto drilled. Then will it come to pass that the central truth shall be again taught in connection with all other truths; and those other truths will conspire to recommend this one.

In the meanwhile the Association has an eye for "the common people." It is they who once heard it gladly from the Master's lips; and they have a good right and title to hear it again without money and without price. If, for the present, the Association's issues appear to bear a somewhat exclusive aim, it is because they know that the joyful message has ofttimes been half smothered by "the fog and filthy air" through which it has been exhibited; and because they deem it high treason to doubt for a moment that unsophisticated truth must eventually command more blessed results than truth mixed with error.

It was said by them of old, that "Truth is naked;" but it was not always enforced with the like urgency that he that would pursue truth, and he that would overtake truth, and he that would win truth, must be equally divested of every encumbrance. Which of the churches, as such—which of the popular leaders, as such, can, on these terms, enter the arena? At present they cannot afford to do it. We must help them off with their "buckram suits." J. Waylen.

CORRESPONDENCE.

THE APOCALYPSE.

Dear Sir,—Concurring thoroughly in the excellent remarks of General Goodwyn, in his "Notes on the Revelation," in a recent issue of the Rainbow, I would just observe, that the subject of the whole Book is plainly limited to the personal coming of the Lord Jesus, and the events immediately preceding, accompanying and succeeding His glorious Advent, the whole of the predictive portions thereof (viz. from the commencement of chapter iv. to the conclusion of chapter xxii.) being manifestly inapplicable to any other events than those thus described; so that the various theories which have been advanced on the Historical system have clearly no Scriptural authority, while they have

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largely contributed to the several erroneous notions which prevail on the subject.

The Book, in fact, should have been entitled "The Revelation of Jesus the Christ;" and not that of "John the Divine," as it now stands. And, in the very opening of the Book, we read what should have effectually prevented any such perversion of its subject as has so long prevailed. "Behold He cometh with clouds, and every eye shall see Him." Proper reverence for the Word of God should have precluded any possible misapprehension of its exceedingly plain declarations on the subject in question, and this all the more certainly, inasmuch as, while the whole Bible is addressed to our faith, as demanding the acceptance of its teaching, as binding on all professors of Christianity, there is a peculiarity of obligation to that effect connected with the Book before us, as is declared in, for example, chapter i. verse 3—"Blessed is he that readeth, and they who hear the words of this prophecy;" and, as it thus opens, so does it also close, as in the following solemn and awful words, as found in chapter xxii. 18, 19—"I testify unto every man that heareth the words of the prophecy of this book, if any man shall add unto these things, God shall add unto him the plagues that are written in this book: and, if any man shall take away from the words of the book of this prophecy, God shall take away his part out of the book of life, and out of the holy city, and from the things which are written in this book."

It might well have been assumed that, considering the fearful and awful penalties thus annexed to the setting forth of anything contrary to the plain teaching of this book, to the second coming of the Lord Jesus, and the events to immediately precede, accompany, and follow His glorious Advent, would have necessarily rendered men peculiarly cautious, and on guard, lest by any means, however unintentionally, they might be involved in risk of incurring one or other of the awful results of either exceeding, or falling short of, the intelligible teaching which it furnishes on the great subject of which it treats.

But circumstances will not admit of our congratulations being offered to not a few of those who have published treatises on it, inasmuch as several of the number have unfortunately put forward notions directly at variance with its plain teaching on the all-important subject treated of. As examples, however, of such cases, I shall make a few selections from treatises by some of the most prominent writers upon the subject, in the Historical view of it, which (as I hope to be able to shew) are not only obviously inconsistent with the Book before us, but also incapable of being reconciled with each other, while the reception of the plain teaching of the book itself will be found consistent, and not self-contradictory.

For example, Mr. Elliott and the late Dr. Cumming make the third and fourth vials synchronous with the second, and even exhausted before it; though all the vials are evidently poured out consecutively. The sixth, again, they date more than twenty years before the expiration of the fifth; and the seventh, in like manner, they date from 1848, while what they themselves consider to be the sixth, is even yet in existence!

Again, on the subject of the Apocalyptic "Seals" and "Trumpets," there is, of course, quite as great a variety of opinion among

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those who consider any of them fulfilled. Tyso, a Baptist Minister, who has written much, and generally well, on Prophecy, furnishes, in his work entitled "An Elucidation of the Prophecies," some curious particulars in evidence of this point. Having collated and compared no less than thirty-five different expositions, he found a difference as to the period of the first seal of upwards of 600 years! and, as to that of the sixth, no less than upwards of 1,700 years! the earliest date assigned to the first seal being A.D. 33, and the latest A.D. 657. Again, earliest date assigned to sixth seal, A.D. 98, while the latest is A.D. 1,806! But a still more curious instance is, that Frere dates the first seal A.D. 312, and Faber the sixth A.D. 313—only one year later! Then, as to the Trumpets, Tyso finds the earliest assigned date of the first to be A.D. 34, and the latest ditto, A.D. 437! Also earliest assigned date of seventh Trumpet A.D. 1,516, latest ditto, A.D. 1,927! And this is the unanimity of what they call fulfilled prophecy! Truly, this would be to cast doubt upon the Word of God, instead of confirming it. When these things begin to come to pass, there will be no mistaking of their fulfilment, and a comparatively short time now will bring us the infallible evidence of the foretold events.

Much might be said, too, with regard to the dates of Scripture, which prove the subject of much mistaken argument, while the Word of God itself, properly considered, leaves no room for difference of opinion respecting it, the truth being plainly and decisively ascertainable from its representations of the matter.

Feeling that I have already drawn too largely on your valuable space, I cannot permit myself to go further on this occasion; but shall, with your kind permission, resume the subject on a future opportunity.

Yours, in best bonds,

J. C. M'CAUSLAND.

"RESPECTING RESURRECTION."

DEAR SIR,—My friend Captain Ballantine, in his paper under the above heading in the September RAINBOW, adduces one argument against the "limited resurrection views" which he no doubt regards as quite conclusive, and which is, to say the least, very plausible. This argument is based on Rev. xx. 4-6, a passage in which *as it stands* we are taught two things; *first*, that a certain class of the dead are at a certain point of time, —elsewhere in Scripture clearly indicated,—to be raised to resurrection life, and thenceforth "live and reign with Christ a thousand years:" and *secondly*, that "the rest of the dead" are not to "live again until the thousand years are finished." Now, argues Captain Ballantine, as we learn from this Scripture that there are to be two resurrections, the first including *a part of the dead*, and the second "*the rest of the dead*," it is surely "most clearly demonstrated that the whole of mankind must be resurrected." I venture to suggest, however, that the navigation here is not so easy as our friend supposes. The passage, plain and simple as it looks, is in reality one the interpretation of which is attended with great difficulty. It is quite arguable, and has been argued, that the martyred company spoken of in the fourth verse are not an election out of the whole mass of the dead, but an election out of a larger number (all of whom are finally saved) which neverthe-

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less by no means includes the whole human race. "Carefully preserving throughout this passage the same meaning for the words '*life*' and '*death*,'" says Dr. Lee, "the result is rather as follows:—'*The rest of the dead*' who are at length to attain to spiritual (*resurrection*) *life* do not receive that gift until the end of the 'thousand years,'—until the eve of the General Judgment. They are then to '*live*,' but not to '*reign*' with Christ. Accordingly the '*First Resurrection*' includes only those who both '*live*' and '*reign*.' They who only '*live*' with Christ hereafter do not share in what is called here the '*First Resurrection*,' but they are to share in the '*Resurrection of the just*' (Luke xiv. 14)."

Again, it is quite arguable, and has been argued, that the words of the fifth verse, "The rest of the dead lived not again *until* the thousand years were finished," by no means necessarily teaches us that they *did* live when that period had expired. The Greek idiom admits of the interpretation that they did not live *up to a certain time*, the question whether or not they did then live being left undecided. Thus in Matt. i. 25 we read, concerning Joseph and Mary, that "he knew her not *till* she had brought forth a son" (*Revised Version*). But did he *ever* know her? The whole 'Catholic' Church, Romish, Eastern and Anglican, say 'No;' and a whole library has been written on the question. But there is a stronger passage than this: in Matt. v. 18, we have our Lord himself saying, "*Till* heaven and earth pass, one yod or one tittle shall in no wise pass from the law." Does this mean that *then*,—when heaven and earth shall have passed away,—the law *shall* fail? Surely not; the meaning doubtless is "not a yod or tittle of the Law shall *ever* pass away."

But I am disposed myself to deal with the passage we are considering in a bolder fashion than this, by expressing my grave doubts whether the first clause of the fifth verse, "The rest of the dead lived not until the thousand years were ended," *forms a genuine part of the sacred text*. It will be remembered that some months ago a correspondent drew attention in these pages to a statement which has been repeatedly made in America, namely, that the words just quoted "are not found in any MS. written previously to the fifth century." This statement was answered by a distinguished scholar, Dr. Weymouth, in the June RAINBOW. Now, in his letter, Dr. Weymouth does three things. *First*, he draws attention to the fact that there exists, so far as we know, only one MS. of an earlier date, namely the Sinaitic. *Secondly*, that the clause is unhesitatingly accepted by many of the most eminent scholars and critics. And, *thirdly*, he explains how the words may have been omitted by the Sinaitic scribe. None of these three statements admit of dispute; still the fact remains that in the only codex we possess of earlier date than the fifth century, *the words are not to be found*. But this is by no means all that can be said. In endeavouring to determine the question as to the genuineness of a disputed passage, we must carefully consider the *internal* as well as the *external* evidence. Dr. Weymouth has dealt with the latter, but he has not touched the former. Now to my mind the internal evidence goes strongly *against* the genuineness of the words in dispute. We cannot read the whole three verses (4-6) carefully, without perceiving how their introduction breaks the true

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connection and confuses the sense. Drop them out, and read the last clause of verse 5 in immediate connection with the last clause of verse 4, and the passage will stand thus: "And I saw thrones, and they (*i.e.*, the twenty-four elders of chapter iv. 4, the representatives of the Church of the first-born), sat upon them, and judgment was given unto them: and I saw the souls of them that were beheaded for the witness of Jesus, and for the Word of God, and which had not worshipped the beast, neither his image, neither had received his mark upon their foreheads, or in their hands; and they lived and reigned with Christ a thousand years. *This is the first resurrection.* Blessed and holy is he that hath part in the first resurrection." Here all is plain and unembarrassed. But the introduction of the disputed words *before the mention of the first resurrection* throws all into confusion. Is the resurrection of the rest of the dead when the thousand years are ended, part of "the first resurrection?" If the words are really part of the inspired text, surely their right place would be found after the close of the sixth verse, yet in no MS. are they found there.

I think I have, at all events, said enough to prove that the textual basis of Captain Ballantine's argument is a very precarious one. I only desire to add that I wish it to be understood that in the above remarks I have been arguing from the Conditional Immortality point of view, *not my own.* Did I still hold that doctrine, as I long did, I should certainly think my position was both logically and ethically, yes, and Scripturally, stronger, while holding, *in spite of two difficult texts*, that for the unsaved there was no future life at all, than while having to meet the enormous difficulties which beset the other alternative. Yours faithfully,

W. MAUDE.

Liscard, Birkenhead.

"THE LORD'S DAY."

DEAR SIR,—In answer to objection V. in article on the "Barbican Mission to the Jews," the writer says—"The first day of the week on which Messiah rose from the dead (according to the Scripture) was therefore considered by the early believers as sacred, and hence called the Lord's day." As I can find no Scriptural authority for calling the first day of the week Sabbath or Sunday, nor for calling either of them the "Lord's Day," perhaps some of your readers better acquainted with the contents of the Bible will point out such Scriptures as sanction it. In every place where the phrase "Lord's day," or "Day of the Lord" is used, it refers to the great period of judgment, as the following Scriptures abundantly prove:—Isa. ii. 12; xiii. 6; Zeph. i. 7-10; Zech. xiv. 1; Joel. i. 15; ii. 1; 1 Cor. v. 5; 2 Cor. i. 14; 1 Thess. v. 2; 2 Pet. iii. 10; and Rev. i. 10. It is because I believe many intelligent Jews see the fallacy of a weekly "Lord's day," when there is but one period of time known in their Scriptures bearing this title, and that time still future, that I beg to draw the attention of all those whom it may concern to the above Scriptures. Truly yours,

THOS. M. PURVES.

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LITERATURE.

The True Theory of the Atonement: A Scriptural Exposition. By J. KIRKMAN, Author of the "Coming Kingdom." London: Stock.

THIS fourpenny pamphlet is invaluable. We have read large volumes on the Atonement which had not a ray of the light here shed. Neither punishment nor penalty, according to our author, but the putting away of SIN, is the great idea of the Atonement. This we have long seen and taught, and Mr. Kirkman's Tract clearly expresses the truth. This pamphlet crowns with a halo of light Mr. Kirkman's teaching in his excellent work "The Coming Kingdom," which we again heartily commend to all readers.

The Life Everlasting: What is it? Whence is it? Whose is it? By J. H. PETTINGELL, A.M. Philadelphia: J. D. Brown; London: Elliot Stock.

MR. PETTINGELL'S able and elaborate work, to which we called attention a few months ago, is supplemented by a "Symposium, in which twenty representative men—clergymen, laymen, professors, doctors, and scholars of different evangelical churches in Europe and America—unite in expressing their own views on the question discussed by the author. The book is, therefore, a little library on the subject; the testimony of many thoughtful witnesses, men of character, to whom truth is of priceless worth. Mr. Pettingell's exhaustive work extends to 600 pages, the symposium occupies 162, so that we have more than 760 pages dedicated to the great old doctrine of the Divine Word—happily rescued from the theological rubbish of ages—that everlasting life is the gift of God in Christ to the believer. The notion of natural immortality, or "the immortality of the soul," as it is commonly called, is shown in this masterly work to be a pagan fiction; and the grand idea of redemption is described in language forcible and eloquent by the learned author. We may just name the writers of the "Symposium" in the order in which their contributions appear: Bacon, White, Minton, Kramer, Wilson, Phelps, Graham, Hart, Leask, Petavel, Kellogg, Chase, Byse, Strang, Laing, Schultz, Butler, Meier-Smith, Constable, Huntington, Hendrickson.

The Great Roman Eclipse: With the Visions of Locusts and Horsemen. An Exposition of the Eighth and Ninth Chapters of the Apocalypse. By the author of "The Little Horn of the East." London: Elliot Stock, 62, Paternoster Row, 1882.

"IT is assumed in the following pages," says the author, "that the Fourth of the great world-powers in the book of Daniel—following the Greek, and continuing till the Second Advent—is no other than the Roman. With this for our fulcrum, the next thing is to take the Apocalyptic visions, thoroughly investigate the meaning of their symbols, and then find out whether anything in the world's history so really corresponds to their intimations as clearly to establish a case of prophecy and fulfilment." It will thus be seen that the historical key is used by the author to open the rich caskets of the Apocalypse. His ability as a writer, and his extensive reading and research as a student, are cheerfully admitted. We are reminded of the striking coincidences of which the great work of Elliott produced so many

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examples years ago, taking them as proofs that the history of Christendom fulfils Apocalpytic predictions; but deeply interesting as these facts are, we are not convinced of their argumentative force We look for something more than either pagan or papal Rome has produced, before the wonderful visions of the exile of Patmos become history. Why, it *must* be so! It is "The Apocalypse of Jesus Christ!"

The Trial of the Most Notable Lawsuit of Ancient or Modern Times. The Incorporated Scientific Era Protection Society *v.* Paul Christman and Others, in the Court of Common Reason. Before Lord Penetrating Impartiality *and a Special Jury.* Issue: "Did Christ Rise from the Dead?" Verbatim Report by a Shorthand Writer. London: Houlston & Sons, Paternoster Buildings.

The writer of this remarkable volume, whoever he may be, is clearly no ordinary man. He has laid the friends of Christian truth under deep obligation. The manner of the book is fascinating. The leading scientific men of the day are cross-examined with forensic skill, without a shade of injustice, and they are placed by their own theories in an uncomfortable position. The infidels of the day, represented by "Mr. Bad Laugh," are objects of mingled pity and scorn. When the author has done with his witnesses and addresses the Court and jury for the defence, we have an argument for the resurrection of Christ which is irresistible, both for the perfection of its logic and the splendour of its eloquence. Of course it increases our satisfaction to find this gifted author advancing no sentiment contrary to those which are most surely believed by us. We should like to quote largely, but the book is cheap, and every page should be read, as every link in a golden chain is precious.

The Kingdom and the Restoration; or, A Scriptural View of the Second Coming of Christ, with the wonderful signs that will precede it, and the still more wonderful things that will follow it. By A Student of Prophecy. London: Elliot Stock.

This Treatise has this object, according to the "Preface":—"Deeply interested in the second advent ourselves, and desiring to awaken the attention of others to this subject, and aid them in forming a correct judgment, we send forth this work with the prayer that God may bless it and use it for the spread of the truth." We hope that the devout Author's prayer may be largely answered, for the book is truthful, reverent and instructive, every way worthy of the attention of those who prefer calm argument to sensational speculation.

The Vision of Patmos; or, Thoughts on Rev. i. 12-18. By W. R. Stephens, M.A., British Chaplain at Brussels. London: Elliot Stock.

Devout reflections, with here and there statements which will not bear examination, such as "The "Lord's Day: Thus early in the Christian Church do we read of the change of the Sabbath from the seventh to the first day of the week, which was then, and is since, known by the name of the Lord's day." If Mr. Stephens will take the trouble to look, he will find that the first day of the week is *never* so called. The Lord's day, or day of the Lord, to a vision of which John was carried forward by the Spirit, has not dawned yet. The writer is also utterly wrong—we must add inexcusably so at this

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hour of the day—respecting future punishment. Eternal suffering is a hideous falsehood! He who says that Scripture teaches this enormity errs egregiously. It is a foul libel on the Holy One, and we defy Christendom to find a proof of it in the word of truth.

NOTICES.

"E. W."—The striking extract on "The Imperishable Word—a Miracle," was from a speech delivered at a meeting of the "Trinitarian Bible Society," a Society, which we take this opportunity of commending, with all heartiness, to the generous support of our friends, because of its fidelity to the pure Word of God. We admire it for its continued protest against the British and Foreign Bible Society for circulating, on the Continent, popish versions of the Sacred Volume. No doctrine of expediency can justify this evil policy, and no Christian should countenance it. If its patrons saw the matter in the light in which we see it, they would at once transfer their support from the British and Foreign to the Trinitarian Bible Society; certain that in doing so their money would not help to propagate Romanist errors.

"S. S."—The paragraph beginning, "Would I describe a preacher such as Paul," is in the "Timepiece," the second book of "The Task."

"Ely."—No. The words, "In the midst of life we are in death," are not in the Bible; neither are the words, "The round world."

"W. G." says: "I have read with intense interest, profit and satisfaction, General Goodwyn's book on the Apocalypse,* which he gave me; and now he has given me his truly splendid and masterly work, 'Antitypical Parallels,' which I am carefully perusing. He is a mighty man of God."

"X. Y."—"For those who think of Him God still is thinking,
With tender condescension from on high,
Some comfort ever to some duty linking."

"Bath."—Mrs. L. H. Sigourney, in one of her fine lyrics, calls integrity "the gold of conscience." The possessor of that wealth is rich, though penniless, and there is only one person in the world that can rob him of it, namely, himself. Dare to be true, happen what may, and you will be nerved with that moral strength with which God clothes His heroes.

"A Friend."—Afraid? Well, perhaps for a moment. Unbelief is a coward, and some one told us, that if we departed from orthodoxy, even in its most revolting dogmas, we should starve; but when we remembered the character of that some one (John viii. 44), we told him to begone! He has not dared to trouble us since on that matter. Our God has thus far supplied our need; and thousands have been delivered from a crushing burden, and are rejoicing in Christ their life. We rejoice with them, and doubt not that we shall be sustained in our holy work of witness-bearing for the truth.

"Y."—By error last month the price of the *Three Opuscules* was said to be 1s. It should have been 4d.

* "The Book of the Revelation of Jesus Christ." (Stock).

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THE RAINBOW:

A Magazine of Christian Literature, with Special Reference to the Revealed Future of the Church and the World.

NOVEMBER, 1882.

EGYPT IN PROPHECY.

"In that day shall five cities in the land of Egypt speak the language of Canaan, and swear to the Lord of hosts; one shall be called, The city of destruction. In that day shall there be an altar to the Lord in the midst of the land of Egypt, and a pillar at the border thereof to the Lord. And it shall be for a sign and for a witness unto the Lord of hosts in the land of Egypt: for they shall cry unto the Lord because of the oppressors, and He shall send them a Saviour, and a great one, and He shall deliver them. And the Lord shall be known to Egypt, and the Egyptians shall know the Lord in that day, and shall do sacrifice and oblation; yea, they shall vow a vow unto the Lord, and perform it. And the Lord shall smite Egypt: He shall smite and heal it: and they shall return even to the Lord, and He shall be entreated of them, and shall heal them. In that day shall there be a highway out of Egypt to Assyria, and the Assyrian shall come into Egypt, and the Egyptian into Assyria, and the Egyptians shall serve with the Assyrians. In that day shall Israel be the third with Egypt and with Assyria, even a blessing in the midst of the land: whom the Lord of hosts shall bless, saying, Blessed be Egypt my people, and Assyria the work of my hands, and Israel mine inheritance."—Isa. xix. 18-25.

THE irrepressible "Eastern Question" has entered upon another phase. Egypt, the land of wonders, is once more prominently before the world, and under aspects and international relationships morally and politically unlike any of the past. Whatever statesmen and diplomatists may do, the intelligent believer in the Divine supremacy over nations has this noble advantage, that he is sure the Divine purpose will be completely realized. Party politics to him are matters of indifference. As a free citizen he has a right to choose his political school, and to tell you frankly which it is; but he is far enough from thinking that *his* party is necessarily that which Providence will honour as the instrument of its will in the accomplishment of predicted issues. There lies before us the beautiful landscape to which the finger of prophecy points. It may be reached speedily, as if by express train, or it may be a long way off, though apparently near, because of movements like those of the pilgrim Israelites from Egypt to Palestine in the days of old, but

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the certainty of arrival there exactly at God's time is beyond doubt. What is written must come to pass, for the writers were under unerring guidance. "No prophecy of Scripture cometh of private interpretation; for prophecy came not of the will of man, but men had utterance from God, being moved by the Holy Spirit." Words indited by God's Spirit fall not to the ground.

This is ROCK! We therefore build here, in positive certainty of the ultimate fact declared by the prophets, although we may be utterly unable to describe the process by which God will accomplish His design. We may imagine that international diplomacy will take such shape as *we think* will facilitate the declared purpose, but what is our imagination worth in the vast sphere upon which the All-Seeing looks, and in which He works, adapting means to end and cause to effect with unerring wisdom? What the political complications of our conduct in Egypt may be I know not, but I know by the word of truth that a day comes when the Lord shall say, "Blessed be Egypt my people, and Syria the work of my hands, and Israel mine inheritance." That is cheering information, joyous intelligence to the Christian who longs for the time when the Lord shall be the recognised MASTER of the world. That is something to find in the "Scripture that cannot be broken!" It is enough for us at present, that is to say, enough for *faith*. It is our duty and privilege to believe the word of Him who sees the end from the beginning. *How* He will do what He has promised is not an element that fits itself comfortably into the idea of simple faith. Our anxiety for details is evidence of latent unbelief, not of unquestioning reliance on the Word that cannot fail. But God *will* have the confidence of His children, He desires it, requests it, should have it always; hence, with all the wealth of information He has given us respecting final issues, there is often poverty of detail respecting processes. *This is precisely what a little reflection would lead us to expect.* If God says, "I will do this," whatever it may be, it is ours to accept the declaration as proof absolute that it shall be done, not only when details of the mode of operation are kept back, but even when appearances, or existing facts, seem to make the accomplishment of the purpose impossible. "*Thus saith the* LORD," should be enough always and everywhere for men—and it would be if they knew the glorious Speaker—without any information as to the arrangements He had made to realize His purpose. The principle I wish to emphasise by these remarks is embodied in the words, "HAVE FAITH IN GOD." He hath spoken and He will bring it to pass, all appearance to the contrary notwithstanding.

The Egypt of Joseph and Moses can never fail to interest the student of history; the Egypt of the miraculous exodus of a vast multitude of slaves,* from whom were to spring the Hebrew legis-

* It is now proved beyond doubt that one of the mummies recently discovered at Thebes, is that of Ramses II., the oppressor of Israel, the king

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lators and princes, and God's seers and poets, must claim the attention of the statesman and the philosopher; and the Egypt in which the Child JESUS found asylum from the bloodthirsty Herod can never cease, for all these and other reasons, to hold a special place in the heart of the Christian, notwithstanding its centuries of degradation among nations, and its blind worship of the Arabian antichrist, Mohammed.

What can be more suggestive than the "Miracle in Stone,† the Great Pyramid, which has of late years occupied so much thought and excited so much wonder? Is not this "a witness to the Lord in the Land of Egypt?" By whom, when, and why was this marvellous structure erected? Shall we err if we say that the architect was under Divine direction, as much as Moses was in the construction of the tabernacle of testimony (Ex. xxv. 40; Heb. viii. 5) or David when instructing Solomon regarding the building of the Temple? (1 Ch. xxviii. 11, 12, 18, 19). We think not. It is wise always to take the least difficult theory in dealing with problems regarding which there is no direct information; therefore we conclude that the Lord inspired the builder of this "sign and witness" for Himself, which has stood from prehistoric times simply as a mysterious wonder, but is now in the closing days of the Christian dispensation brought to light to confirm Divine truth and to confound scepticism. This is the easiest solution of the

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who knew not Joseph. For many years Ramses had held the children of Israel in bondage. He made a treaty with the Moabites, who had settlements on the eastern part of Egypt, and got rid of them, not before they had treacherously betrayed the interests of Israel. He annexed Goschen, the Delta, where the Israelites were settled, to his kingdom. He became master of Lower as well as Upper Egypt. By a decree in his twenty-first year he deprived the Israelites of all the privileges and immunities which Aphophia, Joseph's Pharaoh, had granted them, and as sojourners and strangers rendered them liable to the forced services demanded of subject tribes. He had cities built in the Delta, and fortifications. There is not a single ruin in any part of it on which his name is not found engraved. Seven of the Temples of Thebes were erected by him. In all the cities of Nubia, Egypt, and the Delta, his works appeared in Temples, or monuments, or other buildings. A chain of fortifications on the east of Egypt was reared by him, extending for one hundred and sixty miles. The history in the first chapter of Exodus tells us where he found his workpeople.

† The title of a series of Lectures by Dr. Seiss, of Philadelphia, on the Great Pyramid of Egypt, and a deeply interesting book it is. Professor Piazzi Smyth's fascinating work, "*Our Inheritance in the Great Pyramid*," is the storehouse from which the writers of books and pamphlets on this subject have largely drawn. It is undeniable that a considerable amount of rubbish has found its way into print under the "Identification" excitement; but we ask wise men to toss all such stuff aside and tell us what Isaiah *means* by "the altar and the pillar to JEHOVAH in the land of Egypt." It is this we wish to know. Make waste paper, if you please, of three-fourths of the "Identity" publications. We shall shed no tear over the deed. But tell us plainly how *we* have come to do the work prophetically assigned to Joseph's youngest son. Tell us this, and we ask no more; but don't ignore it without examination.

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marvel. Every other hypothesis is beset with unconquerable difficulties, but this makes all plain. It is God's sign and witness, and it surely suggests that the inhabitants of Egypt shall ere long abandon false worship and a false prophet, and serve the God of Israel as His people. What a wonder is this! An inspired witness in stone distinctly marking the dispensations, Jewish, Christian, and millennial, of which the inspired writings of the Bible speak! But after all why wonder? Is not creation itself a marvellous demonstration of the infinite wisdom and omnipotence of the Godhead? This is, at least, the view that God's scientific philosophers,* the writers of the Bible, took of it. They say, among many such utterances:—"The heavens declare the glory of God; and the firmament sheweth His handiwork. Day unto day uttereth speech, and night unto night showeth knowledge. There is no speech nor language, where their voice is not heard. Their line is gone out through all the earth, and their words to the end of the world. In them hath he set a tabernacle for the sun, which is as a bridegroom coming out of his chamber, and rejoiceth as a strong man to run a race. His going forth is from the end of the heaven, and his circuit unto the ends of it: and there is nothing hid from the heat thereof" (Psalm xix 1-6). Then Paul stood in the midst of Mars' hill, and said, Ye men of Athens, I perceive that in all things ye are very religious. For as I passed by, and beheld your objects of worship, I found an altar with this inscription, TO AN UNKNOWN GOD. What therefore ye ignorantly reverence, that declare I unto you. God that made the world and all things therein, seeing that He is Lord of heaven and earth, dwelleth not in temples made with hands; neither is served with men's hands, as though he needed any thing, seeing He giveth to all life, and breath, and all things; and made all nations of men (created) of one blood, to dwell on all the face of the earth, and determined the times appointed, and the bounds of their habitation; that they should seek God, if haply they might feel after Him, and find Him, though He is not far from every one of us, for in Him we live, and move, and have our being; as certain also of your own poets have said, For we are also His offspring. Forasmuch then as we are the offspring of God, we ought not to think that the Godhead is like unto gold, or silver, or stone, graven by art and man's device. And the times of this ignorance God overlooked: but now commandeth all men everywhere to repent: because He hath appointed a day, in the which He will judge the

* They are far more worthy of the appellation than the scientists who claim it as their exclusive honour, whilst their covert aim is gradually to lead us to the conclusion that the million marvels of the Universe, with man as the crowning marvel of the series, came into existence without an intelligent personal GOD. These philosophers are clever men—*very!* The belief of the sceptic is of enormous capacity—effects without an adequate cause! The faith of the Christian is a very simple affair compared with this!

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world in righteousness by the man whom He hath ordained; whereof He hath given assurance unto all men, in that He hath raised him from the dead" (Acts xvii. 22-31). "For the wrath of God is revealed from heaven against all ungodliness and unrighteousness of men, who hold the truth in unrighteousness; because that which may be known of God is manifest in them; for God hath showed it unto them. For the invisible things of Him from the creation of the world are clearly seen, being understood by the things that are made, even His eternal power and Godhead; so that they are without excuse" (Rom. i. 18-20).

But the prophecy in our text must be fulfilled in its season. The "day" is coming when the Egyptians shall "know the Lord." This breathes consolation to the Christian's heart, amidst the horrors of war and the uncertainty of statesmanship and diplomacy. The Turkish Empire is breaking up rapidly. Egypt, one of the richest gems in its crown, is now under the protection of England, and is likely to remain so. The Sultan is both morally and physically, unable to rule, and we are not the people to abandon to anarchy or despotism any nation over which we have authority. We do not seek additions to our vast empire, but when the weak stretch out their hands to the strong, whose reputation warrants confidence, we dare not refuse the help sought. The Turk, once the terror of Europe, is now its scorn. He is not, indeed he never was, fit to rank as a member of civilised nations. His day is over. The last sands are dropping from his glass. Founded on imposture and force, the Koran and the sword, this insolent power must die and sink amidst its native corruption, without the remotest prospect of resurrection. The Mohammedans commence their era with the *Hegira*—an Arabic word signifying flight*—on the 16th of July, A.D. 622. On the 17th of July, 1882, the lightning spark through the wire told the world that Alexandria was in the hands of the English—1,260 years to a day! So wonderfully exact is Divine prophecy! Mohammedanism is now therefore moribund along with the empire to which it gave birth. They die together, and the world will be well rid of both. Islam and Turk must shortly pass away for ever!

But what is to become of the fair lands which have been "trodden down" and "defiled" by this "worst of the heathen"? (Ezek. vii. 24). That is the great problem of to-day. All nations are asking it. All cabinets are pondering over it. This is, in a word, the profound "Eastern Question, which will give the world

* Early in his so-called prophetic career Mohammed's enemies formed a conspiracy to kill him. Warned of the imminent danger, he left Mecca, accompanied only by Abubeker, and concealed himself in a cave near at hand. Here he spent three days undiscovered, after which he arrived safely at Medina, but not without danger. This event, from which his followers commence their era, is known as the *Hegira*, or *flight*.

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no rest until it be solved. The Christian student can name the only possible solution of the question which perplexes the princes and wise men of this world; but the Christian student's standpoint is one which the wise men and princes of the nations will never occupy until the irresistible logic of accomplished facts compels them to acknowledge a Divine hand in a matter which they thought within the sphere of "practical politics." In the estimation of statesmen, international diplomacy is the real ruler of the world, whose decisions, if thought expedient, are to be enforced by fire and sword. In the conviction of men who read and understand the Word of God, events are surely tending to the realisation of His will in relation to the entire world. His "will" *has* to be "done on earth," or the Master would never have put such a prayer in the lips of His disciples. That prayer has been spoken countless millions of times by human lips, no doubt, in the majority of instances, without a correct idea of its meaning; but it has to be answered, and will be, for Christ's words are not to be thrown into the waste-paper baskets of the world's rulers.

The discovery of the lost tribes of Israel, especially of the representatives of Ephraim, the chosen head of the prophetic family, is undoubtedly an essential factor in the solution of the Eastern Question at this supreme crisis. Even those who have not yet realised the fact, that England has for centuries been doing the work, and exhibiting the characteristics assigned to Ephraim, admit, and cannot possibly deny, with the prophetic page open before them, that Israel must be on the scene before Judah can obtain a settlement in Palestine. No solution of the Eastern Question is possible till then. But where is the princely younger son of Joseph, who obtained the pre-eminence through the prophetic legacy of his venerable grandfather? Lost? Impossible! "Blind?" Yes, assuredly. He is the blind people whom the Lord has been leading by a way they knew not for thousands of years; but now "they are at hand to come." England will do the work assigned to Israel in the future, as it has been doing in the past; and that for the best of reasons. No other nation can have the rule in Palestine, and the protectorate over Syria and Egypt; for, in addition to our illustrious patriarchal ancestry, we have received, as no other nation has, the Word of the living God, and bent the knee in adoring homage to His glorious Son, through whom, and on whose account, He is about to work a marvellous revolution in the earth until all nations hail Him KING!

Jerusalem, the ancient capital of the land which the Owner of all lands granted to Abraham and his seed, Jesus has told us should be "trodden down of the Gentiles until the times of the Gentiles should be fulfilled." Everything indicates that the period thus described is at hand. The Turk has trodden down and defiled the holy land. He has set up a temple to an impostor on the ruins of the Temple of God on the holy hill of Zion. But a new age dawns

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after a long and dismal night; and the prophet sings about the mountains of Israel:—

"But ye, O mountains of Israel, ye shall shoot forth your branches, and yield your fruit to My people of Israel; for they are at hand to come. For, behold, I am for you, and I will turn unto you, and ye shall be tilled and sown: And I will multiply men upon you, all the house of Israel, even all of it: and the cities shall be inhabited, and the wastes shall be builded. And I will multiply upon you man and beast; and they shall increase and bring fruit: and I will settle you after your old estates, and will do better unto you than at your beginnings: and ye shall know that I am the Lord. Yea, I will cause men to walk upon you, even My people Israel; and they shall possess thee, and thou shalt be their inheritance, and thou shalt no more henceforth bereave them of men. Thus saith the Lord God: Because they say unto you, Thou land devourest up men, and hast bereaved thy nations; therefore thou shalt devour men no more, neither bereave thy nations any more, saith the Lord God. Neither will I cause men to hear in thee the shame of the heathen any more, neither shalt thou bear the reproach of the people any more, neither shalt thou cause thy nations to fall any more, saith the Lord God" (Ezek. xxxvi. 8-15).

That Egypt, Syria, and all other nations will be blessed through Israel, the Lord's "inheritance," in the day of His manifestation as the Anointed of Jehovah, when He shall be "King over all the earth," is certain. If we think that our nation is set apart for this high destiny, it should lead us to deep humility and much searching of heart. Our responsibility, as the custodians of the Holy Scriptures, is unspeakably great. Let us live under the power of the truths they teach, and to the glory of Him whose character and work give them their inestimable value and glory!

I conclude with two suggestive extracts from, *Good Tidings to Israel and the Church.**

"One very remarkable result of the question," says the Editor, "has been *the Divine isolation of England.* Instrumentally, this has been brought about by the action of *Germany.* France has been conquered by her own fears, and has somewhat ignominiously retreated, throwing overboard the government of M. de Freycinet in her flight. Another link is thus formed and exhibited in the chain of *Britain's Providential Government.* Christ Himself, 'the King of Israel,' rules and overrules our destinies! Let the leading French papers testify as to the issue: The *Temps*, dwelling upon the acknowledgment which appeared in Prince Bismarck's organ, the *North German Gazette*, that the importance of English interests at Suez does not permit that Power to submit

* Edited by the Rev. Robert Douglas, M.A., Vicar of St. Stephen's, Sheffield,—a most intelligent and able advocate of the British-Ephraim question. His Magazine deserves a host of readers.

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them to the adjudication of an International Commission, says, 'the Conference will disappear, and leave no trace of its existence beyond a practical admittance of the complete effacement of Europe before English omnipotence in the East.' The *Moniteur* also states that 'German diplomacy has resulted in replacing the Anglo-French *Condominium* in Egypt by the British Protectorate, and asks where is the success for Europe.'

"Contemplating the whole situation, we get a most startling demonstration of our identity with Ephraim—'the heir of the world.' Strange indeed it is that men who profess to 'believe all that the prophets have spoken,' and to acknowledge the Hand of God in history, should be so blind as not to see it! The facts are briefly and simply these: God brought us, when we were an inconsiderable people, out of Assyria, as Sharon Turner proves; and He has given us a secure and peaceable habitation in these 'Isles of the Sea.' Here He has caused us to 'renew our strength,' to 'spread out our branches,' to 'overflow,' and 'run over the wall,' even to Canada, the United States, and the Rocky Mountains on the West. In the East, He has given us our vast Indian Empire, 'as large as the Continent of Europe without Russia, with an area of 1,486,319 square miles, and a population of 240 millions.' And still we are multiplying 'as the sand of the sea!' By an irreversible Law of Destiny, therefore, *we must proceed to assert our supremacy in the very quarter, aye, the very Land, which Jehovah gave on oath to Israel* 'FOR AN EVERLASTING POSSESSION!' Our acquisition of Cyprus, of the Armenian Protectorate, and now, practically, of that over Egypt, show 'how the wind is blowing;' i.e., how the Divine Spirit is moulding the future of the nations! Even our envious rivals, in their own despite, are forced to admit the overwhelming superiority of our *actual interests and claims* in these ancient lands; and though doubtless we shall have to fight, and fight hard, with the Military Despotisms, and to pass 'through great national tribulation,' ere we take final possession of the country from the Nile to the Euphrates, that this is our assured destiny is plain to the most unprophetic observer. But mark, good reader, unless God has broken His oath, to do this is the exclusive right, prerogative, and inheritance of *Israel!*

"Nor must the magnificent moral goal, to which we are thus being led, be lost sight of. 'All they who take the sword shall perish with the sword.' The nations that depend on mere brute force, and human state-craft, must succumb. Sin, by a Divine Nemesis, becomes its own punishment. *By war shall 'the nations that delight in war' be destroyed!* This is the end decreed to all the 'bloated armaments' and military science of the 19th century. And the nation that shall have dominion shall acquire and hold it for ever, not by its own might and wisdom, though it has both, but *because it is of the* COVENANT *which God made with Abraham; because to it 'are committed the oracles of God;'* and

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it has been 'raised up,' quickened, and energised by the Gospel of Christ, and in order to disseminate it. Thus 'shall righteousness and praise spring forth before all the nations.'

"Praise, praise ye the name of Jehovah our God,
Declare, O declare ye, His glories abroad!
For His love floweth on, free and full as a river,
And 'His mercy endureth for ever and ever.'"

EDITOR.

ON THE INTERMEDIATE STATE.

FALSE views of the nature of the intermediate state—the interval between death and resurrection—forming, as they evidently do, the certain basis of all the principal prevalent errors on religious subjects, it would be impossible to over-rate the importance of the duty thus devolving on all who profess the Christian faith, of submitting the case to the only legitimate test, the Word of God; which has a paramount claim on their confidence, and will ever be found to furnish the simplest and most reliable solutions of the difficulties whereby the consideration of the subject is otherwise necessarily beset. Were its teaching respecting it in any way dubious, or uncertain, there had been less room for wonder at the existence of the prevalent notions on the subject. But, so far is this from being the case, that on no other subject of revelation is the testimony of that Word more unmistakeably intelligible, and less open to misapprehension, than on this; while it pervades the whole Book, including both Old and New Testaments. It is no wonder that, considering the now prevalent ideas on the subject, there should be experienced so much difficulty in so many otherwise plain portions of the Word, which it is impossible to reconcile therewith; whereas, viewed in the light of the express and abundant teaching of Scripture on this subject, a child might understand them.

The now so generally received, but once unknown, opinions on the subject may, perhaps, have met the more ready credence, and comparatively uninquiring and implicit acquiescence, because of its finding a willing response in the human heart, in its not unnatural anxiety about the departed objects of its affection.

"Quod volumus facite credimus.
The wish is father to the thought."

Had we no revelation bearing on the subject, or even nothing in the Word incompatible with the current traditions respecting it, the indulgence of the natural feelings just alluded to were a comparatively harmless thing, though the issue should show that it had been unfounded. But, when that Word has not merely not been silent, but explicitly intelligible in its abundant testimony

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against the now-prevalent opinions on the subject, it surely cannot be a matter of indifference, or of no moment, *which* side of the question we adopt.

There are grave issues of eternal consequence (the importance of which, as I have already said, cannot be over-rated) inseparably bound up with the acceptance or rejection (as the case may be) of the plainly-revealed truth on the subject before us; there being, in point of fact, not even one of the leading fundamental doctrines of Christianity that is not so affected thereby, as to render it at least questionable, and in most of the cases simply unfounded, and therefore undeserving of credit. There is no room whatever for doubt, but that the admission of the now commonly-received views of the intermediate state, coupled with the equally generally-received notion of the alleged natural immortality of the soul, would necessarily involve the impossibility of the truthfulness of our Lord's death, which is the foundation of all our hopes for Eternity—and of the Resurrection, which is indispensable, in order to the admission of the dead into the Kingdom of God. These being the principal points for consideration, I shall for the present limit my remarks to them; and reserve for another opportunity some comments on the remaining cases.

Natural immortality is never even once assigned to man in the Word of God, while everywhere, throughout its whole extent, he is spoken of as mortal. But, not only is this the case, but we can go further, and say, on the authority thereof, that GOD "ONLY *hath immortality!*" (1 Tim. vi. 16), while twice in the same chapter man is called upon to "*lay hold on eternal life*" (Vers. 12, 19). What would be the meaning of calling on a man to "lay hold of" a thing already in his possession? And, besides, the Word always represents "eternal life" as the promise of God to the believer exclusively; as, for example, in 1 John ii, 25, where the Apostle, the beloved disciple of our Lord, addressing his brother believers, to whom exclusively the epistle is written, says, "And this is the promise that He hath promised us, even eternal life." Then, in that case, they had it not naturally, but were to partake of death, as they afterwards did. What would be the meaning of *promising* them what they already naturally possessed?

The notion of man's natural immortality, which had its origin in the theory of Plato respecting the human soul, was naturally enough turned to account by the enemy of God and man, "the Prince of this world," for the promotion of his own purposes, to the carrying out of which he has found it mainly contributory, and which shall therefore, of course, have the honour of his patronage throughout the fearful closing scenes of the present Dispensation; the Scriptural representations of which differ so entirely, and in every respect, from the current theology on the subject, which teaches that its close shall witness the universal prevalence of the truth, and the establishment of the "Kingdom of God," as the re-

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sult of that teaching; than which it would be impossible to conceive anything more opposed to the teaching of the whole Word of God on the subject. The directly contrary to this is the uniform, explicit, and repeated testimony of that Word respecting it. And, in support of this statement, I shall just select, as an example, the language of our Lord Himself on the subject, as recorded in Matt. xxiv. 22: "Then shall be great tribulation, such as was not from the beginning of the world to this time; no, nor ever shall be." So that the awful state of the world, at the period of our Lord's coming (with which event the context connects His statement) shall be such as to have been without precedent, while it shall also be unsucceeded by anything similar. How directly, expressly, and plainly opposed to the current, fanciful, anti-scriptural, and therefore false teaching, and believing, of the present day, as to the condition of the world at the now imminent close of the present dispensation!

It would be easy, were it necessary, to add to these solemn statements of our Lord, extracts from the prophets and apostles to the same effect, and almost without number. But, as I hope to have another opportunity of saying something on the subject, I would now offer a few remarks, as I proposed, on some of the very sad and fearful errors which seem to me to be necessarily involved in the prevalent views of this subject. And, in the first place, I would fix on the death of our Lord, which seems to me to be, on the ground of the current theory, a simple impossibility. In connection with this point I shall be, I trust, excused for offering an extract from a little treatise of mine, published some years since, and which, I may add, met a better reception at the hands of the reviewers and the public than my knowledge of public opinion on the subject led me to anticipate:—"And here we are consequently constrained by the necessities of the case to go even further than this; and to say that the notion in question involves, as is manifest, no less than the denial of the Redeemer's death, and, of course, in that case, the only atonement for sin. The writer is fully aware of the responsibility he incurs by hazarding this statement. But he cannot allow such a consideration to influence him to the withholding of what he believes to be necessarily involved in the common opinion on the subject. He repeats, then, that the virtual denial of the Redeemer's death, and the only atonement for sin thereby effected, seems to him to follow, by logical consequence, from the admission of the above premises. For, if the soul of man be in itself naturally immortal, then so must have been the soul of the Redeemer, He having taken our nature, sin only excepted; in which case He could not have died, or laid down His life; for His personality being bound up (as is alleged) with His soul, and that being, according to this theory, naturally immortal, how could He, in that case, have died at all? Of course, such a conclusion would be as abhorrent to the feelings of every one of his brethren in

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Christ as to those of the writer; but he sees no way of escape from it, except in the abandonment of the premisses from which it necessarily flows. If He merely laid aside at death the outward covering—the body—and in His immortal essence (as is said) still continued to exist, that alleged immortal part constituting His personality; how or in what sense can He be said to have died? and what would be the meaning of the several portions of the Word which speak of His resurrection? If the theory in question were true, there would seem to have been nothing to be gained by that event, on which the Word of God makes the whole Christian system to depend." I would just add here that Divine Omnipotence could by no possibility raise from the dead one who had not died. Our Lord Himself declared both His death and resurrection; as, for example, in saying, "I am He that liveth and was dead." How could He have more plainly acknowledged both the one and the other than in these words? And, after His resurrection He said to Mary, "I am not yet ascended to My Father." He had died and been buried, but had not yet gone to heaven, whither the prevalent errors send man on death; thus turning into a premium, as it were, that which God had ordained as the penalty of sin; and at the same time ignoring resurrection and judgment.

Hoping, if spared, to take into consideration, in a future number, the general evidence of the Word on the subject together, with the arguments usually adduced by the advocates of the prevailing theory respecting it, and concluding with some notice of the various heresies now in existence, which are the natural result of the anti-scriptural views now generally taken of the subject before us, I, for the present, come to a conclusion.

J. CONYNGHAM MCCAUSLAND.

MELITO, BISHOP OF SARDIS, AND HIS USE OF THE SYRIAC PESHITO.

No I.

OLD TESTAMENT.

"MELITO OF ASIA," as he is termed, was illustrious for piety and learning. He appears not to have entered the married state, in order that his conversation might be more manifestly in heaven. Polycrates, who probably knew him, but outlived him, and who was of Ephesus, one of the seven churches of which we read of in Revelation (chaps. ii., iii.) of which Sardis was another, whose bishop Melito was, thus speaks of him in a letter to Victor of Rome, preserved by Eusebius. "Why should I speak of Melito the Eunuch, who managed all things by the Holy Spirit; who lies at Sardis awaiting the visitation which is from heaven, when he shall rise again from the dead." Jerome places him in his

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catalogue of illustrious men, and says that "Tertullian commends him, and adds that by many Christians he was accounted as a prophet." He was characterized by an eloquent and persuasive genius, and was an active and earnest defender of the Christian cause."

In the Paschal Chronicle of the year 165 we read, "Melito of Asia, Bishop of Sardis, presented an apologetical book to the Emperors, namely Aurelius and Verus, as also many others, among whom was Justin (martyr)."

Again, after the death of Verus the Emperor, and the martyrdom of Justin, a second apology, in which Melito of Sardis, Appolinarius, Bishop of Hieropolis, and many others of the Christian faith, joined, was presented to Marcus Aurelius Antoninus. These efforts were made on behalf of persecuted Christians, and seem to have secured them some relief, after the second had been received at Court. This eminent man knew, not only Greek, but also Syriac and Hebrew; and it is with his reference to the "Old Testament Peshito" that we have first to do.

Commenting on the interrupted sacrifice of Isaac, by the angel, and the substitution of a ram in his place, he uses these words. "For *detained* (κατεχόμενος as the LXX.) the Syriac and the Hebrew say *suspended* (κρεμάμενος), thus typifying more evidently the cross."

This quotation is worth notice on several grounds.

I.—It proves the antiquity of the Syriac Version of the Old Testament.

II.—It shows the high position which the Syriac held in that early period.

III.—It makes known the fact that men, in that early period, were not uncritical students of the Word of God.

IV.—It also indicated the existence of a wide brotherhood among the followers of Christ who spake different languages.

V.—In the case of Melito it evidences great earnestness and labour in qualifying for teaching the Word.

VI.—This reference to the Syriac enables us to see that no such overweening confidence in *Greek* had taken possession of great leaders in the church as has since obtained.

Let us study these several points with a view to find out where we may look for the best source of Divine instruction.

I.—We say this quotation proves the antiquity of the Old Testament Peshito.

The composition of an apology designed to obtain the ear of the cultured and philosophical Emperor Marcus Aurelius, would not be entrusted to a mere youth. In Africa they knew better than to do so, and Justin Martyr was employed in their behalf, in the very maturity of his powers, and so it would be in Asia. Now it is not unreasonable to suppose that Melito was sixty-five years old when he presented his first apology in 165, and that he was bordering upon seventy years of age when he presented the second one.

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But there is little doubt, but that those writings which have been preserved from his numerous works, such as our extract, were written before the two apologies. This man might be born at the beginning of the second century, and might have, in early youth, begun those studies of which he was master when a mature Bishop. In this case he would very probably begin to write out his thoughts at from thirty to forty years of age. And at the latest he would be an author by the middle of the second century.

Notice how he introduces the Syriac. It is in the manner of one who well knows his hearers, for he preached this matter before he put it forth in writing, and that his readers knew and accepted not merely the existence, but the well-established reputation of the Syriac.

See, then, how the Syrian tradition that the full and final edition, of the Old Testament Peshito, was secured for their churches by the Apostle Thady or Jude, about a century before Melito made this reference to Genesis xxii. 13, prepared the way for that version being known and esteemed in other lands than Syria, and then how, a century later, this off-hand but respectful reference to the Peshito, in or about 150, by a writer in Sardis, goes to confirm the Syrian account of their venerated Bible! Find any time later than the apostles and earlier than Melito when this work of supplying a better version than the LXX. could have been done, and won for its translators the deference of the learned and pious Bishop of Sardis, Melito.

You can point out the names of men who, about and after Melito's time, made versions of Hebrew into Greek, as Aquila, Symmachus and Theodotion, but where will you find the man or number of men who supplied the Syrian Scriptures anywhere else than where these churches place them. A century is short enough for the Syriac to have come into such repute as it evidently has in Melito's quotation.

II.—Melito's use of the Syriac shows not merely its antiquity but its high reputation. The Septuagint is considered by our bishop as giving less clearly than the Syriac the true force of the passage about the ram caught in the thicket. Besides, he appears in preparing his matter to have consulted his Peshito first, and put down its teaching and then to have referred to his copy of the Hebrew. If he knew the origin of the Old Testament Peshito in the twofold sense, of superior derivation and apostolic sanction, he would naturally refer to it as he has done.

There are able scholars who hold that the Old Testament Peshito was translated from a better Hebrew text than that we have now, and one better too, than that followed by the LXX. We call this *superior derivation*.

Then if he knew the tradition of the Syrian churches that the Peshito had apostolic sanction, how naturally would he place its reading above the Greek and before the Hebrew.

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Be this as it may—and his learning and piety fitted him to value the Syriac on both these grounds—that he, a Greek-speaking bishop, should set the Syriac above the much lauded Septuagint, speaks volumes in favour of the Peshito. Not only must it have been highly esteemed among the people for whom it was prepared, in the first instance, but its reputation had travelled far and risen high in Melito's time, or he could not have expected a Greek-speaking people to tolerate his placing it above their Septuagint.

We should have expected some apology or explanation of his reference to it if he had doubted his intelligent Greek readers accepting the Peshito as good authority. But there is no modifying clause. Its reading is most simply and naturally quoted and used to give what he thought a better lesson than the LXX. supplied. It must then have been both ancient and reputable.

III.—This quotation from Melito shows that men, in that *early Christian period*, were not uncritical students of the Scriptures. Modern critics would make them to have been most uncritical in the second century. Now a man that examines three languages all containing his text, and shows a fine shade of difference in their teaching is not open to the charge of uncritical. If you hear a preacher dwelling with strong emphasis on a reading which critics have shown to be faulty, you may put him down as uncritical; but not one who searches his Bible in three languages and gives you the results of his search. Now this is what Melito does on this one text. And then he has evidently striven after a full restoration of the picture of the entangled ram and seen a marked difference between one whose wool had become entangled in thick thorns, from which it could not get free, and this which Abraham saw caught by the horns. He saw the body of the animal suspended from the branches, like Absalom from the oak, when his mule left him hanging there, and thence drew a comparison with Jesus on the cross.

Such exercise of the critical judgment as this man thus shows, leads to the conclusion that even though the Syriac had been foisted upon the thoughtless without any real merit, that would not have satisfied Melito or caused him to make reference to it with such confidence. He was able to determine its merits and willing to take the trouble to do so. For many of our scholars it would have been quite enough to refer to the Hebrew Bible and then argue from it; but Melito must have two good witnesses over against the testimony of the Septuagint. Nor is it reasonable to conclude that he was alone in either a turn for criticism or ability to work it out, but this will come under review as we advance.

IV.—This quotation indicates a wide-spread union and co-operation among the early Christians. The reference to the Syriac shows that Melito felt interested in knowing how Divine truth was presented, in other tongues, to Christians who did not speak Greek. Otherwise he would have made no reference to the

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Syriac. But in those days books were very costly, and he lived when persecution was despoiling Christians of their worldly substance, as he shows the Emperor in his apology. For he says, "The race of the godly is persecuted, driven by new edicts through Asia. For shameless sycophants, and affectors of other's goods, taking occasion from the prescripts, openly plunder by night and by day, spoiling those who have done no wrong." Now at a time when possibly the uncertainty of his position, when exposed to such sanctioned robbery, had much to do with his living a single life, and when he needed means to produce his numerous writings, we can scarcely think our Bishop could buy a costly copy of the Syriac Bible. And there were no doubt many other bishops in his district who would wish to possess copies. Two centuries later we find the writings of Ephraim the Syrian were of such interest to the Greek Christians, that works which he wrote in Syriac were translated into Greek in his lifetime. Now the latter end of the first century and the first half of the second one are stated to have been the period of the greatest activity and prosperity of the churches of Edessa. What then if this prosperity and activity took the form of circulating their excellent Bible among other churches and their bishops when, themselves exempt from persecution and sustained by their own sovereign, their brethren in Asia Minor and Africa and Europe also were spoiled and martyred? Much help, even in temporal things, was in those days sent far away to the needy, and is it not reasonable to look for their sending therewith manuscript baskets of the bread of life? From such a basket Melito gathers a morsel to illustrate the typical significance of the sacrifice on Mount Moriah. Nor does he forget to make significant reference to the New Testament Peshito in other portions of his teaching to which we may refer hereafter. If then this man, who happens to be better known than other worthy labourers, had a full copy of both Testaments, we see the kindly help of Syrian Christians. And then there is another hint at the union which then obtained seen in the fact that much of Melito's writing which has been of late recovered has been found in Syriac manuscripts. It may well then have happened that he supplied his own works to Syrian brethren in return for what he received of them. No doubt much of this kind of exchange took place in that early time, and had its after influence on copies of the Greek Testament which have come down to our time. The careful consideration of this observation by the earnest critic, might assist him in tracing back the water of life to its fountain head. But as yet it does not seem to have been made a guiding rule of critical study.

V.—This quotation by Melito indicates great earnestness and study in qualifying himself for teaching the Word of God. In order to speak eloquently and write forcibly in one's own tongue, a man must do much more than learn it from common converse.

And even among the so-called educated classes few could com-

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pare with Melito. But besides Greek, he mastered Hebrew and Syriac, and quotes them, not at second hand from some author whom he had to take on trust, but just as one does who knows what he is dealing with. Only by hard work could he thus have mastered three languages and followed out the duties of a bishopric in these trying times so carefully that he can be quoted as a pattern to Victor of Rome. That our bishop was a hard student, mastering no mean difficulties, follows from what is said of his travels in the East and the information which he gathered when there.

If the Jews had been open and communicative on the subject of their canonical books in cities distant from the Holy Land, Melito and his friend Onesimus might have gained satisfaction at home. But they became so bitterly opposed to the Christians that they refused them information on the Old Testament. In Canaan this could not be concealed, and so Melito took a journey thither, and has given his friend the first list of the canonical books of the Old Testament, which can be produced from the early Greek or Latin writers. This list is often referred to, to show the difference between these books and the apochryphal ones to which Rome gives sanction ; but the critical earnestness of the student who travelled to Bible lands to obtain it, is too little thought of. Writers stay not to ask what doubts had been raised among Christians by their Jewish opponents as to what books of the Old Testament could be appealed to with authority to prove that Jesus was the long foretold Messiah. Scholars are aware how the Jews began to discredit the Septuagint when they could not answer the Christian argument. Did they not get one of their school to produce a rival version? Aquila and Theodotion were both contemporary with Melito, and Justin Martyr quotes the version of the latter in a discourse with Tryphon the Jew, composed in 160. These versions, which were followed by a third, that of Symmachus, by the year 200, go to prove that confidence in the LXX. must have been shaken. Melito then acts as a wise and energetic champion of the truth when he goes to the home land of the Bible to find what the Jews in Canaan held and taught as of Divine authority. Christian watchmen were not asleep in those days, as has been too much the notion of modern critics.

VI.—This quotation from Melito shows that no such overweening confidence in Greek, as now obtains, had taken possession of the great leaders of the Church of the second century. If there be one portion of the Septuagint Version of the Old Testament which is credited with superior excellence more than another, it is that containing the five books of Moses. The old story of the almost, if not altogether, miraculous production of that version being given up, the Septuagint is now judged to have been produced at various times and by men of very unequal ability. But the first portion is held to be both best executed at first, and most carefully preserved afterwards. The reason assigned for this is, that it contained the

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directory for the service in the temple built in Egypt by Onias, and copies of it were first sanctioned by the Sanhedrim in Egypt, before it passed into the hands of those who did the service.

Admitting all this to be reasonable—nay, let it be certain—we find Melito, in the middle of the second century, looking away from this version, in its best executed books, to the Syriac and Hebrew for a better insight into the meaning of the sacred record. Genesis xxii. is a portion of the Septuagint at its very best, and yet our bishop, without any saving clause intended to conciliate the prejudices of his readers, quietly supersedes its rendering for another which he considers more clearly typical of the sacrifice of Christ. As to Melito himself, his criticism clearly proves that he was restrained by no overweening fondness for the Greek version, and then, if his hearers had been greatly enamoured of it, how could he hope to get a hearing for his own version from Syriac and Hebrew without first disarming prejudice by some qualifying words? He wrote, too, as well as preached, this view of Genesis xxii. 13, and must have known that other bishops and churches would read it. Now, he could not be ignorant of the critical atmosphere which enveloped the Greek-speaking churches. If these generally held Greek in such repute as ours do the Greek New Testament, he could not have ventured without offence to set the Syriac before the Septuagint. He does so, however, like one who not only knows that he would not offend the unlearned reader of his works, but does it as one could who felt confident of the approval of such brethren as were able to put his criticism of the text to the test.

And here we are led to notice the bearing of these remarks on what critics say about Christ and His apostles giving such high sanction to the Septuagint. If Melito had been as strongly assured that they do give this Greek version such high sanction, quoting its readings when it differed from the Hebrew, he surely would have stated why he ventured to differ from a version which had such high sanction. But he held no such view, and was intent on better work than exalting Greek and gaining the learned world to exalt it above all other tongues, and speak of it as the only suitable language in which the churches could be taught by the Holy Spirit. How preposterous this assumption, when to be an instructed Christian a man must know both Old and New Testament, and the former was written in Hebrew and Chaldee, and when in the third century Origen is said to have found the Septuagint in such confusion that he undertook a most laborious work to restore it to order. And now who can tell where to find the beneficial results of his labour? That Herculean work has resulted in making confusion worse confounded in the Greek which is come down to us.

Melito knew that Divine truth was to found clothed in other than a Greek dress, and travelled far to acquire the means of viewing it in its native Eastern costume.

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VII.—What then is the lesson for us who are seeking truth to-day which comes out of these observations? Our aim is other and higher than to recall old times and early teachers of the Christian faith. We want to aid in forming a right judgment on the sources of Christian truth. We would awaken attention to the best and most authoritative record of the Word of God. Even of their Old Testament the Eastern churches give a clearer account than Rome can supply of her Vulgate or Greece of the 1600 manuscripts of the New Testament, whose original scholars will have to be Greek, and only Greek. This Syrian account, sanctioned by church usage for eighteen centuries, places the seal of apostolic sanction on both the Old and New Testament. Oh, if a company of devout students would arise and read the Peshito of both Testaments on its own merits, our churches might be illuminated with clearer light and filled with purer, fuller joy. We wish then to arouse attention to this pure water from the slopes of snow-capped Libanan, or, if you want more exactness, Antilibanus. What Naaman thought of Abana and Pharpar, literal Syrian rivers, we feel sure of her spiritual waters, that they are better than all the muddy stream of Greece and Rome.

Melito and the New Testament Peshito may form another subject.

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APOCALYPTIC INTERPRETATION.

CHAPTER II.

MERE HYPOTHESIS, NO RIGHT STARTING-POINT OF INTERPRETATION.

TO come now from general remarks to the precise subject proposed in this chapter. In the preceding, I raised, as I humbly conceive, a most important question, as to whether the use of the Apocalypse as simple prophecy, exercising, by way of promise and warning, the hearts of God's children, be not altogether compromised by Mr. Elliott's interpretation. I now proceed to call attention to a not less important point, the confessed *hypotheses* (for there are more than one) upon which he rests that interpretation. The following is Mr. Elliott's admission as to how he conducted his inquiry into the true import of the "*seals*":—

"And in commencing his researches after it, there were two preliminary presumptions on which he judged that he might safely proceed. The *one* presumption was that, supposing the fortunes of the Roman world and Christendom, from St. John's time down to the consummation, to have been the subjects of Apocalyptical figuration, the æras successively chosen by the

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Divine Spirit for delineation must have been the most important and eventful in the history of Christendom."

Now, to pause upon the first presumption, as here given—the reader will observe that it resolves itself into two—1. That the Apocalypse treats of Roman history in connection with the progress of Christianity, from John's time forward. 2. Of the most important and eventful periods of that history, as estimated (we read in the body of the work) by the judgment of "*standard authorities;*" the *beau ideal* of whom, according to Mr. Elliott, is *Gibbon*, the infidel historian! who, Mr. Elliott observes, "deemed it important to mark in his philosophic history of the empire the main points set forth before the Evangelist in the four first of the Apocalyptic figurations" (Vol. i. p. 124). Truly this accordance of *Gibbon's* estimate of the important, with *God's*, is worthy of notice; only it strikes me as rather a damaging consideration to any system of interpretation which involves such accordance. Certainly, *a priori*, we should not imagine that the holy mind of God, and the carnal mind of Gibbon, would take the same view of what constituted an empire's prosperity and decline; or that what was important in *his* eyes, would prove to be so in *God's*. The Old Testament Scriptures and contemporaneous history, so far as we have it, completely negative such idea. But more of this anon. Mr. Elliott's twofold presumption is as I have quoted. A little reflection will expose its gratuitousness.

But, at the outset, have we not reason to be startled that Mr. Elliott should begin so elaborate a work with "*presumption*" at all? How is it that the Ptolemaic system of astronomy continued in vogue so long, perpetuated by one clever writer after another, but that mere hypotheses—"*presumptions*"—were built on, which afterwards, under the experiments of inductive philosophy, turned out to be false? And surely the author of an exposition of the Apocalypse at this time of day, especially Mr. Elliott, who professes to have "*carefully* watched, lest any wrong prejudice or prepossession should warp his judgment," ought to have eschewed everything of the kind, and started from proved facts; i.e., well-ascertained interpretations of leading visions in the book before him; sinking shafts, as it were, into the precious mine to discover its course, not determining it by mere anticipation.

It was in this way the true philosophy of nature developed itself in the hands of Bacon and Newton. By neither the fear nor the favour of man, would these lovers of truth be retained in the service of established systems resting on tradition. Yea, the more credulity and superstition cried out in alarm at their alleged rashness, the more diligently they plied their inductive process of argumentation. Such is the course, obviously, which should be pursued by the students of Revelation, especially "*the* Revelation." And for this, one cannot but see what a fine field lay open to Mr. Elliott, with his providential command of time and talent. He

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found, in regard to the Apocalypse, the worst of monopolies prevailing; learned men making a science of faith, and turning, as it were, the plain letters of God's Word, designed for the poor of the flock as well as themselves, into the signs of algebraic quantities, which they only could read! Thus, a rescue of this precious well of Divine truth from the muddling conceits of theological system-mongers, had to be effected, like that of human learning in former days from the dogmatism of the schools. But, alas! the opportunity has been worse than neglected. Witness these four volumes of ingenious superstructure, projected on the old and mischievous basis of *hypothesis!*

Of course it is not intended by these remarks to object to the method pursued with such success even in physical science—of sounding, as it were, in the field of knowledge, by some strictly provisional hypothesis, or "*precogitation*," as Lord Bacon has it, to be at once relinquished, if not responded to by the facts educed. The *Word*, equally with the works of God, may be reverently and profitably questioned in this way. What is excepted to, as in Mr. Elliott's procedure, is the framing of hypotheses, irrespective even of a general survey of the ground to be explored, and then ingeniously straining everything to fit them, as though they were indubitably correct; intermingling, moreover, these hypotheses with the progress of the argument, whereas, according to all law of legitimate reasoning, the two ought to have been scrupulously kept distinct, so as to let the verdict of experiment fairly test the proffered theory.

But now at length to examine Mr. Elliott's hypotheses, and to begin with the leading one. Besides its avowal in his preface, already quoted, he thus more broadly states it in his fifth chapter:—

"Its subject matter (i.e., the Apocalypse) I assume to be the continuous fortunes of the Church and of the world; that is, of the Roman world and Christian Church settled therein, from the time of the Revelation being given, or the time of St. John's banishment, to the end of all things."

All this, the reader will observe, is "*assumed*." That is, confining our attention for the present to the "*seals*," the first six—it is assumed, that their subject matter is the history of the Roman Empire, up to the establishment of Christianity by Constantine. Now, what countenance for this assumption does Mr. Elliott find from the Book itself? Forsooth, indeed, John's own thoughts when in the Isle of Patmos, most probably, in Mr. Elliott's estimation, ran in this direction! In other words, *Mr. Elliott, in the nineteenth century*, attributes his *ex-post-facto* thoughts of what was likely to happen, to *John, in the first century*. How gratuitous is this! Forgetting also the important consideration, that John's Epistles, in common with those of the other Apostles, represent the glorious appearing of the Lord Jesus as impending in his day; he even says (1 John ii. 18), "*Little*

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children, it is the last hour." Surely it was not *likely* (if surmise be at all allowable in the case) that, after writing thus concerning the Lord's coming, the beloved disciple would exercise himself in his solitude, in looking through a long vista of centuries as necessarily to transpire first. Rather should we not suppose, especially if, with Mr. Elliott, we regard him as then undergoing persecution for his testimony to his Divine Master, that he was consoling himself in his exile with the contemplation of that Master's immediate advent to establish His glorious kingdom?

But even admitting that by his sagacity John had discerned the events which have intervened, and their character, and was occupied with devout meditation on them, it would not thence follow that such events were to be recorded by God in that branch of His philosophy of history which we may call the Apocalypse. God has continually passed by, what men, even holy men, would have deemed most worthy of inspiration; and, on the other hand, dignified what to them appeared insignificant. How remarkably do we see this evidenced in the Old Testament history—the rise and fall of mighty empires, which have occupied the pen of the most renowned historians, being utterly unnoticed, while scenes of a mere domestic character among the patriarchs are minutely rehearsed! Therefore it is quite irrelevant to the point, *what* the probable current of events was in John's judgment; for, though his prognostications were all to prove correct, yet the forthcoming Revelation from God might not comprise one of them, but flow in an altogether different direction. What was of importance in *John's* mind might not be so in *God's*.

To a hasty reader, indeed, acquiescing in the suggestion of what *John's* thoughts were, the transition becomes easy to the notion, that *God's* thoughts in the Apocalypse would relate to the same. And this is the danger to be apprehended from Mr. Elliott's bringing the two things into juxtaposition. The anticipations imputed to John personally, become an inclined plane to Mr. Elliott's *coincident* interpretation of the Spirit's prophecy.

But further, though I maintain that *a priori* presumptions of any kind, in the investigation of truth, are altogether to be deprecated, yet it is singular, when we come to look at it, that of whatever value they are in this question, they suggest the very reverse of what Mr. Elliott alleges. For example, take the case of the Gentile empires which preceded the Roman; and what is the invariable occasion of their introduction into the theme of the ancient prophets, but their connection for good or evil with Israel's position as a *nation?* Israel sinned against the Lord, and He raised up Gentile powers to chastise them. Again they repented, and He incited these powers to befriend them. Therefore very naturally the record of the Divine dealings with Israel involved a subordinate mention of Gentile history, and such accordingly we have. But during the last eighteen centuries what has been the

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position of Israel? Have they not been utterly disorganised as a nation, cast out of their land, and sifted through the earth? Should we not, then, under these circumstances, expect a *break* in all prophetic details of Gentile dealings with them?

As a fact—Concerning Israel during this parenthetic dispensation, the voice of prophecy, we may say, is silent, merely noticing in the most summary way their dispersion and suffering (Hos. iii. 4; Dan. xi. 33), just as in the type of the same period the sacred narrative overleaps the vicissitudes of Jacob and his family during the exile of Joseph in Egypt. Why, then, should it be otherwise with the *Gentile* nations? And confessedly it is *not* otherwise in the Old Testament Scriptures. Therein, Mr. Elliott himself will admit, we have no invasion of Christendom by Goths and Saracens, *et hoc genus;* but on the contrary, God is represented as having "retired to His place" (Hos. v. 15); as keeping misconstrued silence (Psa. l.); as having withdrawn His hand from open interference with His enemies, and not yet "plucked it out of His bosom" (Psa. lxxiv. 11).

Further, even *the present* calling of the Gentiles is not treated of in Old Testament prophecy. With the exception of a remote *hint* here and there, all the passages which are commonly adduced on this head belong to that Harvest of the Nations of which the restored and converted Jews will be the gatherers; when—

> "The beam that shines on Zion's hill
> Shall lighten every land;
> The King who dwells in Zion's towers,
> Shall the whole world command."

The begetting of the present first-fruits of God's creatures, Jew and Gentile, unto the glorious relation of "the Body of Christ," was a part of the Divine purpose reserved from the testimony, yea, from the intelligence, of the ancient prophets.

This is a point of deep importance in its bearing on this discussion, and I shall presently enter upon a careful proof of it; but meanwhile contenting myself with its affirmation not to interrupt the drift of my argument, I commend this consideration to the judgment of all unprejudiced readers: If prophecy in the Old Testament pretermits all details relative to Israel, the Nations, and even the Church, from the rejection of Messiah at His first coming, and, which is too obvious to need proof, waits to be delivered of its burden of fulfilments for the period of His second, or *completed* coming, should we not, *á priori*, be disposed to predicate the same characteristic of New Testament prophecy, such as the Apocalypse; more especially when we find in it so many remarkable parallelisms to the former? Let the reader consult a few: Rev. vi. 10, and Psa. lxxix. 2-5; Rev. vi. 12-17, and Isa. xiii. 10, 13; Rev. vii. 2-8, and Ezek. ix. 2-11; Rev. ix. 1-11, and Joel i. 6, ii. 4-11; Rev. xiii. 6, and Dan. vii. 25; Rev. xii. 13-15, and Psa. cxxiv. 1, &c.

But singular to say, the existence of such parallelisms as these,

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is not recognised in Mr. Elliott's work; and the reader who, being familiar with them, naturally expects an interpretation of the Apocalypse to involve at least a reference to corresponding passages in the Old Testament, finds himself miserably disappointed on turning to Mr. Elliott. Indeed, the index might prepare him for this; for therein, though Mr. Elliott has allotted a column to "*chief texts in other books illustrated*," the bulk of the Old Testament prophecies is omitted. However, this by the way. What I wish to call attention to, is the *tenor* already shown of these prophecies. In *them*, the whole interval of this dispensation between the advents, characterized as it is by Israel's blindness and its consequence—Gentile domination—is passed by, and touching them, all strict prophetic fulfilment slumbers on until, at the matured crisis of both spheres of evil, it will awaken the whole world, bursting forth then, like the long-gathering avalanche, upon Jew and Gentile. Why then should it be *presumed* to be different with the APOCALYPSE, and that, throughout this dormant interval, fulfilment in the case of its prophecies has been going on in the history of the Nations, instead of being, in like manner, suspended on the coming crisis? Is it not altogether contrary to the analogy of Scripture? Ought we not rather, on the other hand, be led to suppose—especially if, on examination, we see Old Testament prophecy and the Apocalypse converge towards the still future as their common focus—that the present parenthetic dispensation, having ceased to interrupt the fulfilments of the *former*, must finish its course, in order to initiate the fulfilments of the *latter*? Accordingly this would suggest, as the blessed hope of God's saints now, translation, they know not how soon, "to meet their Lord in the air;" and that only when this period of the completion of THE CHRIST and His members shall have arrived, will Israel be reorganised as a Nation in her land—the signal for the coming of the *Gentile* nations also into their respective places on the prophetic stage.

Such is the right key, I conceive, with which, apart from actual interpretation, Scripture analogy furnishes us to open the Apocalypse. At all events, no history which runs not parallel with the *prolific* period of Israel's national reorganisation will fit *this lock*. Mr. Elliott, with all his filing and polishing of Roman History to answer the purpose, has, like his predecessors, only forced the divinely contrived *wards*, and damaged the history in regard to its legitimate use.

And now with a brief illustration of these two remarks I shall close this chapter.

1. As to the first, let the simple-minded reader turn to the prophecy of the two Witnesses (Rev. xi. 3, 15). Here is obviously a narration of how two Prophets, in Jerusalem, "*where our Lord was crucified*," shall discharge their office like Moses and Elijah of old; and at length having been put to death by the Antichrist at the head of his armies, and their bodies being ignominiously ex-

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posed for three days and a half in the streets of the City, shall suddenly be raised to life, and caught up to heaven. The sacred text says, "And they ascended up to heaven in a cloud, and their enemies beheld them" (Rev. xi. 12). What does Mr. Elliott make of this? I will cite his own words:—

"The *Heaven* noted in my text (a heaven visible to the enemies of the witnesses, and therefore not the spiritual heaven of the Divine Presence) is evidently here, as in Isaiah, the heaven of political power and dignity; the *ascent thither*, an advancement to political dignity and power; and the *call*,—the *loud* call of summons from thence, a call from persons, highest for the time being in political authority. Such seems the clear meaning of the prefigurative symbols."—Vol. ii. p. 400.

Is not this a sad specimen of violence done to the Word of God? And see how fatal the reasoning used, to one of the greatest facts in Christianity—the Ascension of our blessed Lord. His disciples were eye-witnesses of this. "*Ye have seen Him*," said the Angels, "*go into Heaven*" (Acts i. 11). "*No*," says the Neologian (and by a parity of reasoning with Mr. Elliott—yea, adopting his very words), the heaven noted here is not the spiritual heaven of the Divine Presence, for *such could not be said to be visible to the disciples who were on earth*. "The term must *evidently* mean, in this place, the heaven of political power; and to this elevation and influence, we know that the refined system of morals taught by the man, Jesus, did speedily attain among all civilized nations." How could Mr. Elliott consistently reply to this? Oh, it is a mournful thing to see such liberties taken with God's precious Word! And yet it is from a "*discovery*" of such import attaching to this central prophecy of the "Two Witnesses,"—"*substantially adopted*," also we are informed, "by Mr. Birks and Mr. Bickersteth," that Mr. Elliott confesses he has mainly worked out his system of Apocalyptic interpretation!* Surely this confession ought not to be lost on Mr. Elliott's readers.

But, to proceed, we have seen how the Divine *lock* has been forced.

2. Let me now give a specimen of the mischief done by the wrong *key* used by Mr. Elliott—namely, Roman History. And here I have one to my hand, which I extract from strictures on Mr. Elliott's work, in a recent letter, by the Rev. T. K. Arnold.

It appears, Mr. Elliott having fixed the beginning of his *locust-woe* at A.D. 612; thus vindicates his position in his correspondence with Mr. Arnold:—"It is an epoch of commencement *agreeing well* [the italics are Mr. Arnold's] with a notable epoch of termination!"

Hereupon Mr. Arnold forcibly observes, "I am well aware how this *prineiple of apt agreement* is the principle by which Apo-

* See original preface, pp. iv. v.

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calyptic interpreters are mainly guided in their historical researches; but, to state plainly, what implies that a *good end* justifies a *bad beginning*, is surely an amusing combination of *exegetical honesty* with *exegetical blindness*. Be it that A.D. 762 is a *good* time for fixing the *end* of our locust's *aggressive striking*, how does it make A.D. 612 a *good* time from which to date the beginning of their 'aggressively *striking, injuring, and tormenting* the men of Roman Christendom,' if that beginning precedes by *ten* years the time of *their using* or *even having*, anything to strike with, and by *twenty* a time when we find that the leader of the *locust* band entertained *a regard* for Christians, granting them readily both personal security and religious toleration?

"I have no objection to A.D. 762 as a date 'from which war was no longer the passion of the Saracens;' though I cannot but think the date of Charles Martel's great victory, which *changed the history of the world* (Gibbon), a far better, when their conquests are considered with reference to *Christian* nations. But since we have seen what amount of persecution (that of 'apostate Christians in Arabia, and along the Red Sea'), is *enough* to constitute an *aggressive striking and tormenting* of Roman Christendom at the *beginning*, it is really amusing to see what is *not enough at the end*."* Mr. Arnold proceeds, with his letter, to demonstrate, from Mr. Elliott's own authorities (which he does moreover most successfully), that *after* the time which Mr. Elliott makes the end of *His* locust-woe the "tormenting," &c., was far more intense than anything that prevailed at the beginning! So that whilst, as it were, out of cypher Mr. E. finds an imposing event to *begin* his reckoning from, he reduces a real substantial event into cypher, for a convenient *end*. But how can fair play be expected for *human* records when we are betrayed, under the influence of preconceived system, thus to treat the *Divine?*

This brings me to what I set out with. We must away with all premature system making in dealing with the prophetic Scriptures. And those interpretations, which are assumed as so many axioms wherewith to support the several systems in vogue, we must subject to rigid examination; taking them out of the artificial connection which learned men have traditionally assigned to them, and simply and prayerfully looking at them in their own light and the cross light of other Scriptures; thus accumulating, as it were, *facts*, before we theorize, and sitting loose to all theory meanwhile, as long as any *fact* (*i.e.* interpretation in this case) remains hidden, which may modify it. This is the method for the humble prophetic student to pursue.

By all means let us reverence the voice of those who have gone before us, and even the experienced writers of our own time; for "days should speak, and multitude of years should teach wisdom."

* British Magazine, February, 1847. Mr. Arnold in reply to Mr. Elliott.

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But still let us beware of substituting a servile and barren adoption for a fruitful use of their labours, which frequently are wont to instruct negatively, as well as positively; indicating, by their abortiveness, where a desired solution is *not* to be had, as well as by their success, *where* it is.

INTERPRETATION.

An Address read to the Union Hall Religious Mutual Improvement Association, Edinburgh.

I ASSUME that we have in our possession a Book containing the will and purposes of God; I assume that that record has come from Him; and I ask you to consider these things from several points of view. That Book speaks about subjects of which we know nothing; but we believe that Divine Wisdom is counselling us in its pages, and that what we receive in faith has been, or will be, actual realities. It declares God's character and His purposes. It illuminates the past and lifts the veil of futurity. His character we could not have known of ourselves. His power is evident to our senses; the world in its vast exuberance of life and action, nay, our own existence, proclaims His all pervading sovereignty. But His absolute holiness, His surpassing love for His erring creatures, His desire to make them—so unworthy of his care!—recipients of blessings immeasurable and eternal; in short, His relationship to our race we never could have imagined: it has been revealed, and we can see somewhat of the marvellous love of the great God to ruined men and women, a love which follows them in all their ways, lifting them out of the Slough of Despond, placing their feet on pleasant ground, cheering their hearts, and leading them ever onwards and upwards to higher things.

If we would know our position in the sight of this pure and holy God, He has told us. If we would know our destiny, our eternal destiny, He has laid it bare in the Book we are considering. No other Book, then, can be at all compared to it in value, and surely it is our duty to examine it. There it lies before us—our own, and not another's, to be read at stated times and by his sufferance; in our mother-tongue, in language which captivates the scholar, the *littérateur* and the simple child. How high the privilege we enjoy, of hearing the words of the Eternal One, and what desire should that fact arouse within us to learn more and more of His will; what unquenchable ardour should we exhibit to know and to obey all His requirements! There is a burden laid upon us to listen to the revelation from heaven.

From the necessity of the case, the Book we have is *simple* in its character. For, think what a mockery it would be for a just God, whose ways are equal, to hold His creatures responsible for the correct understanding of a volume which it was impossible to comprehend, which was inscrutable to such a degree that it required a special training (accessible only to the few) and years of study before its meaning could be deciphered. How absurd to suppose that God could thus deal with

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His creatures, whom He wishes to bless with everlasting blessings, but to whom He has denied an entrance to this glorious state. Such a revelation is thoroughly useless; nay, more, there is awful punishment to be visited upon such as obey not His commandments, and why should such punishment be inflicted if we can tell neither what we are to do nor what we are to believe? It is insulting, it is blasphemous to think that God could mock His children so; that He, the Source of language, could not declare His demands in plain terms, such as the simple could understand. There must be, there can be, no mysticism, no uncertainty where our eternal destinies are concerned.

In the second place, besides being simple, God's revelation must be *authoritative*. Our desires, our preconceived theories on the reasons of things, must be laid aside, if contrary to its teaching. Its voice is final. We can do nothing to alter God's arrangements; His plans will be performed with or in spite of our help; all that He has spoken will be accomplished. His Word ceases to be a light, a guide, a support as soon as we begin to doubt. What can we know of the future? We may speculate, it is true; we may read the recorded history of the past, deduce principles therefrom and apply them to the dim shadowy future, but what dependence can we place upon such guesses? They may turn out true or they may not; but surely it would be madness to risk our destiny upon the *chance* of such prophesying being fulfilled.

But to speak more particularly, How ought this book to be treated by all who acknowledge its Divine authority? Just as we treat other books, only more carefully, more reverently. It is natural to do so. Had it been the case that the sacred writers use language in a different sense from what the same words would mean, if spoken by them in ordinary conversation, different from what the words mean when found in contemporary records, we should have been warned, and of such a warning (so far as I am aware) there is no trace. No new canon of interpretation is appealed to; hence the ordinary rules applied to all literature in all languages should be applied to this literature also. And as in other works we find passages difficult to comprehend by themselves, so when we find difficulties in Scripture, let us pursue the usual course, viz., to explain the more obscure by that which is clear and simple, the poetic by that which is cold and prosaic, the figurative by the plain and literal. No other system of interpretation is pursued when we deal with any other work, and the Bible carries with it no complex code of signals by which we are warned that in perusing its pages we are to set at defiance every canon of textual interpretation. Luther says that "the Christian should direct his first efforts towards understanding the literal sense (as it is called) of Scripture, which alone is the substance of faith and of theology." Hooker says, "I hold it for a most infallible rule in expositions of sacred Scripture that when a literal construction will stand, the farthest from the letter is commonly the worst." Alford says, "A canon of interpretation which should be constantly borne in mind is that a figurative sense of words is never admissible except when required by the context." And before any reader has assurance to say, "This cannot be taken literally," he must have overpowering reason for so doing. His explanation must agree with the context, with other expressions used by the same inspired prophet or apostle or evangelist, in

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referring to the same or kindred subjects, and with the general tenor of Scripture. We have a right to demand good and sufficient reasons for any and all departures from that meaning which seems to lie on the surface of the passage in question; the meaning, the undoubted meaning, which the passage would bear in any other book.

But, as we are too well aware, there is no such method of treatment followed when dealing with the Bible. Its language is made to mean anything and everything. All sects professing Christianity base their doctrines upon this Book, and all differ from one another. Every Christian theologian accepts it as Divine, builds his religious theories upon its teaching, and the utmost diversity prevails; multiplicity and chaos, instead of unity and kosmos. And all this has clearly arisen from a system of "spiritualising" (as its advocates are pleased to term it) or "allegorising" the Scripture records, a system introduced by Origen into the Christian Church, and perpetuated from then till now with the most disastrous results. Origen tells us plainly his principles in these words:—"The Scriptures are of little use to those who understand them as they are written;" so he searched for a "hidden sense," which (Mosheim says) "he endeavours to investigate through his commentaries, neglecting and despising for the most part the outward letter; and in this devious path he displays the most ingenious strokes of fancy, though always at the expense of truth, whose Divine simplicity is scarcely discernible through the cobweb veil of allegory." Scripture could thus be made to mean anything, and the disciples of Plato, Aristotle, and Zeno, and indeed "the whole philosophical tribe" (again to quote Mosheim), "could not fail to obtain for their sentiments a place in the Gospel, when it was interpreted by the wanton inventions of fancy, and upon the supposition of a *hidden sense*, to which it was possible to give all sorts of forms. Hence, all who desired to model Christianity according to their fancy or their favourite system of philosophy, embraced Origen's method of interpretation." We need not wonder that Origen's plan became popular.

Thus far I have been speaking on the general system of interpretation to be pursued when dealing with the Bible; let us now come to prophecy, and, at the outset, let me say that by *prophecy* I mean "foretelling," the usual, but by no means correct, equivalent of the term. How should we treat prophecies which admittedly refer to the future? I think we cannot be in a position to answer this question until we have seen how God has fulfilled His Word in the past: if He has departed from the strict letter of His Word, He may again depart from it.

God had declared that the Messiah should be born in Bethlehem; that He should be born of a virgin; that He should be a preacher of good tidings; that He should enter Jerusalem upon a colt; that He should be betrayed by one of His familiar friends and deserted by His followers; that He should be despised and rejected by His own nation; that in meekness and silence He should bear suffering and shame; that He should die for the sins of His people a felon's death; that His grave should be made with the rich; that His garments should be parted, and lots cast for His vesture; that He should be raised from the dead without seeing corruption; that He should be the Son of God, the Seed of Abraham, David's Son and David's Lord; these, and many, many more

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relating to the incarnation and earthly life of our Lord, have been all fulfilled to the letter; in not one case has there been what is called a "figurative" fulfilment. We rest upon this as upon a sure foundation. From the past we can see how the prophecies of the future must be fulfilled if God's Word is not to return to Him in vain, if it is to prosper in that whereunto He has sent it.

You remember those words of our Lord spoken to His disciples after His resurrection, "All things must be fulfilled which were written in the law of Moses and in the prophets and in the Psalms concerning Me." And you also recall to mind how often our Lord tried to open their understandings, so that they might see that the prophets spoke of the sufferings of Christ and that He must endure these sufferings ere the glory should be manifested. The disciples firmly believed in the certain literal establishment of God's kingdom on this earth, over which their Messiah should reign for ever; and they interpreted figuratively those prophecies which referred to His rejection and death. Modern Christians occupy the reverse position: they believe in the sufferings and humiliation of Christ, and "spiritualise" every prophecy which refers to the glory that should follow, and by following this system (miscalled *interpretation*), I said Scripture could be twisted to mean anything. Here are some proofs of that statement:—

Death means life in torment; life, happiness; eternal life, eternal happiness; not to see life, to live for ever in misery; perish, to be preserved for ever; ye shall die, ye cannot die; destroy, to keep in being; fear Him who can destroy both soul and body, fear Him who can destroy the body but not the soul; death cannot praise Thee, the dead *can* praise Thee; burnt up root and branch, that the things burnt continue burning and are never burnt up; the wages of sin is death, the wages of sin is eternal life in misery; the dead shall be raised, the living shall be brought from heaven or hell; all that are in their graves, all that are in heaven or hell; the Euphrates, Turkey; forty and two weeks, twelve hundred and sixty years; demons, evil persons or diseases; the prince of the power of the air, evil personified; to reign on the earth, to reign in heaven; to inherit the earth, to live in heaven; Christ's abiding for ever, that His kingdom will be temporal; kingdom of heaven, kingdom in heaven; kingdom of this world, kingdom in this world; Canaan, heaven; Jerusalem, the Church; the gathering of God's ancient people from the east and from the west, from the north and from the south, and their settlement in their own land for ever, that Christians will be taken to heaven; under the whole heaven, means in the skies; to ascend up where He was before, to ascend where he never was before; to sit on David's throne, to reign in heaven where David had no throne; David is not ascended into the heavens, David hath ascended into the heavens, but his body is in the grave; to rule over the house of Israel, to reign in the hearts of believers.

Again, from a book entitled, "Spiritual Science: our Patriarch Jacob the Father and the Prophet of Human Science," I extract* the following interpretation (!) of the opening verses of Gen. xxx.:—

"Rachel means artificial Christian learning; Leah, human learning; Jacob, scientific intellect; Bilhah, honour of human ability."

* From a review in *Spectator*, of April 10th, 1880.

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And in speaking of other portions of Scripture, the same authority says:—

"Asses mean scientific assumptions; lambs, human spiritual believers; rams, active religious minds; goats, dogmas of artificial religion."

And what disgrace has been showered on the name of religion by foolhardy attempts to date the coming of the Son of God and the Apocalyptic visions of seals and trumpets. Tyso, a Baptist minister, collated and compared no less than thirty-five different expositions, and found a difference "as to the period of the first seal of upwards of 600 years! and as to that of the sixth, no less than upwards of 1,700 years! the earliest date assigned to the first seal being A.D. 33—and the latest A.D. 657. Again, the earliest date assigned to the sixth seal, A.D. 98!—latest ditto, A.D. 1806! . . . . . Then, as to the trumpets, Tyso finds the earliest assigned date of the first ditto, to be A.D. 34—and of the latest ditto, A.D. 437! Also, earliest assigned date of seventh trumpet, A.D. 1516—latest do., A.D. 1927!" "And this," says the Rev. J. C. McCausland (to whose work *The Hope of Israel** I am indebted for the above facts), "this is the unanimity resulting from what they call fulfilled prophecy! Truly, this would be to cast doubt upon the Word of God, instead of confirming it." When God fulfils His word, the fulfilment will be unmistakable.

And now, in conclusion, allow me to recapitulate the general argument pursued in this paper. We object to the pernicious system of allegorizing:—(1) Because each interpreter is the sole judge of the "hidden sense," and yet God is held responsible. (2) Because the individual desires and predilections do not form a sufficient basis upon which to build a theory regarding the purposes of God. (3) Because if God does not mean what He says—if He does not speak to man in man's language, as man to man—the revelation is useless. (4) Because it is absurd to suppose, without any authority, that the Greek of the New Testament is a language entirely different from the Greek of the early decades of the Christian era. (5) Because it is opposed to the genius of language, and would force us to conclude that God will not fulfil His Word as He has done. (6) Because the upholders of that system never dare to apply their canon of interpretation to any other work in classic literature. (7) Because the upholders of that system apply their canon of interpretation to no part of Revelation except Prophecy. (8) Because the history of the system is against it: it originated with the temptation in Eden, and it has wrought destruction from that time till now.

The interpretation for which you and I contend is based on the soundest principles, and makes the strongest appeal to our common sense. We do not exercise ourselves so much with the question, What do the sacred writers *mean*, as with another question, What do the sacred writers SAY; in fact, as has often been said, we do not interpret the Bible; we allow the Bible to interpret itself. And, for doing this, for trusting in the veracity of God's Word, we receive little but sneers; the floodgates of University eloquence are opened upon us; doubts of our sanity are entertained and humorously expressed; gentle hints regarding "mental hallucination," and fierce protests against

* Dublin: Hodges, Smith & Co. 1860. p. 292.

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"rigid literalism," which is, according to Canon Farrar and others, "absolutely fatal to any true knowledge of Scripture." Well, I trust we shall be able to bear these taunts; they are not arguments, though to the unthinking they may seem destructive to our peculiar notions. Let us have patience;—we are in a minority. But ere long God will manifest Himself to an astonished world as the covenant-keeping Jehovah, who will accomplish ALL that He has spoken by the mouth of ALL His holy prophets since the world began.

Kirkcaldy, N.B. J. MILL.

THE VEILED BRIDE.

"Shall not make haste." "Shall not be in a panic."—(Gen. xxiv. 63-67; Isa. xxviii. 16.) (last part).

VEILED, the Future comes; refusing
To be seen, like Isaac's bride,
Whom the lonely man met, musing
In the fields at eventide.

Round him, o'er the darkening waste,
Deeper shades of evening fall;
And, behind him, in the Past,
Mother Sarah's funeral.

Mother Sarah being dead,
Here comes his veiled destiny;
Veiled Rebecca he must wed,
Whatsoe'er her features be.

On he walks, in silent prayer;
Bids the veiled Rebecca hail;
Doubting not she will prove fair,
When at length she lifts the veil.

When the veil is dropped aside,—
Dropped in Mother Sarah's tent;
Lo! she *is* right fair, this bride,
Whom his loving God hath sent.

So *thou*, walking 'twixt the two—
'Twixt the Past with pleasures dead;
And the Future, veiled from view,
That veiled Future thou must wed.

Walk like Isaac, praying God;
Walk by faith, and not by sight;
Then, though darker grows the road,
Doubt not; all will yet come right.

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Things behind forgetting, hail
Every Future from above;
Doubt not when it lifts the veil
'Twill be such as thou canst love.

Till at Death's eve, when o'er the Past
Ring out dear Mother Earth's own knells,
Bridal Heaven unveils at last,
With a peal of marriage bells.

ELIZABETH B. BROWNING.

NOTES ON THE REVELATION OF JESUS CHRIST.

No. VIII.

THE MILLENNIUM.

AFTER the destruction of "Babylon the Great," the glorious announcement is made that "the marriage of the Lamb is come," implying that now the great obstacle to this grand event has been removed out of the way, and that the preparations for the marriage feast are being made. The remaining enemies of Christ must, however, first be got rid of, and chap. xix. tells us how this is to be brought about. The seer is shown "heaven opened," and once again the White Horse appears with its august rider. The latter is now no longer seen with one crown only, but with many crowns, teaching us that throughout all the long period that was to elapse between His first and second appearances He was gathering the spoils of many "kingdoms and nations and tribes and tongues," and the earth was being prepared for submission to His rule.

How great, in the first instance, must have been the disappointment of St. John, when, after seeing the first seal opened and beholding the early, peaceful and glorious triumphs of the Gospel, this magnificent vision was made to disappear before his eyes, and, on the opening of the second seal, the *red* horse appeared. Now, however, he would be again satisfied and delighted at the thought that henceforth the white horse and his rider would carry all before them. There would seem to be in this fact a prophetical announcement to St. John that, in consequence of the spirit of division and quarrels (about creeds, in my opinion), among professing Christians, the Lord could no longer be seen save by the few select ones, and that these quarrels were in reality the cause of, or, at least, they greatly helped on, the rise of "Babylon the Great." Who can say how near the kingdom of God was to being made manifest in the early days of Christianity, had Christians only remained faithful to their first love? Their mutual quarrels and dissensions seem to have necessitated a delay on the part of our Lord of at least two thousand years.

But further, the Rider on the white horse is now no longer seen alone. He is followed by the "armies which were in heaven," the "called and chosen and faithful," "the noble army of martyrs," the best and noblest of earth. This seems to imply that now their number is complete;

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for the least as for the greatest their General waits; but when once they are *all* ready, there is no need for a moment's delay. Who shall withstand them? What can the powers of darkness do against such a General and such soldiers? They may, indeed, as shown in the vision, prepare all their forces and rush madly on, but it is to crushing and certain defeat. In chapter xvii. 14 we left them, as it were, marshalling their forces, and preparing for the inevitable contest. The earth had come completely under the rule of the ten horns, who all agreed in giving their power and strength to the beast. Whether the two-horned beast be now represented by him who is the real Antichrist in person, or not, is not clear; but it is abundantly evident that the worship of the true God is everywhere cast off. Most likely the spirit of ecclesiasticism, or spiritual rule, which enabled the great historical Church so long to ride on the beast, will have now passed over, as it were, into some new form of false religion. All history and all experience proves that men will never live long without religion of some kind. Atheism never lasts long; it is merely a passing stage, and is certain soon to culminate in some form of nature-worship, or reason-worship, or worship of humanity. Dean Alford's remarks in relation to the development of a personal Antichrist are very noteworthy. He says: "In proportion as the general standard of mental cultivation is raised, and man made equal with man, the ordinary power of genius is diminished, but its extraordinary power is increased, its reach deepened, its hold rendered more firm. As men become familiar with the achievements and the exercise of talent, they learn to despise and disregard its daily examples, and to be more independent of mere men of ability; but they only become more completely in the power of gigantic intellect, and the slaves of pre-eminent and unapproachable talent. If, therefore, the personal Antichrist should appear in human form, possessed of marvellous intellect and superhuman talent, he would speedily assume and take the highest and most exalted position." If an actual personal Antichrist should arise then, we must, I think, assume that, as "that wicked one" is to be destroyed only by the brightness of the Lord's coming, the false prophet and the Antichrist are identical; the difference between the former state of things and the latter consisting in this—that during the time "the image of the beast" was standing, the false prophet spoke and acted solely through that "image," but now he is personally visible in human form. Hitherto, on this interpretation, he has been, so to speak, behind the scenes; now he comes to the front and is visible to all. Or, it seems not improbable that he will encourage the worship of *humanity* as a religion, and so at last become *himself* the object of worship, as representing the most marvellous exhibition of *human* intellect and *human* power. If this be so, we may indeed shrink back aghast from contemplating the results. He would seem to embody in himself, or, at least, to have the assistance of the beast and the dragon, and thus have enormous spiritual and worldly power; and this power he uses to seduce men from the worship of God with such success, that we read, "the beast and the kings of the earth and their armies" were gathered under his command. How the combat is terminated, we know from the words of the seer—"The beast was taken, and with him the false prophet, and they were cast into *the* (not *a*, as in our version) lake of fire."

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This "lake of fire," which has been so held up as almost a fetish, and supposed to exist for ever and ever, is, when deprived of all its extraneous supports, reduced to something terrible enough, no doubt; but to something very different from what orthodoxy represents it. It appears to be distinctly alluded to by the prophet Isaiah (xxx. 33), when, according to the version of the Seventy—the version unquestionably used by the apostles— we read (Sir C. Brenton's translation), "God has prepared for thee a deep trench, wood piled, fire and much wood; the wrath of the Lord shall be as a trench kindled with sulphur (brimstone)."

The use, moreover, of the definite article "*the*," implies that it alluded to something well known, and not now mentioned for the first time. What ideas can possibly be conveyed to our minds by the picture of a vast burning trench, or valley, but that simply whatever was cast into it would be rapidly burned up and consumed. The very nature of fire is to *consume* or destroy all life when exposed to its influence, and we have no right to assume that anything more than this is intended. Moreover, in the language of the Psalmist, "A fire goeth before Him and burneth up His enemies round about."

From the fact that the beast and the false prophet were "taken and cast into the lake of fire," we must infer that henceforth all governments based on force, and ruling with more or less of injustice, and every form of ecclesiastical power, were henceforth to exist no longer. The saints now begin their reign, and *righteous* government in church and state takes the place of the former unjust and unrighteous governments. Now, "the stone that was cut out without hands," i.e., that owed its form to the direct guiding influence of the Holy Spirit, and was entirely of superhuman origin, has become a great mountain, and filled the earth. Now has come the long-wished-for, long-delayed advent of the King who shall reign in righteousness, and the princes who shall decree just judgment. In accordance with the analogy of the rest of the Sabbath, the hitherto groaning and troubled earth enjoys, what has been truly called, a "God-given, God-protected rest." Satan, though not destroyed, is bound; he can no longer deceive the nations, and thus the association of conscientiousness with crime is dissolved. It has been truly said, that the most cruel persecutors have generally been conscientious, and thought that in persecuting they were doing God service. This state of things cannot exist when there is no one to deceive; henceforth if men do wrong, they cannot plead either conscience or ignorance. The stars of heaven, whom the dragon cast down to earth, are now no longer guides or beacons; their true position is distinctly perceived, and it is known that, though professing and believing themselves to be "lights in the firmament of heaven," they were really cast down to the earth, though they were not themselves conscious of their fall.

Whether there is to be a *literal personal* Antichrist, or not; or whether, what is intended by the expression, "Antichrist," simply means a false and corrupt system, or religion, I confess myself unable to say; though I decidedly incline to the belief that there will be a *personal* Antichrist. There is, however, much to be said on the other side of the question. If a person, who and what is he? He is clearly totally different from Satan, as the latter is only bound, while the former

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is cast into the "lake of fire." We do not read of any one great enemy except Satan. It may be said, and perhaps with truth, that the personal Antichrist is simply a very bad *man*, energised, so to speak, by Satan; a man possessed of marvellous intellect and power, but still a *man*, and one whom Satan makes use of to perform his designs. On the other hand, as he is associated with the beast, and the latter is confessedly not a being, but a system, so it is possible that the Antichrist represents a system also. If he be the same with the false prophet, as seems almost certain, it looks more as if he represented a system, viz., ecclesiasticism; but more especially as he has two horns like a lamb, i.e., he *professes* Christianity. The main difficulty with reference to the personal Antichrist seems to me to arise from the passage in Rev. xvi. 2, where the first angel pours out his vial, and "there fell a grievous sore on the men who had the mark of the beast, and on those who worshipped his image;" from which it appears almost certain that the beast and the "image of the beast" were contemporaneous, and acting together. In that case one would appear to be the world-power, and the other the ecclesiastical power. Besides which, St. Paul tells us the mystery of iniquity was already working in his days; and it could scarcely be that an actual personal Antichrist was then acting; it rather seems to allude to the subtle and dangerous growth of the Judaical and ecclesiastical spirit. Still, on the whole, I think that the balance of evidence is in favour of the idea of the existence of a personal Antichrist, who will in the latter days, and just before the end, stand confessed visibly on earth, and in him evil will be, as it were, concentrated and brought to a head, in order that *then* it may be at once and for ever destroyed.

It is exceedingly difficult to distinguish, in the writings of the Old Testament those prophecies that relate to the millennium from those that relate to the new earth. I cannot but think, however, that one of them, that viz., in Zech xiv., refers to this millennial period, for distinct references are there made to the actual appearance and coming of the Lord on the Mount of Olives (verse 4). We are also told (verse 9) that "the Lord shall be King over all the earth." This is of course implied when we are told in this (20th) chapter of Revelation, that thrones were given to the saints and they were made rulers over all the earth. It would seem also that the invasion of Gog and Magog into the land of Israel as prophesied of by Ezekiel, is alluded to in verse 12, where the Lord speaks of the plague wherewith He will smite the nations that have come up against Israel. It is said that their flesh shall consume away while they stand upon their feet, and that, in addition to this, many will fall by one another's hands—the result of it all being a total destruction of all the nations that thus came up against (the restored) Israel. It will therefore probably be at this very time that Christ will come, and while putting down all manifestations of open hostility to His rule, will instal His saints in the exalted position they are to occupy during the millennial period. Certain physical changes seem to take place in the restored land of Israel, but as far as the rest of the world is concerned there is no evidence to show that any alterations of the laws of Nature supervene. The one great and glorious announcement is made, that Satan is to be bound, and that consequently spiritual wickedness in high places no longer exists. Necessarily, as a result of this, the condition of

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the human race must be greatly improved. To have righteous rulers is in itself a blessing of which it is impossible to exaggerate the importance, for all history and all experience proves that as a matter of fact the majority of men not only need but actually welcome strong leaders and guides. These are not wanting in this millennial period; though, as far as can be made out, men will have to go to them,—they will not come unless sought for—but their counsel and aid will, when sought, never be refused.

That this millennial period is not, however, a period of unmixed happiness or peace, is clear enough. There are ominous allusions to the heathen that will not come up to keep the feast of tabernacles, and hints, at all events, that many will not do so.

The difficulty in all these questions relative to the distinctions between the new heavens and the new earth and the millennium seems to be that even *after* the general judgment evil does not seem entirely extinguished, excepting—a blessed exception—in the New Jerusalem, the city of God—where nothing can enter that defileth. I confess myself unable to discriminate between them as far as the prophetic word is concerned. Of one blessed fact we are, however, fully assured, viz., that when once our Lord appears and takes his saints to Himself, they, at least, never again are subject to infirmity or suffering.

They *cannot* die any more, for they partake in all its fulness of the Life of Christ, and because He lives they live also. Of the nations, however, who are alive in the Millennial period, this cannot be said, and it is evident that they are not freed from earthly passions and sins, for they are easily, it would seem, led astray by Satan when the latter is loosed. Evidently all exhibitions of unrighteous force are put down, and true and righteous government, at all events, exists over the millennial earth. The world, so long groaning under injustice and oppression, is raised into a new state. Some lessons of truth and goodness have been learned, and learned thoroughly, though many remain yet to be learned. This would seem to be the happy period referred to by Isaiah, when wars are at an end—when swords are beaten into ploughshares and spears into pruning-hooks—when nation does not lift up sword against nation, neither do they learn war any more. This in itself is an enormous gain. It has been calculated that if it were not for the necessity of keeping standing armies the labour of each man for two hours a day would be amply sufficient for his support and for that of his family. Disease will probably also, during the millennial period, be greatly mitigated and pain of body (as is adumbrated even now in such discoveries as that of chloroform) will be greatly lessened.

Yet blessed and holy as is this millennium, we must ever remember that as it brings no *severe* trials with it, it does not confer upon those who exist during this period the same blessings that are given to those who have fought and conquered and died. Trial still, no doubt, exists, just as even on the Sabbath days of Israel of old: though no ordinary works were done, there were *some* works that must necessarily have been performed; yet still the trials and the works were of a greatly modified character. Those, therefore, who exist during this period, though they may attain to certain dignities and honours if they are found faithful, cannot hope to be of the number of the *elect* of God. The

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probation, or education, of this present age is for a kingly crown ; that of the next age (the millennium) is only for the rights of citizenship. Many will, no doubt, attain to the dignity of "kings of the earth," but this is a position far below that of the glorified saints. In the sense, therefore, of losing the *great reward*, it is true that those who here fail to make their calling and election sure, lose what they can *never* (in the full sense of the word) regain ; but they may nevertheless attain to the second place.

It is truly remarkable how very little is said in this chapter of the Revelation relative to the millennial period. We are merely told of the fact of the existence of such a period, and that during that time the saints bear rule ; whether visibly on earth, or invisibly, we are not told ; but the probability seems to be that they reign *visibly*, inasmuch as afterwards the nations compass the camp of the saints about, and the beloved city ; which almost implies that such city was visible, unless indeed we take it in a symbolical sense. We know, moreover, that during the thousand years Satan is bound, and therefore everything is greatly ameliorated. Yet, in spite of this, it is clear that men are very far from being righteous, or from having learned the lesson that they ought to have learned ; for no sooner is Satan released, than they seem at once to return to their evil ways, and are led astray. The great lesson the millennium seems designed to teach is, therefore, that apart from *external* temptation, and even under the enlightening guidance of righteous government, men are prone to go astray. It would seem needful, therefore, that a further lesson should be taught them ; and this appears to be *one* design, at all events, of the existence of a millennial period. The human race thus is made to learn that it is utterly and completely dependent upon God for everything, and that it is from His hand that all our blessings, all our pleasures, and all our happiness must be received, and from that alone. Men are prone to think that they sin only because they are tempted ; and often justify themselves to themselves by the thought that they are powerless to resist. Now, however, they can have no such excuse ; and thus all ground of boasting will be taken away, and "all the world will be found guilty before God," in order that they may learn that by deeds of law they cannot save themselves, but must be saved only by a loving trust in, and obedience to, God. For this, in my opinion, is what Faith means ; it is no intellectual assent ; it is a true and loving trust in Christ, who saves the believer.

"The rest of the dead lived not again until the thousand years were finished." This implies probably that after the expiration of the thousand years the general resurrection would take place. Christ, by His resurrection, opens the graves of the dead.

Satan, when loosed from prison, seems to have no great difficulty in deceiving the nations—perhaps the long absence of external trial made his success the easier ; at all events they are seduced, and apparently are made to believe that the then rulers of the world (the saints) must be put down, and they use all their efforts to effect this result, but are themselves destroyed by fire from heaven ; and the devil, who deceived them, was cast into the lake of fire, where the beast and the false prophet are, or *were ;* for there is no verb in the original, and

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the sense seems to be merely that he was cast into the same lake of fire as that into which the false prophet was cast. The beast and the false prophet seem most distinctly *not* to be persons, but *systems* or *principles;* and the fact of their being cast into the lake of fire, implies that all external power and all spiritual despotism are to be at an end, and that thenceforth Christ and His saints alone will possess *power.* In the case of Satan, however, it would seem to be different; for, undoubtedly, Scripture speaks of Satan as a personal being, and thus his total destruction is asserted.

The general judgment now approaches. Whether it occupies a long or short period, we are not told. Many think it will be a long process, and may extend over a long period; but of this nothing can be known for certain. In all probability, though Christ is the appointed Judge, His elect will be assessors with Him; and we may be certain that this judgment will be according to righteousness and truth.

"The book of life was opened." Obviously this is only symbolical; and is, therefore, a proof to us that there need not necessarily be anything corresponding to earthly trials at courts of justice. All that is implied is, that God will assign to each and all the place He appoints for them.

I have a very strong hope that those who will then be cast into the lake of fire will be the few; for the words, "Whoever was not found written in the book of life," are in the original, "If any one was not found written in the book of life," which seems to me to hold out a hope that the great majority were written in that book. However that may be, it is perfectly clear that *some*, at least, of those who are thus judged are not cast into the lake of fire; and further, that those who are judged, are distinctly *not the elect.* Why orthodox writers should take upon themselves to say that this general judgment is to condemnation, I know not, and think it utterly untenable and unfounded. Any one reading the above account, without theological prejudice, would unquestionably come to the conclusion that *some*, if not *many*, of those thus judged, *were* written in the book of life. T. W.

BARBICAN MISSION TO THE JEWS, E.C.

ANOTHER remarkable conversion of a son of Abraham, which I here briefly record to the praise of God, came about in the following manner:—

Mr. W——, of a Rabbinical family in Germany, and of great Talmudical attainments, was wont to visit Jewish Mission Halls, and our own among the rest, from Saturday to Saturday. His delight was not only to refute, as he thought, the teaching of the New Testament, but also to indulge in blasphemous phraseology, of which art he was perfect master. With him, as indeed with a great many of his class, "the coming of Messiah," and "the shedding of blood, without which there is no remission," were mere metaphors, meaning anything or nothing. He argued that everybody could be his own Messiah and his own sinbearer. And if only some of the obsolete rites of the synagogue were dispensed

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with, and some objectionable passages to be found in the Jewish prayer-book expunged, Judaism would flourish like a palm-tree.

I remember how I used to admonish, warn, and entreat the Rabbinic sophist, taking him "to the law and to the testimony;" and proving therefrom that all things which were written of old concerning Messiah, had their fulfilment in Jesus (making a distinction, of course, between fulfilled and unfulfilled prophecy); but apparently all to no purpose. "You will never make me believe," he used to say, "that Jesus of Nazareth was our promised Messiah."

As all Jews raise an objection to the doctrine of the Trinity, though plainly taught in the Old Testament, and in all their Cabbalistic books, notably in their famous book Zohar, Jewish missionaries have, from time to time, to touch upon that sublime subject; though they are conscious enough that the Holy Spirit alone can teach the deep things of God.

One Saturday afternoon I happened to give a discourse on Isa. xlviii. 16: "Come ye near unto Me, hear ye this; I have not spoken in secret from the beginning; from the time that it was, there am I; and now the Lord God and His Spirit hath sent me" (or, as the Hebrew admits, "the Lord God hath sent me and His Spirit").

Weeks elapsed, and I saw nothing of our friend after that, until one Saturday afternoon he turned up again; then no longer cavilling, but most attentively and reverently listening to all I had to say in the course of my address, about the natural state of man before God, about "sin, righteousness, and judgment." Whereupon I explained the Scriptural plan of salvation. I could plainly see a change in his countenance, in his behaviour, and in his conversation. The light, I judged, had begun to dawn upon his mind; but he had not the moral courage to confess "the error of his way." He intimated, however, after the meeting, that he would write to me.

Accordingly Mr. W., some days afterwards, sent me a letter, written in Hebrew; a short extract of which I here reproduce, translated into English: "My Rabbi and my teacher, what I have long wished to express to you, but have not been able to do so for obvious reasons, I now make known to you with a feeling of sorrow and of joy; of sorrow, that I should so long and so persistently have remained satisfied (though conscious of my sinful state) with the superstition of the Talmud, while you so perseveringly held out to me the torch of Biblical truth; and of joy—ah! joy indeed—though I fully know what is in store for me to mar this joy—why, persecution from all sides. But I cannot, will not withhold it, cost what it may. To be brief, your words the other day about 'sin, righteousness, and judgment,' &c., quite pierced my stubborn heart. And, need I say, that the only refuge a poor sinner has before God, is—not the blood of calves and bullocks, for which, alas! there is at the present day no lawful altar; not the merit of fasting and penance, if there be merit in such; nor indeed even the Day of Atonement itself: for, of what use is *the Day* without the *Atonement*, i.e., without the atoning Sacrifice? No; nothing. Nothing else is meritorious, save the blood of Messiah, Jesus of Nazareth, 'David's Son and David's Lord,' the Redeemer of the world. . . . . I long to see you and to embrace you, and to ask your kind forgiveness for the unbecoming, yea,

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the blasphemous language I made use of in your presence, and in the presence of our Jewish brethren at your Hall. . . . . .

Ever yours, in the truth of Messiah.
'The Lord our Righteousness.'"

On the following day our brother came to our house. Tears of repentance and of joy sparkled in his eyes. "Can I be forgiven?" was almost the first sentence he uttered. "Forgiven! Yes. Forgiven also by Him who alone can forgive sins." Full confession was then made before the Throne of grace in the Name which is above every name. And our dear brother was soon after initiated into the Church of Christ by the sacred rite of baptism; a well-known evangelical minister of Stoke Newington performing the impressive service in the presence of a large congregation; and we all rejoiced on the solemn and blessed occasion long to be remembered.

Our dear brother prophesied rightly. Persecution soon followed upon his baptism. His Jewish employer (in the fur business) soon turned his back upon him. His best friends became his worst enemies. But we succeeded to get suitable employment for him elsewhere; and he now adorns the doctrine of our Lord and Saviour Jesus Christ. And Mr. W., notwithstanding that he has to work hard for a living, is never ashamed of the Gospel. And those who once heard him blaspheme, see in him a changed man! I have never seen a more humble follower of Christ since I myself, by the grace of God, have been a disciple of the Lord Jesus. And such cases in the Jewish Mission are by no means "rare and far between." To God be all the praise!

In my next paper I hope to give a short account of the recent conversion of a young British Jewess, who is in our house at the present moment, and whom my wife is training as a Bible-woman, to work among her and our Jewish sisters, who know comparatively little of Bible truth. The only knowledge of religion they have is, that they are Jewesses, and that they have to perform certain rites, as imposed upon them by the ever active Rabbis!

Is there not cause enough for awakened interest and sympathy in the hearts of the Lord's stewards on behalf of our nation, especially now, when they flock to our shores from the different lands of their persecution? Seeing the urgent necessity there exists at present for extended missionary effort, we have removed from our former quarter to our present address, as below; where there is better accommodation for holding prayer-meetings and giving Bible readings. And, having incurred great expense in connection with these indispensable alterations, &c., some practical sympathy on behalf of the cause would, at this juncture, be especially cheering.

All contributions towards the Mission will be gratefully acknowledged; when a printed receipt and an Annual Report will be forwarded.

PAUL WARSCHAWSKI.

6, Farleigh Road,
Stoke Newington, London, N.

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THE WEAPONS OF OUR WARFARE.

A VERY defective weapon may do astonishing work, provided the arm which wields it be nerved with fire. But it were vain for the non-commissioned champion to seize the historical jawbone or the ox-goad of another illustrious warrior, and exclaim, "Surely the weapon with which Samson slew his thousand must be irresistible. Armed with the same instrument I will go forth and in like manner decimate the camp of the Philistines."

Nay, nay, my friend; you will be chased from the field with ignominy.

Furthermore, it would be an equally arrogant enterprise if you were to take the field, armed in panoply, if the panoply be the thing in which you trust.

To give this maxim a practical turn, let the word panoply stand for a logical and faultless apprehension of Bible truth, supposing such an attainment possible to finite man; and thus furnished, let the evangelical crusader go to work, strong in the conviction (a very true and lawful one) that unsophisticated truth is an infinitely more serviceable weapon than diluted truth. And what will be the result of his campaigning? We cannot say. No man may say. But the crusader must not be surprised if he should chance to discover that his own results are immeasurably eclipsed by those of other workers, whose weapons and tactics he would scorn to adopt. Illustrations of this state of things are, at the present day, lying around us in all directions. Our fellow-believers in the doctrines of Life in Christ cannot desert their distinctive colours, yet how glad they would be to share the proselyting spoils of William Haslam or Dwight Moody, and, with them, to enjoy the ratification of true credentials.

Where then lies the hindrance? Do we doubt the inherent force of our principles? No, not for a moment. Is it then that our mode of presenting them is complicated, or encumbered with side-issues? or is the great want that of evangelists fired, not with less love for truth, but with more sympathy for "the common people?" or does the apparently slow growth of Pauline Theology arise from the soil of the popular conscience being poisoned through the false teaching of centuries? or are "the common people" less likely to be charmed with the message of life now than they were in the days of the Son of man, when we are assured they heard Him gladly? Something, no doubt, is to be gathered from all the above considerations; and none of them ought to paralyze our action, or make us stand in doubt of ultimate triumph. We happen to know that the intellectual appetite of the manufacturing classes who come within the range of Mr. Edward White's influence in Camden Town is visibly on the increase; similar messages reach us from Mr. Brown, of New Zealand; and many other centres at home and abroad could, no doubt, furnish equally sunshiny details. So that what we have to do just now is to be thankful for the weapons which the Great Captain has put into our hands, to be far more lavish in the distribution of pure doctrinal literature, to keep to the central idea in all public discourses, and not allow the attention of the listeners to be distracted or amused by side-issues. This latter point was forcibly insisted upon at our recent Conference in the City of Salisbury.

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Who knows, my friends, but that our present impatience at delay will soon be rebuked and swallowed up by astonishment at success? For great is the Truth, and it must prevail.

J. WAYLEN.

CORRESPONDENCE.

THE ATONEMENT.

DEAR SIR,—May I be allowed to criticise briefly "The True Theory of the Atonement," by Mr. J. Kirkman?—some of which statements are, in my judgment, very unscriptural, and the theory itself exceedingly repugnant to my feelings at least, and should not I think, go forth to the world without some comment. No one can study the Scriptures without perceiving that God has been pleased to develop a theory of the atonement; the most systematic presentation of it is contained in the writing of the Apostle Paul, and the difficulty, it seems to me, is not so much to comprehend God's system of redemption, as to make our own notions of what is right and desirable to square with the Bible representation of it. The sacrificial character of the death of Christ is a doctrine repugnant to the philosophical mind, and very determined efforts are being made in various quarters to get rid of it; the more reason therefore that we should jealously guard so fundamental a truth. Mr. Kirkman in his Pamphlet (page 6 line 8) states, "The whole secret and principle of the atonement consists in the fact that *our sins are the victim*" (the italics are Mr. Kirkman's). "*Our sins the victim.*" What a shocking statement! There is no requirement of the Levitical law so stringent as that the victim offered in sacrifice must be clean, spotless, without blemish (see Leviticus xxii. 20, 25). And yet, according to Mr. Kirkman's theory, God is asked to accept *sin*, with all its defilement and hideousness, as a sacrifice from the hands of men and as an offering of a sweet-smelling savour. Again, another characteristic of the law of sacrifice is that the altar constitutes the Lord's table, and the sacrifice a basis of reconciliation and mutual fellowship; the Lord's portion was consumed by fire on the altar—the priest's portion was eaten (see Leviticus vii. 1-6). Paul, commenting upon this fact (1 Cor. x. 15-22), says, "Ye cannot be partakers of the Lord's table and the table of dœmons." "The cup of blessing which we bless, is it not the communion of the blood of Christ?" If then a victim, blind, broken, or maimed was an abomination unto the Lord, how could the victim *sin*, which Mr. Kirkman regards as a concrete reality (see page 7 line 20), constitute a sacrifice in which God could delight and upon which both God and man could feed and have fellowship? the idea is most horrible! Beside this, the theory that sin is the victim is in direct contradiction to the words of Holy Scripture. "Christ hath put away sin by the sacrifice of *Himself*" (Heb. ix. 26), "for this He did once when He offered up *Himself*" (Heb. vii. 27). "By the which will we are sanctified through the offering of the *body of Jesus Christ* once for all" (Heb. x. 10). The victim, therefore, was Christ Himself, and not sin. Mr. Kirk-

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man further quotes Canon Farrar as saying. "Now is it anywhere said that Christ saved us from the *penalty* of our sins." There must surely be some misapprehension here. What is the penalty of sin? Death! "The wages of sin is death." Does not Paul (2 Timothy i. 10) say, "Christ hath abolished *death* and hath brought life and immortality to light through the Gospel"? To deliver a believer from death (not from dying, but the state or condition of death), is not this to save him from the penalty of sin? Again we are told that Canon Farrar declares, "There is no warrant for the notion that He (Christ) was punished in our stead." What then means Paul's statement (Galatians iii. 13), "Christ hath redeemed us from the curse of the Law, being made a curse for us, for it is written, cursed is every one that hangeth on a tree" (Deut. xxi. 23)? or, again, the statement of Peter (1 Epistle ii. 24), "Who His own self bare our sins in His own body on the tree"? How in the face of these Scriptures any one can doubt that Christ "saves from the *penalty* of sin" or "that He was punished in our stead," passeth my comprehension! The fundamental basis of the atonement consists in the necessity, firstly and pre-eminently, of satisfying the claims of Divine justice. The reasoning of the Apostle Paul (Rom. iii. 19-31) is conclusive on this point, and leaves nothing to be desired. "Just, and yet the justifier of the ungodly." If these two apparently conflicting elements could not have been harmonized, there would have been no salvation for men. It is vastly more important that God's holiness and righteousness should be maintained unsullied than that man should be delivered from the consequences of his own disobedience. Hence the extraordinary spectacle of God the Father sacrificing His only beloved Son for human redemption.

The Conditionalists have done good service to the Church and the world in exhibiting the great truth of Life only in Christ: I should be sorry to see this testimony marred by a departure from the Scriptural doctrine of Christ's vicarious sacrifice or the imputation of the Saviour's righteousness to the believer; which is denied in some quarters.

I am, Dear Mr. Editor,
Yours very sincerely,
CHAS. UNDERHILL.

RESPECTING RESURRECTION.

DEAR SIR,—I felt quite pleased on opening this month's RAINBOW to see a letter by Mr. Maude "Respecting Resurrection," and in perusing it was none the less gratified at its friendly tone, but, having often admired both the ingeniousness and ingenuousness of his literary productions, I felt rather disappointed on finishing the reading of his present epistle, at its reduced argumentative power as compared with the author's previous polemical products; and in trying to account for the reduced results, one has not far to seek for the cause, as Mr. Maude closes by informing us that he was arguing "from the standpoint of Conditional Immortality, which he did not now believe in." This certainly looks like choosing an erratic course in pursuit of truth, when by following on a straighter line, he might sooner have reached a more satisfactory goal. I hope that he will now give us Scriptural authority respecting resurrection, from his own standpoint. It will be interesting and may be highly instruc-

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tive; at any rate, it will be more ventilation of a deeply important question, viz., do the Scriptures instruct us that all the dead will be raised? On that question I selected four clear proofs from the New Testament in the affirmative, but Mr. Maude has just touched upon one of them. Can the other three be set aside by doubts about their genuineness, or by the supposed certainty of Greek idioms? if so, then the arguments would need to be less indefinite than those brought forward to prove that Jesus of Nazareth had not any brother, as the construction of Greek left it arguable that the term brother might only mean cousin or other near relative. Now, if such is the case, it appears to me to prove one of two things, either that the Greek language is so barren in words that it fails to discriminate between the meaning of the term brother, and that of cousin, or that the knowledge of its professors is extremely limited; and as we cannot believe in the ignorance of the latter, we need no longer regret our entire want of education in the former, unless we wish to act upon the hint that an old Scotchwoman gave to her very argumentative son": Jock, my man, ye ken it will be a grand thing for you to be a minister and a Greek scholar, for you will then be able to prove everything that ye like best, and maist suited to your circumstances."

Meanwhile, we can only recognise apparent deficiencies in Greek construction, or differences of opinion regarding its proper interpretation, and the broad hints of an old Scotchwoman, as mere side issues apart from the main question, brought forward for friendly discussion by those who are anxious to find out what the Bible broadly teaches respecting the extent of resurrection.

Yours respectfully,
W. BALLANTINE.

"THE LORD'S DAY."

DEAR SIR,—With regard to the above questioned designation of the First Day of the Week, I beg leave to draw the attention of your correspondent to the following facts.

While in Old Testament Scripture there is, from the syntactical nature of the Hebrew, no difference between the rendered phrases—"*The Lord's Day*," and "*The Day of the Lord*," there is a marked difference between the said phrases as they appear respectively in the New Testament. And the Translators have rightly indicated the distinction by rendering ἐν τῇ κυριακῇ ἡμερᾳ—*the Lord's Day*, and ἐν τῇ ἡμερᾳ τοῦ Κυριου—*the Day of the Lord*. The former, which occurs but once, is of itself a sufficient indication that the Lord's Resurrection Day is meant thereby (John xx. 19-23, Acts xx. 7-12). The latter expression, which is of frequent occurrence, has properly reference to the Day (i.e., period) of the Lord Jesus in connection with His Second Advent.

The Jews never raise any objection as to the designation of the First Day of the Week, any more than they do about their own Sabbath being called Saturday (a heathenish name); but about the appropriation of the Lord's Resurrection Day by Christians as a Day of Rest. This objection, however, has been answered in a former number of the RAINBOW.

Faithfully yours,
PAUL WARSCHAWSKI.

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NOTICES.

REMARKABLE CONFESSION.—From Dr. Andrew Clarke, who had been unable to come to the Church Congress and speak on this subject "The Harmony of Science and Faith," as he had intended, there came in his letter of apology the following contribution to the discussion:

"I take advantage of this note to express the hope that in dealing with the relation of science to religion some one will point out what I have not myself seen pointed out—First, that there is nothing absolute in the whole objective world, no absolute standard of mass, quality, or duration; that the knowledge of an absolute primitive weight of atoms is impossible; and that what we call the ordinary weight of a body is not a thing of itself alone, but a product of the body by which it is attracted, the distance between them and the disturbance occasioned by other invisible but active forces; secondly, that the assumption constituting the fundamental axiom of modern physics, that all true explanations of natural phenomena are mechanical, is incompatible with demonstrable facts; thirdly, the progress of chemistry is becoming more and more irreconcileable with the theory of the atomic constitution of matter; fourthly, that there is no law of physics, not even the law of gravitation, without great and growing exceptions, and no theory of physical phenomena, not even the undulatory theory of light, which is not becoming more and more inadequate to explain the facts discovered within its area of comprehension; fifthly, that therefore the boasted accuracy and permanency of so-called physical laws and theories is unfounded, that very probably the greater part of the so-called axioms of modern physics will be swept away as untenable, that the theories of natural phenomena apparently the most comprehensive and conclusive are merely provisional, that at present finality in this region is neither visibly attainable nor clearly conceivable, and that after all there may be methods of spiritual verification which within their condition, scope, and use may compare not unfavourably with the method so confidently depended upon in physical research."

"I. C." writes: "I send the enclosed (5s.) to assist you in the blessed work of showing Christians that their Father in heaven is not the dreadful Being He is so commonly declared to be by those who ought to know better."

"J. B." says: "Our heart-breathed prayer is that the Lord of life and glory will abundantly reward and bless you, and sustain you under your laborious work in bearing witness for Him, by the RAINBOW, and in many other ways."

"J. D." remarks: "To be emancipated from the baptized paganism of modern Christianity is a mighty deliverance! How sweet and precious is the glorious Gospel of the blessed God as revealed in His Word, and what a gracious privilege to trust one's self entirely to the guidance of His Holy Spirit!"

"The Design of the Incarnation." We are very thankful for the words of welcome given to our Salisbury sermon by many readers. We have now the pleasure to intimate that friends who wish to circulate it, may have it at the very small price of one shilling per doz. or five shillings per 100, direct from the publisher, Mr. Cyrus E. Brooks, Malvern Link, Worcestershire.

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THE RAINBOW:

A Magazine of Christian Literature, with Special Reference to the Revealed Future of the Church and the World.

DECEMBER, 1882.

MARCHING SUNWARD.

THE last month of another year! So flies Time! We do well to take note of it, and to lay upon its swift wing some proof that we are not afraid to see the arrival of its successor—Eternity. Fidelity in stewardship, whatever be the nature of the trust, is clearly the condition of the MASTER'S "Well done!" when He comes to commence the golden age of inspired poetry and Christian hope. Let us judge ourselves, each for himself, in this matter, and the verdict, if humbling, will be healthful, by the grace of GOD.

With deep gratitude to all our subscribers and friends who have, *in any way*, helped to keep this Magazine alive, we are glad to say that, under the Divine blessing, the year's labours have not been in vain. Notwithstanding difficulties, with which we shall not trouble our friends, the testimony has gained ground; and notwithstanding the hostility of bitter uncharitableness, ever prodigal in invective and misrepresentation, the truth continues to make progress.

The cry of the ancient sage, wearied by the wretched paganism that surrounded him, was—"Light! light, more light!" Our object during nineteen years' work in the pages of this publication —not to mention many volumes and pamphlets in previous years— has been to show that we have light, divinely precious, from Him who is "Light," but that it has been put under the bushels or beds of tradition, paganism, and corrupt theology, so as, to a great extent, to deprive men of its lustre and guidance. "All things that pertain to life and godliness" have been freely given to us; but the source and nature of that life—ζωή, the perfect antithesis

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to θάνατος, *death*—have been greatly obscured, or entirely lost sight of by the heathen fiction of the inherent immortality of every man.

The necessity of a great doctrinal reformation to bring men back to the sublime teaching of the Bible respecting life and death, God and man, was so impressed upon me that I could not rest without an effort to do something in that direction. Perhaps it was foolish, or rash, on my part, showing much lack of worldly wisdom. Well, be it so. People have really said this, and I am not disposed to contradict them, for I have found out long ago that my share of worldly wisdom must be small, if by *that* you mean concealing conviction to gain the goodwill and the gifts of an orthodoxy poisoned by infusions from the stagnant pools of paganism and popery. I have not *that* wisdom, and pray that I may never have!

I often wonder that the RAINBOW has existed so long. One "candid" friend assured me when it was three months old, that it would be "dissolved" in another month. I asked if he had read it? "No." Would he give anything to keep it from the predicted dissolution? "No." "Then," said I, "it will live without you, *if the* MASTER *has work for it.*" But had this gentleman been a true prophet, I should have felt that failure in such a cause involved no dishonour; nay, I should have felt that, WITH MY CONVICTIONS, it was more honourable to make the attempt and *fail*, than not to make the attempt at all. I knew perfectly well that everything was against me—orthodoxy, prejudice, popular dislike, in these days of trashy serials, to the study of serious subjects, the certainty that such a publication could never become commercially profitable, and my inability to keep it up should its sale fall short of its cost, and should Christian people show no practical sympathy with what I felt to be a work of faith and a labour of love, by which I wished to serve them, and to honour our Divine LORD. That blessed One is at once our Redeemer, Teacher, Exemplar, Head, Life, and Hope; and work for His glory is surely our glory.

If for *His* sake, therefore any of His friends will help to continue this testimony, I will gladly devote to it the short time of active

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service that He may yet be pleased to allow me. Death has removed many subscribers, whose places it is very desirable to fill up with new names; and I should be glad to send copies to many influential persons who never see the Magazine, if those who value the doctrines will generously authorise me. But, in the meantime, it is matter of joy and thankfulness that the truths we have so long persistently taught—*with unshaken faith that they will some day be the orthodox creed of Christendom*—are spreading over the world; whilst many, rejoicing in their holy light, and convinced that there are yet grand facts in the Bible to reward research, and to gladden the eyes and hearts of believers, are cheerfully and hopefully MARCHING SUNWARD. EDITOR.

THE MISUNDERSTOOD PRAYER.

"And it came to pass, that as He was praying in a certain place, when He ceased one of His disciples said unto Him, Lord, teach us to pray, as John also taught his disciples. And He said unto them, When ye pray, say, Our Father which art in heaven, hallowed be Thy name. Thy kingdom come. Thy will be done, as in heaven so in earth" (Luke xi. 1, 2).

WERE we asked to point to the loftiest position of man and to describe him in his holiest act, we should at once reply, When he is on his knees, speaking to the invisible God. There is something about that position and that act which language cannot describe. An unseen grandeur, a hidden sublimity, and a holy reality are there. It is the man in communion with his Creator; the spirit, speaking to God, who is a Spirit. It is the beneficiary at the feet of his Benefactor; the child looking up to the face of his Father. The world must not follow there; it is left outside for the time being, and the door is shut. Satan may be near, but he is powerless and harmless, though envious and impatient, and can throw no fiery darts until the interview close. The great High Priest, whose name is used by the kneeling man, takes the prayers from his lips, and presents them upon the golden altar, accompanied with the incense of His own inexhaustible merits. It is a great thing to pray thus. We speak of true prayer: not of form without fervour; not of words without meaning; not of prostration without heart. "Woman, believe me, the hour cometh, and now is, when the true worshippers shall worship the Father in spirit and in truth; for the Father seeketh such to worship Him. God is a Spirit; and they that worship Him must worship in spirit and in truth" (John iv. 23, 24). Such solemnity attaching to prayer, it is manifestly important, not only that the heart

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and the understanding should reverently present themselves before God, but also that the petitioner should know what he asks—that is, should have from unerring authority direction respecting those blessings which are in accordance with the will of God, and the receipt of which, consequently, would be of real advantage to the suppliant.

Such, doubtless, were the convictions of the disciples, when one of them, in the name of all, came to Jesus with the request, "Lord, teach us to pray." His answer forms that beautiful cluster of petitions which is known as the Lord's Prayer. An analysis of this Divine model of petition is not my object in this place; but to ascertain, if possible, what we are to understand by those parts of it which stand at the head of this paper. "Hallowed be Thy name. Thy kingdom come. Thy will be done, as in heaven so in earth." What do these requests mean? We need not say that the Lord's Prayer is perpetually in use in all Christian churches. It must be used repeatedly in our Established Church on the first day of the week. In the case of other churches, of course its use is optional; but I suppose there are very few of them who do not from time to time employ it, either verbally or substantially, in their public supplications. Some good and wise men have written volumes upon it, eulogizing its beauty, simplicity, and comprehensiveness. Men of opposite character have scorned it, in the vain hope of dislodging it from its place in the Christian temple. And the devout mother takes care that her children shall whisper it morning and evening as soon as they are able to speak. Yet with all this unexampled popularity of the words, how many are there who have never made themselves acquainted with their meaning! I do not refer here to those myriads who, under the influence of ignorance, superstition, or formalism, repeat them as a kind of religious charm, and whose vain repetition of them so sadly corresponds with the senseless devotions of the idolater. To hear those holy words muttered and babbled thus is distressing enough to the enlightened mind; but then it would be folly to ask such persons what they mean. I refer, therefore, not to them at all, but to the majority of sincere Christians when I say that the petition "Thy kingdom come" is, in their lips, a misunderstood prayer. They ask something of which they have a mistaken idea. The petitioner is speaking to the Father, and the petition is, "Thy kingdom come." What can this mean but that a system, or economy, or dispensation, which may be strictly called "The KINGDOM of God," may come, or appear, or be set up, in the very world where the petitioner is kneeling? Clearly this is the natural meaning of the language, and I have yet to learn that the God of truth and order has allowed us to understand His words in a non-natural sense. This mode of interpretation may suit the convenience of the sophists and Jesuists of a nominal Protestantism, or prove an opiate to the consciences of mere system worshippers; but He who is the Light of

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the world, though He often spoke in metaphor and used parables, did not employ human language in an unnatural sense. To bring men to the knowledge of the truth was His object, not to perplex them with terms and phrases whose ordinary signification was quite different from that which He attached to them. He did not conceal in the secret recesses of His understanding an idea of which the words He used were not the appropriate symbols. The instructions given by "a Teacher sent from God" we should naturally expect to be characterised by the combined simplicity and sublimity of the works of God. This we should predicate of any Divinely-inspired and authorized teacher; but when we listen to Him who is Himself the Word of God, we not only expect that He will speak as never man spake, but that He will "show us plainly of the Father." We look for language whose corresponding ideas will be marked and definite—language fairly meeting the case, and correctly indicating the things represented. Nor do we look in vain. There is ample evidence that by the "kingdom" for which the disciples were instructed to pray is meant the establishment over all the earth of a Divine government under our Lord as universal King. It seems taken for granted, however, by multitudes that it means the diffusion of the Gospel, and that the prayer "Thy kingdom come" is equivalent to "May the Gospel be preached in all the world; and may men everywhere be brought under its saving power." But the Gospel is not a kingdom; it is news, intelligence, information respecting a kingdom. It is not an end, but means to an end. It does not terminate with itself, but points above and beyond itself. It is a declaration that there will be a Divine dominion set up in our world, in God's good time. So far from the preaching of the Gospel being the same thing as the kingdom of God, the former is the express herald of the latter, and they are thus distinguished by the King Himself, who calls the truth which His servants were appointed to preach "the gospel OF *the kingdom*." "This gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come" (Matt. xxiv. 14). The good news, or glad tidings, "of the kingdom" cannot, therefore, mean the kingdom itself; no more than a letter from your beloved friend, announcing his intention to visit you, is the same thing as the arrival of the writer in person. You would prize the letter, as enabling you to say, "He is coming;" but what would he think of your professed love for him, if informed that you were satisfied with the letter itself, and told your neighbours that by his promised visit he merely meant sending the information you had in your hand? The Gospel is not the kingdom, but the announcement of God respecting it; and therefore it might be preached in all the world, and yet the kingdom referred to be future. Nay, I can suppose the belief of the truth universal, all men being disciples of Jesus, and yet it would still be proper for them to pray,

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"Thy kingdom come." The announcement of a design is not its execution; the declaration of a purpose is not its realization; and the Gospel of the kingdom is not the kingdom itself.

Others, seeing the obvious fallacy of identifying the Gospel with the kingdom, say that the Christian Church is the kingdom of Messiah, and that praying that it may come means praying that the Christian Church may be universal. Now, in the sense of the Church being subject to Christ, the word "kingdom" may be admitted by way of illustration. If formed and regulated exclusively by the laws of Christ, we might call it a kingdom, qualifying it by the term spiritual or religious; but the question is, admitting the propriety of calling the Church a kingdom in this sense, whether we are to understand the Church when we pray, "Thy kingdom come." We think not. For though there are parables about the kingdom, yet we are to recollect that they are but parables, and that they all contain a moral, or significant lesson, which points to something beyond, which will be realized in its fulness and perfection only when the things indicated by parables shall cease. They indicate an unfinished work, an unsettled state of things, the collision of adverse forces, the gradual corruption of truth, and most truly represent the present economy of mingled good and evil—sunshine and storm, successes and reverses; but they do not represent, and were never intended to represent, that settled, immutable, and well-ordered kingdom of which the inspired seers speak so frequently in terms of holy exultation. They describe scenes which are taking place every day before our eyes; but not those scenes which fell beneath the vision of Isaiah, Daniel, and John, when they saw the golden age. The parables of our Lord are prophetic descriptions of the condition of things down to the close of the present dispensation—that is, until the personal return of the King Himself to set up that kingdom for whose coming He instructed His followers to pray. But the Church is not a kingdom. Its characteristic appellations are, Body of Christ, Brethren, Building of God, Flock of God, Fold of Christ, Heirs of God, House of God, Light of the World, Members of Christ, Pilgrims, Sons of God, Pure in Heart, and so forth—titles which faithfully describe it under several aspects, and intimate its relations both to its Lord and the world; but the kingdom and dominion have not yet been given to the saints of the Most High; Christ hath not yet taken to Himself His great power, and reigned; so that, though the Church has been in the world eighteen centuries, we must still pray, "Thy kingdom come."

Others think, or rather say—for it is an abuse of language to intimate that there has been any thought expended on the matter—that this petition is a prayer that we may be fitted for heaven. In other words, the doctrine is, that instead of asking that the kingdom of God may be set up on the earth, we are to ask that He would prepare us for leaving the earth, and entering

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heaven. This is entirely to reverse the words of our Lord, and to make Him mean exactly the contrary of what He said. It requires great patience to bear with such palpable errors. The thing is so perfectly absurd, that one's understanding is pained by it. One would not endure a critic thus to trifle with the published sentiments of a friend; but it is astonishing how composedly Christian men will look on when the inspired writers are wrested and travestied, so as to be compelled to mean the very opposite of what they really said. The friend of an ordinary author would loudly complain of the misrepresentation; but when it is only an evangelist, or an apostle, or the Lord of both, that is trifled with, the matter may be left! Private judgment must not be interfered with. No, certainly not. God has given us that right, and we prize the boon too highly to let it fall from our hands; but the right of private judgment does not mean the right of private folly or private absurdity. But this vagary—for we cannot call it interpretation—is perfectly in keeping with the notion that finds in all the passages where our Lord speaks of coming back to the world, only an assurance that we shall go to Him at death. When He says that He will come, He of course means quite the opposite; namely, that He will send for us! When He says, "I will come to you," His meaning is, "You shall come to Me!"

It is sad to reflect on the amount of error that has thus been promulgated in the name of Jesus, and His illustrious prophets and apostles. The holy oracles have been made more enigmatical than those of ancient Greece. The true sayings of God have been reduced to inexplicable riddles by the perverse ingenuity of professed expositors. The verities of heaven have been removed from the statute roll to make room for the whims of a reinless imagination. The plainest book in human language has been turned into a mountain of mystery by the capricious annotations of scholastic theorists. The light of heaven has been compelled to reach us through the coloured media of theological artists, instead of falling upon our understandings in its own native brilliance. Hence we have been perplexed and bewildered, instead of walking erect with cheerfulness in our eye, and a song upon our lips. The food of heaven, which should sustain us, and the water of life, which was intended to refresh us in our journey, have been presented in vessels of such construction, that we cannot get enough, and are consequently compelled to cry out, Alas! our leanness, our leanness! The sun of life has been shorn of his beams, and we plod along with miserable lanterns in our trembling hands, which any passing breeze may extinguish. In proportion to our convictions of the necessity of faith is the depth of our perplexity *what* to believe. The fine old prophetic formula, "Thus saith the Lord," with its positive certainty and Divine grandeur, has been exchanged for the shrill cry of, "Thus saith the sect," with its palpable uncertainties and human littleness. The sure word of

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prophecy was sent down from heaven with the sacred injunction, "Take heed to it;" but instead of walking in its serene light, the multitude are either climbing the mountains of vain speculation, or exhuming the dust of the fathers in search of ecclesiastical relics. And when an earnest man here and there throws himself in the breach, and cries to the wanderers to reassemble around the Son of David, and to take the Lord of life at His word in unquestioning faith and childlike simplicity, leaving it to Him to conquer all difficulties, and to realise His own magnificent purposes in His own perfectly wise manner, men stare, and say with the sons of Jacob, "Behold, this dreamer cometh!" He who has resolved at all risks that his faith shall not stand in the wisdom of men, but in the power of God, will act wisely to lay his account with side glances, instead of the direct look of open confidence which greeted him in the day when he walked with the multitude. If he says that all sects are too narrow to hold him, and that the Bible alone is the platform of his theology, he may expect for a while to work single-handed; but let him take courage, for the cause is that of God and humanity, of truth and eternity; and though he fall in the struggle, he shall not have struggled in vain. The rectification of one error is a great thing; the redemption of one forgotten truth from beneath the pile of human tradition is a greater still; and the successful appeal to men to rally around Christ the Saviour-King is the greatest of all. May this loftiest of honours wreath the brow of every man who is holding out the Bible to poor wandering humanity, and crying, "Lo! it is the proclamation of God that He intends setting up a glorious kingdom upon this long distracted world!"

Happily, the number of such men, though still few, is on the increase. Great and long-forgotten truths are beginning to reappear. Thoughtful men have been for many years ill at ease. Results of efforts to evangelise the world have been sadly out of proportion to the efforts themselves. What does God intend to do with this world, this great, beautiful, and populous world, the scene of so many miseries, so many mighty acts, so many Divine miracles, and so many and such long-continued struggles between the powers of good and evil? Shall it be converted? If so, by what instrumentality, and when? and that "when?" has come back from every idol temple and lofty mountain in a long and sickly echo. And again the dreary "when?" has gone up to heaven from the prayer-meeting, fallen doubtfully from the preacher's lips, rolled heavily in the large missionary meeting, and passed across the earth like a desolate thing seeking a resting-place, and finding none. Or does God intend suddenly to destroy the works of His hands, to set fire to the earth, and sweep it to destruction, just at the time when multitudes were beginning to hope that signs of better days were budding forth to gladden the eyes of the nations? Shall the earth—Adam's earth, man's earth,

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CHRIST'S earth—speedily be seen wrapped in flame, and burnt to ashes? Such awful questions as these have long engaged the thoughts of devout thinkers, but no satisfactory answer was obtained. Some few men, however, hinted that it might be well to open the books of prophecy, and to try to realise the import of the visions of holy seers. But the habits, prejudices, and theories of churches and pastors were all against that. "Meddle not with prophecy." "It cannot be understood." "Preach the Gospel." "Let prophecy alone." Such were the precepts of our teachers.

Well, but we ask, what *shall* we read, if not prophecy? How much Bible will be left to us, if all its predictions be excluded? Does it honour the Holy Spirit to say that prophecy cannot be understood? Is it not far more likely that He intended us to be made acquainted with leading facts, by presenting them in appropriate language, than that He designed to speak so obscurely, that in effect it should amount to entire silence? Surely He is the revealer, not the concealer. Hath not God revealed them to us by His Spirit, that we might know the things that are freely given to us of God? Does not Paul speak of the guilt of the people and rulers of Jerusalem, in not knowing the voices of the prophets which were read every Sabbath-day? Does not Peter say that we do well to take heed to the sure word of prophecy, as unto a light that shineth in a dark place? Does not John, in his preface to the Apocalypse, say, "Blessed is he that readeth, and they that hear the words of this prophecy, and keep those things that are written therein; for the time is at hand?" Was it not by consulting the prophecy of Jeremiah that the captive Daniel understood that the years of the captivity in Babylon were nearly expired? Does not our blessed Lord, the Prince of the prophets, give us signs, and command us to watch them, and attend to them, and lift up our heads when they appear? Are not the children of Issachar celebrated as men who had understanding of the times to know what Israel ought to do? Is not the testimony of Jesus the spirit of prophecy? Is not the design of prophecy to bear testimony to Him? How should we know that He is the Christ but by comparing His life, doctrines, deeds, and sufferings with the prophecies that described them so long before? And as to preaching the Gospel, why, you cannot do that faithfully, nay, you cannot do it at all, if you resolve to have nothing to do with prophecy; for the Gospel is itself the fulfilment of one series of prophecies, and the utterance of another; the Gospel is the grandest prophecy in the world—a long, beautiful, and most sublime prediction, embracing heaven and earth in its mighty circumference, and resting not until earth shall be like heaven, and both shall be one in Christ. And, therefore, if we meddle not with prophecy, assuredly it will meddle with us, and the result will not be much to the credit either of our discernment or our piety.

But then it is objected that certain students of prophecy have

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made calculations of dates and periods which the event has falsified. Nothing more likely; and yet we see not much more harm in making calculations from prophecy than in making them from the results of the missionary efforts of the last fifty years, to ascertain how long it will be before the world shall be converted at the same rate, which a celebrated missionary did not long ago, and gave as the result the astounding answer of a million of years. So far as the hopes of men are at present concerned, he might just as well have said, "Never." But we do not plead for calculations, but for *facts*. God will take care of "the times and seasons;" let us believe the facts, and go cheerfully to work just as He has bidden us, and all will shortly be well. The kingdom *will* come.

Still further, it is objected that students of prophecy have taught such wild and extravagant things, that sober-minded men must avoid the danger. Of course, to the travellers on the beaten path those theories do appear wild and extravagant; but the proper question seems to be, Is the beaten path the right one? Everything is extravagant which crosses our preconceptions, and disturbs the traditions of our fathers; but it does not follow, because it presents to our vision a field of whose existence we were ignorant, that it is not therefore true. But the objection, if it has any force, has too much. For some men, who carefully shunned prophecy, have formed wild and extravagant notions of the doctrines of Christianity; and shall we therefore cease to read the Gospel of our salvation, and abandon all hope of ascertaining what its leading doctrines are? Surely not, especially when that Divine gem, the Lord's Prayer, stands in the middle of the Gospel like a mountain of light in a very fruitful field, assuring us that God our Father intends that His *will* shall be done on earth as it is in heaven. Our Lord would never have taught us to pray for a thing which it was not the intention of God to perform. When the will of God shall be done upon the earth as it is done in heaven, then earth will be like heaven. Most earnestly, therefore, do we pray, "Our Father which art in heaven, hallowed be Thy name. Thy kingdom come. Thy will be done, as in heaven, so in earth;" and the answer will be graciously given, first, in the hidden principles and laws of this kingdom within us subduing our thoughts to holy loyalty to our sovereign Lord; and in due time in the establishment over all the earth of the visible, powerful, and glorious kingdom of Christ, when all kings shall fall down at His feet, and all nations shall serve Him. The reception of Christ to reign in our hearts now, is the way to qualify us to reign with Him then.

We have seen that the kingdom prayed for is not the Gospel, not the Church, and not heaven; and by the remarks just made respecting prophecy, you will infer that we intend to look for it in the prophetic page.

It is a remarkable fact that our Lord does not describe that

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kingdom in the prayer which He taught His disciples, further than by intimating two things in connection with it—namely, that the Father's name would be hallowed, or held in holy reverence, and that His will would be done, as in heaven, so in earth, when the kingdom should come. But why does He not tell His disciples what He meant. I answer, because it was not necessary. They were Jews; and knew from the writings of their venerated prophets much about the kingdom which was to be set up under the reign of their adored Messiah the Prince. The visions of the seers of Judah respecting that kingdom were treasured in their memories. They needed no information about the splendours of the Messianic reign. The coming of the predicted reign and government was the grand object of their desire. The restoration of the local kingdom to Israel, and by consequence the extension of the blessing of the reign of Messiah to all the nations of the earth, was the topic of their solicitude by day and of their dreams by night. So fully occupied were their thoughts with these blessed themes, that the valley of humiliation which lay before their Lord was entirely overlooked. The quiet haven was in sight, and on it their eye rested with such intense desire, that they saw not the troubled ocean over which He and they must pass before it could be reached. They—"unlettered Jews," as they are frequently called – knew more about both the letter and the spirit of the prophets by whom God had spoken to their fathers, than do we Christians who live in the middle of the nineteenth century. To them "Thy kingdom" was no mysterious novelty, but a long-expected glory, and their hearts must have leaped with joy when the Master said, Pray, "Thy kingdom come." Explanation was not required. Memory would then busy herself in recalling such Scriptures as these: "He raiseth up the poor out of the dust, and lifteth up the beggar from the dunghill, to set them among princes, and to make them inherit the throne of glory: for the pillars of the earth are the Lord's, and He hath set the world upon them. He will keep the feet of His saints, and the wicked shall be silent in darkness; for by strength shall no man prevail. The adversaries of the Lord shall be broken to pieces; out of heaven shall He thunder upon them: the Lord shall judge the ends of the earth; and He shall give strength unto His king, and exalt the horn of His anointed" (1 Sam. ii. 8-10). "And when thy days be fulfilled, and thou shalt sleep with thy fathers, I will set up thy seed after thee, which shall proceed out of thy bowels, and I will establish the throne of his kingdom for ever" (2 Sam. vii. 12, 13). "I will be his father, and he shall be My son: and I will not take My mercy away from him, as I took it from him that was before thee: but I will settle him in Mine house and My kingdom for ever: and his throne shall be established for evermore" (1 Chron. xvii. 13, 14). "Thine, O Lord, is the greatness, and the power, and the glory, and the victory, and the majesty: for all

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that is in the heaven and in the earth is Thine; Thine is the kingdom, O Lord, and Thou art exalted as head above all" (1 Chron. xxix. 11). "I have set My king upon My holy hill of Zion" (Psa. ii. 6). "All the ends of the world shall remember and turn unto the Lord: and all the kindreds of the nations shall worship before Thee. For the kingdom is the Lord's: and He is the governor among the nations" (Psa. xxii. 27, 28). "My heart is inditing a good matter: I speak of the things which I have made touching the King: my tongue is the pen of a ready writer. . . . Thy throne, O God, is for ever and ever: the sceptre of Thy kingdom is a right sceptre" (Psa. xlv. 1, 6). "Give the king Thy judgments, O God, and Thy righteousness unto the King's son. He shall judge Thy people with righteousness, and Thy poor with judgment. . . . He shall have dominion also from sea to sea, and from the river unto the ends of the earth" (Psa. lxxii. 1, 2, 8). "I have made a covenant with My chosen, I have sworn unto David My servant, thy seed will I establish for ever, and build up thy throne to all generations" (Psa. lxxxix. 3, 4). "The Lord reigneth, He is clothed with majesty; the Lord is clothed with strength, wherewith He hath girded Himself: the world also is stablished, that it cannot be moved" (Psa. xciii. 1). "O worship the Lord in the beauty of holiness: fear before Him, all the earth. Say among the heathen that the Lord reigneth: the world also shall be established that it shall not be moved: He shall judge the people righteously. Let the heavens rejoice, and let the earth be glad; let the sea roar, and the fulness thereof. Let the field be joyful, and all that is therein: then shall all the trees of the wood rejoice before the Lord: for He cometh, for He cometh to judge the earth: He shall judge the world with righteousness, and the people with His truth" (Psa. xcvi. 9-13). "All Thy works shall praise Thee, O Lord; and Thy saints shall bless Thee. They shall speak of the glory of Thy kingdom, and talk of Thy power; to make known to the sons of men His mighty acts, and the glorious majesty of His kingdom. Thy kingdom is an everlasting kingdom, and Thy dominion endureth throughout all generations" (Psa. cxlv. 10-13). "And it shall come to pass in the last days, that the mountain of the Lord's house shall be established in the top of the mountains, and shall be exalted above the hills. And many people shall go and say, Come ye, and let us go up to the mountain of the Lord, to the house of the God of Jacob; and He will teach us of His ways, and we will walk in His paths: for out of Zion shall go forth the law, and the word of the Lord from Jerusalem. And He shall judge among the nations, and shall rebuke many people: and they shall beat their swords into plowshares, and their spears into pruning-hooks: nation shall not lift up sword against nation, neither shall they learn war any more" (Isa. ii. 2-4). "Of the increase of His government and peace there shall be no end, upon the throne of David, and upon His

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kingdom, to order it, and to establish it with judgment and with justice from henceforth even for ever" (Isa. ix. 7). "The extortioner is at an end, the spoiler ceaseth, the oppressors are consumed out of the land. And in mercy shall the throne be established: and He shall sit upon it in truth in the tabernacle of David, judging and seeking judgment, and hasting righteousness" (Isa. xvi. 4, 5). "And in the days of these kings shall the God of heaven set up a kingdom, which shall never be destroyed: and the kingdom shall not be left to other people, but it shall break in pieces and consume all these kingdoms, and it shall stand for ever" (Dan. ii. 44). The saints of the Most High shall take the kingdom, and possess the kingdom for ever, even for ever and ever" (Dan. vii. 18). "And saviours shall come up on Mount Zion to judge the mount of Esau; and the kingdom shall be the Lord's" (Obad. 21). "And the Lord shall be king over all the earth; in that day shall there be one Lord, and His name one" (Zech. xiv. 9).

Such are a few of the predictions found in the earlier Testament. The disciples of Jesus were familiar with them, and therefore needed no description of the kingdom for whose establishment they longed, and for whose appearing they were instructed to pray. By comparing the testimonies of these passages the following result is reached: The adversaries of the Lord are to be broken to pieces; the Lord, namely, the Son of David, or Messiah, is to sit upon His throne, and judge the ends of the earth; the kingdom is to be established for ever; the seat of government is to be the hill of Zion; all the kindreds of the nations are to worship; the Lord is to be Governor among them; His sceptre is to be a sceptre of truth, righteousness, and judgment; the long agitated world is to be established in peace, prosperity, and happiness; the nations, probably by their representatives, are to go up to the mountain of the Lord to receive His laws; the saints of the Most High are to share in the government; and all this is secured by the solemn oath of God.

Now we wonder not that men, firmly believing these inspired predictions of the kingdom, and taking them in their literal and proper acceptation, should have earnestly wished for the dawning of the bright day which was to look upon their literal accomplishment. It would have been strange indeed had it been otherwise. It would have said very little either for their pity towards men, or their piety towards God. And why did not Jesus correct their erroneous impressions, if they were erroneous? He knew well what their sentiments were. And surely He, who was the truth itself, would not suffer His chosen apostles to live under such a mistake as to suppose that the ancient prophets really meant all this, when they only meant that the Gospel should be preached in all *this* world, and that Christ and His people should reign in some *other* world. Christian writers are continually

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speaking of those "carnal Jews;" they are represented as men destitute of spiritual conceptions, and having low and gross ideas of religion; and of course those who sympathise with them are also men of "carnal" views. Now certainly, if either Jews or Gentiles expected Jesus to expel the Romans by force of arms from Palestine, and to set up a kingdom like the kingdoms of men, such views were sufficiently gross to be denominated carnal. But the truth is not accountable for the erroneous opinions of its professed friends. If we maintained that Christ's kingdom were moulded by human policy, we should deserve the censure of carnality; but as this is not our doctrine, the charge falls to the ground. Christ's kingdom will be *in* this world, but not *of* it. It will not rise from the earth and be characterised by the carthly features usual to human governments; but it will come from heaven, and be characterised by the eternal principles of truth, piety, justice, and love. *It will be as unlike the gross and oppressive governments of earth as a saint of God, thoroughly under the influence of Divine grace, is unlike a profane worldling under the dominion of sin.* We do not see anything remarkably "carnal" in the idea of a restored world full of the knowledge and fear of God—a world in which the weapons of war shall be turned into the implements of husbandry—a world in which the wild beasts of the forest shall forget their ferocity, and live peaceably together—and a world, above all, so closely resembling heaven, that the will of God shall be done in the former as it is in the latter. If this be carnal, then, of course, heaven itself is a carnal place. But if even upon the bridles of the horses we read the inscription, "Holiness unto the Lord," we can tell our brethren that, instead of our views partaking of the gross and sensual, they are the only views which can effectually remove from our world the dominion of the gross and sensual. They are the legitimate outgrowth of that spirituality which causes us to long for the reunion of heaven and earth, so long divorced in consequence of the impurity of the latter. And they are the dictates of that holy faith which assures us "that in the dispensation of the fulness of times God will gather together in one all things in Christ, both which are in heaven, and which are on earth; even in Him" (Eph. i. 10).

Let us now turn to the later Testament, and hear its voice. Let us see what the King Himself says, and whether He rebukes His disciples for holding such opinions, or encourages them to hold them fast, however strange the trials and tribulations which should visit and purge the Church before the prayer, "Thy kingdom come," should be gloriously answered.

On a certain occasion we find the mother of James and John asking Jesus that her sons might be distinguished by the honour of sitting, the one on His right hand, and the other on His left, in His kingdom. Our Lord's reply is remarkably explicit: "Ye know not what ye ask. Are ye able to drink of the cup that

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I shall drink of, and to be baptized with the baptism that I am baptized with? They"—that is, James and John—"say unto Him, We are able. And He saith unto them, Ye shall drink indeed of My cup, and be baptized with the baptism that I am baptized with; but to sit on My right hand, and on My left, is not Mine to give, except to them for whom it is prepared of My Father" (Matt. xx. 20-23). Here the *fact* of the kingdom anticipated by the disciples is fully admitted, and that the places of honour should be occupied by those for whom they were intended; but that before the establishment of the kingdom bitter sufferings should be endured, not by Jesus only, but also by His apostles. In accordance with this admission is the well-known, but not well-understood passage in the twenty-fifth of Matthew: "Then shall the King say unto them on His right hand, Come, ye blessed of My Father, inherit the kingdom prepared for you from the foundation of the world." This event is to take place, we are told, "when the Son of Man shall come in His glory:" hence we are not to expect the kingdom until the arrival of the King in person; proof conclusive that the kingdom of God neither means the Gospel nor the Christian Church. The Gospel is preached, and the Christian Church exists, in His absence, but not so the kingdom. "There shall be weeping and gnashing of teeth," said Jesus to the unbelievers and the formalists of Judea, "when ye shall see Abraham, and Isaac, and Jacob, and all the prophets, in the kingdom of God, and you yourselves thrust out. And they shall come from the east, and the west, and from the north, and the south, and shall sit down in the kingdom of God" (Luke xiii. 28, 29). It seems superfluous to ask how His hearers would understand this. The idea of heaven would certainly not strike their minds; but the idea of the kingdom of heaven upon the earth certainly would. "Blessed is he that shall eat bread in the kingdom of God," remarked a person leaning at table with Jesus and others. What the man meant by this observation, any Jew would understand. Did Jesus tell him that his views were carnal? No, but He delivered the deeply-instructive parable of the great supper, for the purpose of showing that compliance with the liberal invitation of the founder of the feast was the way to realise the anticipated happiness. The parable of the nobleman going into a far country to receive for himself a kingdom, and to return, was delivered, not to correct erroneous impressions respecting the fact of the kingdom, but because those who were about Him at the time thought it should *immediately* appear. He does not say, Ye are in error respecting the thing; but, Ye err respecting the time. In the opening of the Acts of the Apostles, Luke tells us that Jesus showed Himself alive to His apostles, after His passion, by many infallible proofs, being seen by them forty days, and speaking of the things pertaining to the kingdom of God. Their hopes were renewed by these remarks, and these infallible proofs of the resur-

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rection, and therefore with beating hearts they asked Him, "Lord, wilt Thou *at this time* restore again the kingdom to Israel?" What was His answer? Surely, if they are labouring under a mistake, He will correct it *now!* It is the last interview. There is not a moment to be lost. He is just about to ascend to heaven. What, then, did He say? "It is not for you to know *the times* or the seasons, which the Father has put in His own power" (Acts i. 6, 7). Here, you see, both question and answer assumed the fact of the intended kingdom, and both question and answer related merely to the *time* of its appearance among men. To me, all this is more than satisfactory; it is clear, conclusive, complete, sublime! EDITOR.

"THE DARK DAYS BEFORE CHRISTMAS."

"The praises of Him who hath called you out of darkness into His marvellous light" (1 Pet. ii. 9).

WHAT mean ye, oh ye dark days!
That *ye* demand a song?
The minstrel loves the sunshine,
When days are bright and long.

"The rosy morn" brings gladness,
"The lark at heaven's gate sings;"
The warm flush lights the statue,
And wakes harmonious strings.

But dark days of December!
What songs can ye inspire?
While shadows hang so deeply
Upon the trembling lyre.

Ah! "let expressive silence"
But muse a Saviour's praise;
So shall a fire be kindled,
To cheer the darkest days.

The night itself is glowing,
Its dark brow wears a gem,
Which guides the wise to glory—
Which leads to Bethlehem.

"To those who sit in darkness,"
Behold, "a Light" doth shine!
The herald of a morning,
Whose day shall ne'er decline.

Then harper, sing the dark days!
A brief and rapid throng;
The steeds that bear glad Christmas
In royal state along!

Hastings, Dec., 1882. MRS. JOSEPH FEARN.

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APOCALYPTIC INTERPRETATION.

Chapter III.

THE ANALOGY OF SCRIPTURE MORE FULLY EXAMINED.

IN the last chapter I called attention to the *legitimate* presumption as to the tenor of the Apocalypse, in opposition to the *gratuitous* one with which Mr. Elliott sets out. The point from which I argued (as the very position of the Apocalypse, coming in at the close of the inspired canon, might suggest), was the *analogy* of those Scriptures, previously vouchsafed. Certainly, in human authorship, acquaintance with the conclusion of any work would be promoted by the understanding of its foregoing parts, what is characteristic of the one, being likely to be so of the other; and why should not this hold in the study of the Apocalypse, especially as it seems to come before us like the final scene of a drama, rehearsing in event all bygone incidents?

This argument I would now prosecute more carefully.

What is the precise bearing, then, of Old Testament prophecy? Such is the important question which we have to determine. That it treats of the Redemption of Creation, with man at its head, from sin and all its consequences, moral and physical, I take as an admitted answer.

Of this redemption, the first promise was an announcement. But as we pursue the subject the Divine purpose opens out. To the promised redemption we see attach—that which is the form of all harmony—subordination. A favoured nation, the seed of Abraham; a glorious King, the Son of David, who, at the same time is David's Lord; these come before us on the stage; and around their triumphs, as historical type and prophecy unfold, the interests of mankind at large, and of the whole earth, are seen to revolve. Such is the *simple* theme, I submit, of the Old Testament Revelation. But a little complexity meets us in its progress. It met the Prophets of old, the very penmen of it, and embarrassed them. Hence, they are described as, "Searching what, or what manner of time the Spirit of Christ, which was in them, did signify, when it testified beforehand the sufferings of Christ, and the glory that should follow" (1 Pet. i. 11).

These "sufferings and *glories*" (for in the original the word is plural) are not to be limited to Messiah's, personally; Israel's, His mystical members, are also included (though even of theirs He is to be regarded, so to speak, as the great *sensorium*). And that the passage has this enlarged signification would appear, were the translation literally given; for it runs thus: "who testified beforehand unto the Christ-ward *sufferings, and after these, the glories.*" (Προμαρτυρόμενον τὰ εἰς Χριστὸν παθήματα, καὶ τὰς μετὰ ταῦτα δοξας.)

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Amidst the glowing rehearsals of *Israel's* ultimate blessedness, and that of the *nations* which characterise the Old Testament prophets, the present temporary eclipse of the former—occasioning a parallel abeyance of the latter—continually comes in, as a sort of episode, which yet the Holy Ghost seems ever to delight in dismissing, that He may return to His joyful strain. In this episode, what is being now transacted, even the "salvation which is with eternal glory," of the elect Church of God, lay hidden from them; and, accordingly, we read of it being revealed to them, "that not *unto themselves, but unto us*, they did minister the things which are now reported unto us, by them that have preached the Gospel with the Holy Ghost sent down from Heaven" (1 Pet. i. 12).

If it be objected that this reservation from their knowledge, of the calling of our dispensation, is incompatible with what is expressly stated in the context, namely, that "*they inquired*" concerning it, "*prophesied of the grace*," and "*ministered the things*" which compose it—all which seems to imply some acquaintance with the subject—it is to be observed in reply, that these several expressions are plainly put in apposition with verse 11, just considered, "*searching*," &c., and their meaning should be governed by it. Between "the sufferings and glories" there spoken of, as chronological boundaries or outlines, the present peculiar dispensation was to run its course. These boundaries the prophets saw, and were exercised by inspiration in defining; and so their writings present to us, so to speak, the seed-plot of our dispensation. But the precious seed itself to be sown therein, or rather already deposited from the beginning, only destined to lie inorganic till the due season of Messiah's rejection by "His own" would arrive; this they did not, they could not, recognise. And hence the calling of the Church is denominated "the Mystery which from the beginning of the world had been hid in God" (Eph. iii. 9). "Hid from ages and from generations" (Col. i. 26). "Which in other ages was not made known unto the sons of men" (Eph. iii. 5). "Kept secret since the world began" (Rom. xvi. 25).

Nor are these emphatic reiterations qualified (say rather contradicted, for the notion would amount to this) by the sequel which occurs in some of them, "as it is now revealed unto the holy Apostles and Prophets by the Spirit" (Eph. iii. 5, and Rom. xvi. 26). For the title "*Prophets*" here, as in Eph. ii. 20, belongs not to the inspired writers of the Old Testament, but is the exegetical adjunct of "Apostles;" just as in the titles "God and Father," so often used in the Epistles; the latter is expressive of a further relation in which God stands to us, not of a different Person (See also Rom. xv. 32).

But whilst I maintain this reservedness of Old Testament prophecy in regard to our dispensation, and that it only handed down to us the embryo or closed bud, in which were deeply hidden the present "*exceeding riches*" of Divine grace, I would be careful

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further to admit that, for the illustration of these "exceeding riches" when revealed, blessed materials were lodged in many of the Old Testament types; for example, the building up of Eve out of the opened side of the sleeping Adam, and the "Cherubim," beaten out of the same golden mass with "the mercy seat;" so that when the time came, as our Lord says, might the well-instructed scribe "bring forth out of his treasure things new as well as old." Thus, also, most interesting evidence was laid up from the beginning, to demonstrate that the calling of the Church was not an afterthought with God, upon Jewish apostasy, but a principal feature in His "eternal purpose." But beyond this dim foreshadowing of that purpose, and which analogously obtains, on a small scale, in all God's works, such as comparative anatomy has detected (and, by the way, only by *comparison* could detect) in the several links of animated nature, reaching up to *man*—beyond this we cannot discern in the Old Testament any prediction of the dispensation now extant. In a word, the mysterious PERSON of Messiah was pourtrayed in the Old Testament, and He, as the second Adam, contained within Him the Church, the mystic Eve; but it was only as the rudimental rib in the side of the first Adam. And till He actually came and suffered—i.e., throughout the period of His suspended advent—the Church's intimate relation to Him could not be disclosed.

This may give us a hint, I would here add, as to how we should read the Old Testament Scriptures; even that we should look for our portion as the Church, in what is predicated, not of Israel, the earthly people, but of Israel's glorious King, with whom, as the great "Melchisedek," union—yea, incorporation, not mere inclusion among His happy subjects, is the *high above calling*, which was reserved for us—upon whom we read "the ends of the ages have come" i.e., their *common terminus*, their συντέλεια as it is expressed in Heb. ix. 26.

Having thus anticipated, and, I hope, removed the force of the objection which might be taken at the outset, from the foregoing passage in Peter, I would now consider those further objections, which may occur to the reader, from the several quotations of Old Testament prophecy which meet us in the New; the first impression they leave being, that they *must* relate to our dispensation as their subject, otherwise they would not be cited.

Perhaps the first passage under this head which will present itself to the mind, is the prophetic strain of the 49th of Isaiah. But let us examine it carefully.

Messiah, as He is now hidden at the right hand of God, is here brought forward, after the manner of Jacob, when disappointed of his beloved Rachel, bewailing the unbelief of the Jewish people: "Then I said, I have laboured in vain, I have spent my strength for nought and in vain; yet surely my judgment is with the Lord, and my work [*reward* in the margin] with my God" (ver 4).

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Hereupon Jehovah assures Him of the unchanged stability of His purpose concerning the gathering of Israel, but adds: "It is a light thing that thou shouldest be My servant to raise up the tribes of Jacob, and to restore the preserved of Israel; *I will also give Thee for a light to the Gentiles, that Thou mayest be My salvation unto the end of the earth*" (ver. 6). That is, besides the glory to accrue to Him as the Redeemer of Israel, it is promised that through Him the Gentile nations also shall be saved; the latter event, however, not being spoken of as being to *precede* the former—a notion gratuitously taken up—but as a blessed sequel to it. And with this—the order, moreover, of all the other Prophetic strains of the Spirit, everything in the chapter accords.

Thus it is said in verse 8, "I will preserve Thee, and give Thee for a covenant of the people, to establish the earth, to cause to inherit the desolate heritages." This happy issue—taking the language in its due application to the earth at large—Israel, it will be admitted, is the subordinate means for effecting; but, after it—it is equally clear—they will abortively labour till they receive their Messiah (See Isa. xxvi. 18).

Let us turn now to the New Testament, where this prophecy appears to be referred to, and we shall see there is nothing to invalidate, but, on the contrary, everything to confirm our interpretation.

1. We meet with it first in Simeon's Song, who, celebrating Messiah's advent, proclaims Him "A light to lighten the Gentiles, and the glory of God's people Israel" (Luke ii. 32). That our dispensation is here overleaped, is at once obvious from the inferiority of Gentile to Jewish blessing; "*light*" being predicated of the Gentiles, "*glory*" of Israel; an inferiority which exactly suits the description of the future, when "the first dominion shall have come to the daughter of Zion," and "out of Zion shall go forth the law, and the Word of the Lord from Jerusalem;" but is altogether reversed in the Gentile calling *now*, which puts the Church above Israel, even on the throne with Messiah, His co-heirs.

Besides, the literal rendering of Simeon's words is, "A light for the unveiling of the Gentiles" (Φῶς εἰς ἀποκαλυψιν εθνῶν) which at once leads the mind to another passage in Isaiah, where this *unveiling* comes in, obviously as one of the *results* of Israel's restoration. (See Isa. xxv. 7). "God will destroy in this mountain (Zion) *the face of the covering cast over all people, and the veil that is spread over all nations.*"

2. Again, we find Paul quoting this passage in the Acts, to warrant his preaching the Gospel to the Gentiles of his day. But there is nothing in this inconsistent with our proposition. A principle, to regulate our conduct, may be gathered from a prophecy, without arguing such prophecy to be fulfilled; just as it may be gathered from past history. Indeed all unfulfilled prophecy—the eye of faith looking upon it as anticipated history—becomes thus

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eminently practical to us. And so "the Word of God endureth for ever," ever retains its freshness. The application of this reflection to the present case is very simple. Paul was now about to turn from the Jews, to preach the Gospel to the Gentiles. But against the admissibleness of the latter to the favour of God, the Jewish mind was most strangely prejudiced. Therefore, irrespective of any particular time, or the peculiar calling of our dispensation, it sufficed the Apostle to show from the Jews' own Scriptures that Gentiles were not excluded from the Divine favour. And to this end, his quotation has a manifest appropriateness.

This explanation, I conceive, governs the case of another quotation, that from the Prophet Amos, chapter ix. 11, 12, as recorded in Acts xv. 13-17; the object of the Apostle James here, in like manner, being simply to establish the general principle of the eligibleness of Gentiles to Divine mercy.

Some, I am aware, go further, and consider that, since is predicated as a consequence of the rebuilding of "the tabernacle of David," that the *residue* of men (Gentiles) shall then "seek after the Lord," this implies an allusion to our dispensation, as that in which *some* Gentiles are being thus favoured. And this, though I confess not my view, may be allowed, without prejudicing our argument, which even provides, as I have shown, for the existence of all such implications. But, at all events, that the prophecy of Amos relates—*not* to our dispensation as its fulfilment, is remarkably attested by the accurate note of time with which the Apostle introduces it. "After this"—*i. e.*, the climax of Israel's troubles—equivalent to the expression in Amos "*in that day*" when those troubles shall be terminating. Thus, from the Spirit's own comment, it is incontestable that the period contemplated in Amos ix. 11, 12, is not to be confounded with, but carefully distinguished from, what is being enacted now. Indeed, it is so plain, I feel I need not dwell upon it.

I pass on, then, to Hosea i. 9, 10, and ii. 23, quoted, we find, in Rom. ix. 25, 26. Looking to the prophecy itself, we observe a threatened abandonment of Israel, to be succeeded by an equally marked acknowledgment of them again, and in their own land. There is not a syllable in either chapter, so far as their own light shows, concerning *any* calling of the Gentiles. Well—how does the Apostle use the reference? In this way. The *nation* of the Jews, he teaches, had been cast off for a season, and an elect remnant of Jews and Gentiles were being called to a new thing. And with this twofold event, he admits that the sovereignty of God had to do. Hereupon, he supposes an unbelieving Jew to allege against God the indulgence of arbitrary caprice. But to this, he answers, as it were—"By no means: what, if in this procedure, so obnoxious to you, the Divine purpose be, on the one hand, to manifest his long-suffering, in the case of a degenerate and wicked people, such as Israel, and on the other, to develop his riches of glory (a new

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dispensation altogether) in the case of the Church—Is not here a wise end assigned for the Divine procedure?"

He then goes on to show, that this very procedure was provided for in their own Scriptures. For example, that Hosea predicted a period in their history, when they should be called, "*not* God's people," and again—a period when they *should* be called "His people" and *thus leaving room in the interval for the present dispensation.*

Such, I submit, is the argument of the Apostle from the Prophet Hosea. True, the same passage is quoted by Peter also, in his first Epistle, ch. ii. 10, and applied by him to the saints of this dispensation. But we must remember it is *only applied* to them, and just as is, in the same breath, the passage from Ex. xix. 5, 6; the strict interpretation in both cases, being left undisturbed. And it is the *interpretation* of such passages we are now discussing.

The additional citations of the Apostle Paul in Rom. ix. 26—29, from Isaiah x. 22, 23, and i. 9, are similarly to be taken. *Isaiah*—also, sings of judgment and mercy on Israel, and *allows an interval for what is going on now.* To the intelligent reader this simple suggestion will, I doubt not, open up the whole context, and so I leave it.

We have not gone so far, however, without meeting with a practical illustration of what we considered the import of "the searching of the Prophets" in 1 Pet. i. 11. Taking Hosea and Isaiah as representatives of all those "holy men of old, who spake as they were moved by the Holy Ghost," we see at once, how naturally they might have been exercised, as described, over these very passages of their respective prophecies. In "the sufferings and glories" of which they testified, involving the fall and rising again of their own people, they perceived, I repeat, the *boundaries* of our dispensation, and were anxious to discern *the filling up.* But this was reserved for another time, and for a special ministry; even that of Paul, "made a minister to *fulfil* or *fill-up* (πληρῶσαι) the Word of God: even the mystery hid from ages and from generations, but now made manifest to His saints" (Col. i. 25, 26).

Another quotation, or rather series of quotations, from the Old Testament, we have in Rom. xv. 9-12. They are introduced by a designation of Messiah's relation, primarily to the Jews, and then to the Gentiles. "Now, I say, that Jesus Christ was a minister of the circumcision, for the truth of God, to confirm the promises made unto the fathers." This is a concise summary of the import of all Old Testament prophecy. Promises were made to the Jews ("*whose are the promises,*" Rom. ix. 4), and they were to be fulfilled in Messiah—"*the seed.*" The "*truth*" of God was concerned in this. But such fulfilment was not designed for the blessedness of the Jews only, but also, in order to that of the Gentiles. The election of the Jewish nation, concentric with that of the Church, was, and is, the Divinely constituted ordinance for accomplishing the welfare of the whole world; and, accordingly, had

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the Jews received their Messiah, this result would have followed; *they* would have had the *truth* of God confirmed to them, and the *Gentiles* would have had their flow of unexpected *mercy*.

But, alas! Messiah "came unto His own (His own *possessions*, neuter) and His own (*people*, masculine) received Him not;" and though they shall receive Him when He comes again, yet has their day of gladness been postponed, and with it, the attendant interests of mankind at large. Not, however, that the Divine purpose has been hereby baffled. On the contrary (and it is this contemplation which elicits the adoring apostrophe of the apostle in Rom. xi. 33, &c.) by Israel's rejection of the *truth* of God, i.e., the fulfilment of their promises, when presented to them, in the person of their Messiah, they will have brought it to pass, that the blessing when poured out, will be *as manifestly mercy* to them, as to the poor outcast Gentiles.

Thus, the suspense interposed in the conferral of their original respective portions on Jew and Gentile, is seen to be fraught with manifold wisdom. At all events, such suspense exists, and the *fruitfulness* of Messiah's relation, as "the minister of the circumcision," &c., which the Apostle refers to, is reserved for the future. And with this, the quotations which follow, looking to their places in the Old Testament, clearly harmonise.

But now comes the question, to what purpose are they cited by the Apostle, in the chapter before us? The answer, I conceive, is very simple. The case of the Church at Rome, consisting, as it did, of Jewish and Gentile converts, needed an incentive to brotherly concord. This might have been supplied by the issue of a fresh precept for the occasion; but the Spirit, as He is wont, confines not Himself to this, but chooses rather to argue from the Old Testament Scriptures. And, as the most apposite to the purpose, were, of course, those passages which bore on Jewish and Gentile association, it necessarily came to pass, that those of a *prophetical* character were adduced; for none other treat of such association. Thus, these particular prophecies come before us. According to them, Messiah is hereafter to unite Jew and Gentile *in the coming dispensation*—the kingdom; and the implication is, that by experimental mutual sympathy in that "body—the Church," of which He is the Head—faith in Him ought to unite them *now*. In fact, the reflex application of these prophecies, not their interpretation, is the object of the apostle; and if we confound the two, we shall misapprehend his conclusion, and render incoherent, the inspired premises from which he reasons.

With this brief consideration of Old Testament prophecies, in which I have sought to include those which might seem most embarrassing to my argument, I would now return to my position, to prove which, I made this digression—namely, that the *legitimate* presumption as to the import of the Apocalypse, in opposition to Mr. Elliott's, is, that like Old Testament prophecy, it would

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treat of the grand impending crisis of Israel and the nations. With this difference, touching the Church, that as, throughout the Old Testament, Messiah, in His anticipated dealings with Israel and the nations, has "HIS BODY, THE CHURCH," wrapt up in His mysterious Person—now, on the other hand, throughout the Apocalypse, He would be revealed in actual administration, with the Church fully developed, into her predestinated participation of His glory.

A careful experimental examination of the Apocalypse, may show this view to be right or wrong, and I do not now go into that part of the question. All I insist on, is, that the *analogy* of Scripture prophecy, so far as it goes, would indicate such to be the character of the Apocalypse, instead of that which Mr. Elliott assumes.

It is but fair here to observe, that from the consideration of *analogy*, thus relied on in these pages, some writers argue to the very contrary conclusion, maintaining that we *should* expect in the Apocalypse a current history of events between the first and second comings of our Lord. For example, a most interesting writer on prophecy, the Rev. Dr. Bonar, though for the most part ingenuously avowing a suspended judgment as to the import, in detail, of the Apocalypse, thus expresses himself:—

"Judging from such analogies (those of Old Testament prophecy), we should be led to expect that the interval between the first and second comings of the Lord should in like manner be *filled up* with the events and times of prophecy. I cannot help laying much stress on these analogies of the past; they appear to me to afford a strong presumption, to say no more, in favour of the more protracted scheme of interpretation. It cannot but appear strange and inconsistent that the prophetic page, which, in all other ages of the world had been *at length written over* with the Church's history, should all at once, for eighteen hundred years, become utterly blank, and that, during a dispensation the most momentous which has yet evolved. These considerations, though perhaps not direct proofs, do yet almost amount to something of that kind; they certainly lead us to enter on New Testament prophecies with the expectation of finding them, like preceding ones, spread out over a considerable period, not crushed together in a point, and expending themselves exclusively upon the last few years of the Church's history before or at the Advent."*

Now, I submit to the reader, and to the further judgment of Dr. Bonar, whether what is implied by legitimate analogy—which, he will admit, is resemblance, not so much between things as their relationships—really holds, in this case, as he puts it; that is, that the Church now occupies the place of the earthly people Israel, having to do in a similar way with the Nations? I at once admit that did such common relationship to the nations obtain between

* "Prophetical Landmarks," p. 182. Nisbet & Co.

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Israel and the Church, it would be anomalous for the predicted progress of the Church not to involve recitals of national vicissitudes. But surely this cannot be maintained. In the one case, we have a people—that of Israel, whose very "*number*," we read, had to do with the nations, when the Most High originally divided to the latter their inheritance, and separated the sons of Adam (Deut. xxxii. 8); and whose attainment to the earthly pre-eminence assigned to them by the Divine purpose, could not and cannot be reached, without necessarily influencing the nations around.

In the other case, while Israel are cast out from their land, and the nations are left to swell up in pride, we have to contemplate a secret election from among both—to heavenly glory; and of whom it is characteristically said, "they are not of the world," "chosen in Christ," we read, "before the foundation of the world," and "blessed with all spiritual blessings in heavenly places in Christ" (Eph. i. 3, 4).

In a word, Israel's calling was earthly, and therefore the record of the Divine dealings with them, of which Old Testament Scriptures mainly consist, of necessity involved the mention of earthly transactions. But the calling of the Church is heavenly, and her progress even unto the end dispenses with such recital altogether. The noise of axe and hammer need not be heard among the nations, whilst this work of the Spirit advances. Accordingly, by *analogy*, as this is the time of Israel's disorganisation, from being the radiating centre of earthly arrangements, and the Church in this respect supplies not Israel's place—a hiatus in prophetic details concerning the earth should be expected.

Dr. Bonar observes, in another part of his work, that "round the first and second advents of Christ, as two centres, all events revolve"—an idea which, if associated with his estimate of the *expectable* in prophecy, is very suggestive of the view he inclines to. But I submit—Is not the truth rather this—that, from the beginning, the two advents, that is, in other words, the Person of the Lord in grace and glory, constituted the one great centre of which the mystery of this dispensation, developed intermediately, is an integral part—that from such centre, as thus completely expanded in the Divine purpose, all prophecy, both Old and New Testament, has described its circles of events, affecting as they do, Israel and the nations; but that now, commencing with and parallel to, the testimony of the latter, the Church, as identified with this great prolific centre—is, without prophetic notice, being actually inwrought by the Holy Ghost, into its predestined place—"the body of Christ, the fulness of Him who filleth all in all" (Eph. i. 23).

It is just as when at the creation, God said, "Let us make man in our image, after our likeness; and *let them have dominion*." Here was a word of distinct prophetic announcement, as it were, concerning *Adam* and his sphere of rule; but nothing concerning Eve, save in the implication of some plurality being designed in

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Adam. But presently, in the process of Eve's taking out of Adam, we have the filling up of the significancy of the Divine words; i.e., there was in the type (for this is the relation of the matter to the greater subject before us), *transaction at once*, without the prelude of prophecy, except what was wrapped up in the allusion to Adam's mysterious constitution. Well, then, the same thing obtains in the Antitype, "CHRIST AND THE CHURCH."

To go over the matter again, it is so important. If it be said, that the Church has come, for the present, into the place of Israel, and as the progress of the Divine dealings with the latter involved a collateral reference to the fortunes of the nations, so should it be expectable concerning the former—it is submitted in reply :—

1. The Church has *not* come into the place of Israel, if by this be meant their earthly standing. On the contrary, the Church, as composed of individuals, Jews and Gentiles, is a gathering to Christ by the secret power of the Holy Ghost, apart from any such local or visible conditions, as appertained, and will again appertain, to Israel. Nations, *as such*, are not being dealt with by God, under this dispensation; but an election is being "*taken out*" from them, for a special object. With the nations of *Christendom*, indeed, God is now dealing; but not as *nations*, strictly speaking, but as aggregates of individuals in the nations, i.e., *visible churches*.

2. The calling of the Church is to *heavenly* glory, to which she is born, or rather, born again, apart from all connection with earthly arrangements. She is therefore not concerned in them, *for herself*. Israel, as already observed, had, as she shall have again, her standing among the nations. She could not move, therefore, for good or evil, without affecting them. But the Church is in the world, as "*not of it*"—strangers and pilgrims upon the earth, where, answerably to this character, she has her conversation ; impinging not on nations, but, unappreciated by them, attracting therefrom her elect complement of members; involving in her progress, not so much the reverses of earthly kingdoms, as those of Satan and his hosts ; for, as the apostle says, "We wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against wicked spirits in heavenly places" (Eph. vi. 12, 13).

In consonance with this, we find that in prophesying to the Church at Rome, the same inspired servant of God assures them for their comfort, not—of the waning of the imperial city, but of the speedy discomfiture of their great spiritual adversary: "the God of peace shall bruise Satan under your feet shortly" (Rom. xvi. 20). Indeed, this suggests to me to remark, what I have not touched on hitherto, but which I submit is also worthy of attention, that not only *Old* Testament prophecy, but even that which we have incidentally in the *New*, where the Church is confessedly concerned as here, pretermits all reference to the present movements among the nations. Why then should it be presumed that

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the Apocalypse is an exception to this rule; instead of what is so reconcileable, that its rehearsal of *national* visitations, is because it relates to "the time of the end," when the Church shall have finished her course?

3. The Church's hope, throughout every generation, has been, and is, so suspended upon *the one event*—the coming of her Lord, for which she is put under a solemn responsibility to wait and watch, that dependence upon chronological information about *national crises*—supposing her edification involved their prophetic record—would be incompatible with her position. Hence the Apostle, writing to the Thessalonians on this very subject of the Lord's coming, interrupts his instructions with the following emphatic proviso—"*But of the times and the seasons, brethren, ye have no need that I write unto you*" (1 Thess. v. 1). As though the Divine purpose was, that she should always be contemplating the end of her journey through the wilderness, not its stages, which latter might tempt to intermission of vigilance.

And, what renders the more remarkable this alleged irrelevancy to the *Church's case* of knowledge of the times and seasons, is the fact—that our Lord implies its importance in connection with *Jewish* hope. For, when inquired of by His disciples, after His resurrection, "Wilt thou at this time restore again the kingdom of Israel?—His reply was, "*It is not for you to know the times and the seasons, which the Father hath put in his own hand*" (Acts i. 6, 7). The restoration of the kingdom of Israel, belonging, as it does, to the category of earthly things, will be accompanied by its palpable earthly adjuncts and corresponding signs. It will also renew the progress of the sacred Jewish Festivals, which has been stopped by the present dispensation; taking up the thread, as we find in Joel ii., just at the very point where the rejected ministry of Jesus and the twelve Apostles (Jewish in character) broke it off. Therefore, to be conversant with "*the times and the seasons*," properly belongs to the prospects of the JEW.

Moreover, is it not probable that since our Lord reserved such information; and it would appear, *as the Christ*—before His ascension to the Father, had it not to impart (for until then, "THE CHRIST" relation did not receive its full expansion, so that He could become the depositary for it (see Mark xiii. 32)—is it not probable, I say, that upon His ascension, He received it from the Father, and disclosed it in His last communication to His Church? Accordingly, this would further strengthen the presumption that the Apocalypse which teems with references to "*the times and the seasons*," being given under these very circumstances, would turn out to be pregnant with Israel's restoration, and its concomitant events.

But, perhaps it will be said—Why, if this be the character of the Apocalypse, has it been given to the Church, which I allege, from 1 Thess. v. 1, needs not such information about "the times and seasons?" This difficulty is easily obviated:—

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1. The Church, as interested in all that concerns her glorious Head, must be interested in all that concerns His kindred according to the flesh. Joseph's wife, in Egypt, while he was "making strange with his brethren," doubtless shared his confidence throughout the process, and valued it, though her own more intimate relationship was essentially perfect without it. So with the Church—espoused to Jesus; her sympathies must ever be exercised towards Israel—"*the dearly beloved of His soul*," and the disclosure of His designed discipline with them, to issue at length in overflowing faithfulness, must yield to her blessed material for communion with her Lord.

2. Though not directly, yet *indirectly*, the subject affects the Church herself. For antecedently to Israel's redemption, and we know not by what duration, will be the realization of her own glorious hope—translation to be with her Lord; so that from her descrial of the budding of "the fig tree, and all the trees"—i.e., Israel's and the nations' phases, may her heart be quickened into deeper emotion on her own account. Therefore, there is nothing inconsistent in the presumption hereby gathered to be the true one, that the Apocalypse should mainly relate to the earthly people—Israel, and the nations with whom they will have to do; albeit, its contents ought also to be a source of the most intense concern to the present Church of God.

I hope my readers will not be impatient of this chapter, as containing matter which they think might be dispensed with, under the head of "Apocalyptic Interpretation." For my own part, I believe that adequate knowledge on the topics here introduced, though I confess I have not done justice to them, lies at the root of all profitable study of this crowning portion of Divine Revelation. And it is because Mr. Elliott, with all his historical and numismatic lore, has so sadly overlooked these dispensational truths, that I am persuaded his labours will eventually turn out like those of his predecessors. However, I have now done with the question of *presumptions*, into which I should not have gone, but for Mr. Elliott's so confidently advancing his groundless ones. In the next chapter, I shall enter upon an examination of the case, as it *actually is*.

THE ENGLISH BIBLE AND PEOPLE.*

I PURPOSE to speak to you upon "The English Bible, the Salvation of the English People," and to say a few words on some of the principal hostile influences which are at work around us, diminishing the faith of the English people in this their most wonderful possession. We

* Rev. Edward White's Bristol speech, slightly abridged.

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cannot hope to raise the English people from a life of secularism and sensuality except by the influence of religious faith; and the religious faith of the English people must be faith in the Bible, or there will be none at all. Whoever, therefore, works towards the diminution of the faith of the people in the authority of the Bible as the record of the revelation of the living God, so far labours towards the degradation of the English people; and whoever strives to increase the faith of the people in this Book, which has been handed down to them from their fathers as a Divine revelation, not only subserves the higher end of leading them towards their eternal salvation, but does a good stroke of work towards helping them to make the best of both worlds—of this as well as of the other. Now it appears to me that I have only to look at France for one moment to see the infinite value of faith in the Bible to the English nation. I will just read to you one sentence of the writings of M. Reveillaud, a wonderfully able Frenchman, who was for many years an ordinary French unbeliever, but who was visited, in the Divine mercy, with a marvellous dream, from which he awoke to religious thought, and speedily became a convinced Christian. He is now still, as he was before, the editor of a newspaper, but he edits his newspaper in the interests of faith; and you shall just hear the outcry of this remarkable man when he looks around and sees the ravages of unbelief. He says: "Ah! shades of the poor Protestants whom Louis XIV. killed, exiled, martyred! How are you vindicated! You, at least, were brave hearts, of whom we are but the unworthy descendants. If one had believed you, if one had followed you, you would have had ages ago assured to France the benefits of liberty and of Parliamentary Government, with the stable energy of an enlightened Protestantism! With a Protestant France, we should have kept and extended our colonies; we should have kept Canada, Louisiana, India, and acquired Egypt and Syria; we would have kept Alsace. France with you would always have been *La Grande Nation*." All those alternatives might not have come to pass, but it would have made a mighty difference in the history of modern France if she had retained her Protestantism of the fifteenth century.

Now, there are influences at work around us in England to diminish the popular faith in the Bible. I will mention three or four, and add a few words on each. The first of these influences which is tending to sap the faith of many of our people in the authority of the Holy Scriptures, is nothing more or less than ignorance of the Sacred Scriptures. You will ask me, "Is it possible for you to stand up in a great assembly of Englishmen and declare that the people are in any degree ignorant of the Bible! Why, they all know it by heart." Do they indeed? Why, when Mr. Bright, in Parliament, making a speech some years ago, had occasion to refer to the Cave of Adullam, a number of members crowded round him at the end of the debate and asked where that cave was. A comparatively excusable piece of ignorance was that, but it is characteristic of the general fact that our higher classes, from the absence of godly home-education, from the absence of Scriptural teaching in their schools and colleges, are grossly ignorant of the real contents of the Holy Scriptures. Of course there are noble exceptions. The same thing is true of the generality of the middle classes, because there are so

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few families where children are carefully trained in those Holy Scriptures which are "able to make them wise unto salvation." Almost every one fancies he knows something of the Bible; perhaps he knows a text or two, and recognises a text or two when he hears it; but that is not sufficient. To believe in the Bible you must understand the general drift of the Bible; you must comprehend that it is the most wonderful Book in the world, because it can be bound up an organic unity, though consisting of sixty or seventy writings that were written over the space of 1,500 years; and yet, when they are so connected, they form a unity; and the books of the Bible belong to one another, as the parts of the human body belong to one another. You cannot fail, if you become students of the Bible, to find that the Book of Genesis belongs to the Book of Revelation, and that all the intermediate parts of the Bible belong to each other, and form the most marvellous unity; which cannot be accounted for except by the inspiration of God, teaching holy men of old to speak as they were moved by the Holy Spirit.

Now, it is through this widespread ignorance of Scripture that men are so easily assailed with the objections of unbelief. The whole Bible is a sufficient answer to the world in arms against it. If you know only one or two passages of Scripture, or have a vague impression of one or two stories in the Bible, you cannot well stand up against the unbelief of the present day; but if you have read the Bible carefully and seriously, and read it as a whole, I think you will share the belief of so many around me, that you care nothing whatever about the main objections of the sceptical party, because you know in yourself that this wonderful Book has the deepest internal evidence of being the very Word of the living God. I remember reading an answer to a question to the following effect: "How do you know the Bible to be the Word of God?" "Because as none works so none speaks like God."

Well, that general ignorance that I have spoken of can only be dissipated by a very careful endeavour on the part of Christian people to inform their fellow-countrymen. My own belief is that if you will gather men together—yes, even the most skilled artisans of the working classes—and offer to read to them in an interesting way some of the chapters of the Bible—not give them a snip which you call a text—and then make remarks upon it, the men will be profoundly interested in the Bible. That is my experience; for now for some years, on one Sunday every month, I have caused all seats to be free; the pious people have been sent away; and the men come in crowds to that meeting, which has for its main object the reading of the Scriptures; and they are just as interested in it as the regular church-goers; and if the men who could read it distinctly, and give the sense, would stand, as Ezra of old, on "a pulpit of wood" and read the Bible, I believe we should see a great diminution of unbelief.

In the next place, another influence which I think is acting somewhat disastrously, is what we may call "literary criticism" of the Bible by men who are without spiritual insight. Far be it from me to say one word in derogation of the honour which belongs to literary men and critics. We owe, in England, an untold blessing to the labours of the scholars of past ages. There is not a man in England who has not shared the benefits of the result of the labours of great literary English-

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men in former years; but then those of us who have spent our lives in reading, have come to understand that there are critics and critics, that there are two classes of scholars, and that while there is one class of scholars to whom we can never be sufficiently thankful, not only because they have the knowledge of words, but a vision of truth, there are some other scholars and critics—and some of them are engaged on the Bible—who have not the spiritual faculty. There are some men who can speak ten languages, and not say one word in any of them that is worth hearing; and there are some other learned Hebrew and Greek scholars who are also engaged upon the "criticism of the Bible," as they call it, who seem to me to be tearing the Bible to pieces, very much as a lion or tiger would tear to pieces a bullock in the wilderness. When, therefore, I see statements made by men denying the Mosaic origin of the book of Deuteronomy—a book which is full from one end to the other of the highest inspiration; a book which, if any book in the Bible does, bears upon it the mark of antiquity and authenticity, when I see that stated to be a production of the last ages of the Jewish monarchy, and said to be the work of a man who only personated Moses, I cannot but think of the want of spiritual insight. And it is still worse when we hear a man, who has read the Gospel of St. John year after year, arrive at the conclusion, that the most wonderful writing of the world is the production of a forger of the second century. A man who can believe that those marvellous chapters containing the account of the Lord's last supper with the disciples are not the words of Jesus Christ, but the work of some impostor of a later age, is capable of believing almost anything; and, however learned he may be in Hebrew or Greek, the man is destitute of spiritual insight, which alone makes verbal knowledge useful.

Now I will speak a word or two on a third kind of hostile influence which is at work amongst us rather widely—I refer to what we may term science, which has lost one of its eyes—"Science falsely so called." Now "science" is a Latin word which has become English, and it means "knowledge;" knowledge of positive fact. Where science begins opinion ends. It is not simply my opinion that the atmosphere is composed of oxygen, nitrogen, and carbonic acid, but it is a fact, and it is science; but in our loose way of modern talking, we have of late come to call the opinions of scientific men "science." Now, I venture to maintain that nothing is science which is not proved as fact, and which is therefore necessarily believed by every man who is competent to apprehend the facts. It is a signal mistake to allow that the opinions of this learned physicist, or the other, are of the same rank as absolute discoveries, and the failure to distinguish between "opinion" and "science," has wrought exceeding mischief during the last few years in England. Amongst gentlemen of the class which I have described, who mistake their own opinions for science, there has been of late a tolerably fixed opinion for the last ten or fifteen years that it is "all over" with the Bible, because, as the result of their discoveries, they have ascertained that the early chapters in the book of Genesis are one mass of errors; and, since Judaism is built on Genesis, and Christianity is built on Judaism, if the very foundation is gone, and you have proved the fallacy and untruth of the creation and fall of man in the earliest books,

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then Christianity, with its miracles and doctrines and histories, and its awful doctrine of consequences, has vanished altogether. That opinion is widely extended, I believe, in England. Now, let me say a word on that subject. It is a matter of immense importance. The idea is popularly held, and held by many with the most wonderful confidence, that it has now been proved that all the narrative in the book of Genesis respecting Adam and Eve must be exploded; in fact, there has been a dead set on Adam and Eve. The murder of Abel by his brother Cain was nothing to this recent murderous resolution to get rid of our first parents; and many of these gentlemen seem to imagine that they have thoroughly accomplished this feat. How has it been accomplished? They think that they have discovered that the existing human race did not commence some few thousands of years ago, but has lived for scores of thousands of years; and before that time they think they have discovered that the human race descended from the gorillas, and that those gorillas lived before the glacial period, which lasted for about 200,000 years, and that those fearful monsters forced their way through that icy time, and dodging the glaciers here and there, or swimming through the icy ocean, found always a footing somewhere on a continent or an island, and at length gradually became mankind. This is so interesting a subject that I cannot refrain from making you acquainted with a most delightful revelation in the September number of the *Fortnightly Review*. Mr. John Morley, in resigning the editorship of that remarkable magazine, has left us the legacy of a family picture of our real ancestors from the pencil of Mr. Grant Allen. You shall hear it, and then choose between this gentleman and Adam and Eve. Mr. Grant Allen says, "By the epoch of the mid-Miocene deposits"—never mind what they are—"the monkey tribe had once more presumably subdivided itself into two or three minor groups, one of which was that of the anthropoid apes"—the apes that were like men—"while another was that of the supposed man-like animal, who manufactured the earliest known split-flints. The anthropoid apes remained true to the old semi-arboreal habits of the race, and retained their four hands. The man-like animal apparently took to the low-lying and open plains, perhaps hid in caves; and, though probably still in part frugivorous, eked out his livelihood by hunting. We may not unjustifiably picture him to ourselves as a tall and hairy creature"—not having yet shaken off his furry coat and tail—"more or less erect, but with a slouching gait, black-faced, and whiskered with prominent prognathous muzzle, and large, pointed canine teeth, those of each jaw fitting into an interspace in the opposite row. These teeth, as Mr. Darwin suggests, were used in the combats of the males. His forehead was, no doubt, low and retreating, with bony bosses underlying the shaggy eyebrows, which gave him a fierce expression, something like that of the gorilla. But already, in all likelihood, he had learned to walk habitually erect, and had begun to develop a human pelvis, as well as to carry his head more straight upon his shoulders. That some such an animal must then have existed seems to me an inevitable corollary from the general principles of evolution." That is the new Gospel, you understand; that is science; and if you wish to be scientific people, that is what you must believe, instead of the narrative of Adam and Eve.

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Now, what I affirm is that that is not yet science. That has not yet been proved. These are speculations of scientific men; but they are speculations that have not yet been proved, and, therefore, are not science. Now, in proof of that, let me present you with the recent words of one of the most illustrious scientific men of our country—Professor Stokes of Cambridge. That gentleman occupies the chair of Sir Isaac Newton in Mathematics, and is Secretary to the Royal Society. He is a man before whose opinion scientific Europe bends its head, and he is a man of the most earnest character, as well as learning. From his position of Secretary to the Royal Society, Mr. Stokes is constantly living in close communication with the leading scientific men in London in all departments, and ought to be able to say what those scientific men regard in the main as proved, and what they only regard as opinion. Now, you shall hear what Professor Stokes writes on this very subject. He says, and I received this only yesterday:—"There is one point in which I think theology is more deeply involved, and respecting which it becomes a serious question, whether there is any real scientific evidence in opposition to what seems at least to be the teaching of Revelation. I allude to the creation of man. In the account of the creation it is authoritatively stated that man was separately created in the image of God, whatever that may imply; nor is this a point in which, by a wide licence of interpretation, we might say the language was merely figurative; that we can afford to understand it so, for Scripture was not given to teach us science. Our whole ideas respecting the nature of sin and the character of God are, it seems to me, profoundly affected according as we take the statement of Scripture straightforwardly, which implies that man was created with special powers and privileges, and in a state of innocence from which he fell, or, as we suppose, that man came to be what he is by degrees, by a vast number of variations, from some lower order of animals, accompanied by a correspondingly continuous variation in his mental or moral condition. On this latter supposition God is made to be responsible for his present moral condition, which is but the natural outgrowth of the mode of His creation. As regards the lower animals, little change would apparently be made from a theological point of view; but the creation of man, and his condition of creation, are not confined to the account given in Genesis; they are dealt with at length in connection with the scheme of redemption by St. Paul, and more briefly referred to by our Lord Himself in connection with the question of marriage. Now, against these statements, so express, so closely bound up with man's highest aspirations, what evidence have we to adduce on the side of science? Why, nothing more than an hypothesis of continuous transmutation, incapable of experimental investigation, and making such demands upon our imagination as to stagger at least the uninitiated." Well, then, the gentlemen who boldly say that science has settled the question of the antiquity of man and his origin in the animal races, must be answered by this, that that question is not at all settled, that scientific men as high in the scale as any do not regard it as proved, but regard the supposition with horror, and as without any evidence whatever.

May I add one word on the method of inquiry by which some attempt to ascertain truth, preferring to explain away recent fact by speculations

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on ancient times, rather than to judge of God's methods in remote antiquity by what He has done in later ages. There are gentlemen so constructed as to say to themselves, "We care nothing about what is said to have happened in recent ages; we care nothing about the alleged evidence of a Divine revelation within the last few thousand years; we care nothing about what you call the 'evidence' for the resurrection of Christ, for the miracles of Christ, for the miracles of His apostles, for the supernatural spread of Christianity: what we are anxious to ascertain is what took place in the most ancient times among the anthropoid apes; and if we can settle the family history of those anthropoid apes, we will soon settle also the claims of your apostles and prophets and of Jesus Christ." Now, that is an unreasonable method of study. Let us begin to study what is nearest to ourselves, and be very sure that no discovery of flints, or bones, or jawbones, of men, or asses, found in any cave of the world, or in any stratum of the rocks, can possibly upset the historic fact of the resurrection of Jesus Christ. If a man were to tell me that he had discovered a flint or a bone in the alluvium of the Tiber, by which he was ready to prove that there was no reality in the usurpation and assassination of Julius Cæsar, I should answer that that was a settled fact depending on evidence near at hand, and as to any interpretation he might put on a piece of pottery, that was quite beside the mark. Just so with regard to questions relating to the origin of mankind. We have evidence close at hand of the evidence of this wonderful revelation of God recorded in the sacred Scriptures. This evidence runs throughout the whole history of the world. It is recorded in the Bible, which contains one connected system of prophecy partly fulfilled and partly unfulfilled, and, above all, contains that mighty appeal of God to the inner nature of man of every country and every age which is capable of transforming the vilest and most abandoned savage into a man and a son of God. Shall I set this wonderful revelation on one side, and determine to pay no attention to the record of St. John, that honest recorder of what he saw in the life and death of Jesus, while I study the manners of that ape who began to have an upright "pelvis" and a "prognathous muzzle," honoured as the ancestor of Mr. John Morley?

Lastly, there is one other influence at work tending to promote unbelief, and that I venture to describe as the spirit of intolerant orthodoxy. If you wish for proof of this statement, look at Italy, look at Rome. There sits the intolerant orthodoxy of the Papacy enthroned, surrounded by twenty-seven millions of Italians, more than one-half of whom are sceptics. This is the inevitable result of a system of religion which discourages free inquiry. Or, again, look at Oxford. Oxford during our lifetime has been the principal seat of an attempt to re-impose the sacerdotal sway upon the English people. See what it has resulted in. In Oxford itself sceptics are swarming; throughout the country, scepticism has received one of its chief impulses from this attempt of the priesthood to interpose between man and his Maker. And I venture to say that in those sects of the Nonconformists which are chiefly under the sway of an organised ministry, which is always, I think, inimical to human freedom—in those sects and denominations of Christendom which are most under the sway of an organised hierarchy there is always the greatest danger of unbelief. If you wish the English people to be be-

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lievers, you must permit doubt, you must allow questioning, you must allow earnest inquiry, and you must allow some contradiction of the ancient orthodoxies of the nation. We have outgrown some of them. Our fathers were excellent men, but not omniscient. Can we honestly say that amongst ourselves—amongst the Independent churches—can we say that the spirit of earnest investigation of Divine truth is always welcomed by the authorities amongst us? I think it is more welcome than in almost any other party in Protestant Christendom. I myself am a living example of the wonderful toleration of Congregationalism. But still there is room for improvement. It is one thing to be tolerant of other men's inquiries; it is quite another thing to be disposed for inquiry for yourself, and until this spirit of earnest and fresh study of the sacred Scriptures rises in the midst of us and burns as an unquenchable fire in our breasts, I do not think that even Independents will exercise the full influence that they might exercise upon the future religious destinies of England. We want, above all things, earnest study, exact knowledge, and free thought, a freedom that shall be governed by the Spirit of God. It is this which will save the English commonalty and the English labouring multitudes from secularism and unbelief. I earnestly hope that some may be found here to-night who, acknowledging that they have not hitherto studied as they should have studied those wonderful records of the redeeming mercy, will take courage from the words I have uttered, to go home and open their Bibles afresh, and perhaps date the commencement of new convictions and a loftier life from the meeting of the Congregational Union at Bristol, in the year 1882.

THE RESURRECTION OF THE UNSAVED.

I.

The Doctrine of the Old Testament.

"In the day that thou eatest thereof, dying thou shalt die."—GEN. ii. 17 (*Margin*).

BEFORE entering upon the important and very solemn subject which I propose to bring before the readers of the RAINBOW—how readily does the pen trace that long-familiar word!—it may be well, and it will at least be candid, if I indicate my own position in relation to it as briefly as may be. For many years, as those long acquainted with this Magazine are well aware, I have been the earnest, however feeble, advocate of the doctrine of "Conditional Immortality," or, as I prefer much to call it, "Life only in Christ." Of late years, however, I have been led, as the result of prolonged study of the great problem of human destiny, to incline strongly to what is called "the larger hope," and perhaps those best acquainted with my present opinions would be disposed to class me with Universalists. But if I am a Universalist, I am at all events a Universalist *with reservations:* and one of those reservations is, that I see strong grounds for admitting, from my study of Scripture as well as my experience of human nature, that there may be *some*—I feel a blessed persuasion that their number

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will be relatively very small—who will finally "count themselves unworthy of everlasting life," and, having exhausted all the resources of Divine mercy, leave the Infinite Love no alternative but to destroy them for ever, as a curse to the universe and to themselves. It will thus be seen, I trust, that I am quite in a position to approach the consideration of the question before us in good faith, a point on which some doubt has been expressed in consequence of the unfortunate ambiguousness of an expression in my letter in the October number of the RAINBOW. The question to be decided, if decided it can be, is simply this,—*Do the Scriptures teach the resurrection of the unsaved, or do they not?* And the strength and validity of any arguments which can be adduced, *pro* and *con*, are not in the least affected by the other, and totally distinct, question, Will the number of those finally lost be—as I am disposed to think—very few; or will they constitute—as I have heard some believers in Conditional Immortality maintain—the large majority of the human race?

Without further preamble, then, let us proceed to the consideration of our subject. For the sake both of convenience and clearness I shall state what I wish to say in the form of a few distinct and precise propositions, which I shall be prepared to defend further should I be called upon to do so.

PROPOSITION I.—*The Scriptures of the Old Testament do* NOT *contain one distinct assertion of the bodily resurrection of the unsaved.* The only apparent exception is found in the words of Daniel xii. 2: "And many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt." But even this exception is only *apparent*, for Dr. Tregelles—an unexceptionable authority, not only on the score of scholarship but as singularly free from all suspicion of heretical bias—with many other Hebrew scholars, translates the verse thus: "And many from among the sleepers of the dust shall awake; *these* (who awake) shall be unto everlasting life; but *those* (the rest of the dead, those who do not awake) shall be unto shame and everlasting contempt." And he adds, "The word which in our Authorized Version is twice rendered 'some' is never repeated in any other passage in the Hebrew Bible, in the sense of taking up distributively any general class which has been previously mentioned; this is enough, I think, to warrant our applying its first occurrence here to the whole of the many who awake, and the second to the mass of the sleepers who do not awake at this time."* And the correctness of this interpretation of the passage is confirmed: (1) By the fact that it is the interpretation given by the most eminent Jewish commentators; and (2), that the internal evidence of the passage proves that it is a prophecy of the First Resurrection.

1. As regards the first point, the famous Aben Ezra, in his commentary on this chapter, quotes Rabbi Saadias Gaon as declaring that "those who awake shall be (appointed) to everlasting life, and those who awake not shall be (doomed) to shame and everlasting contempt." The words of Gaon himself are, "This is the resurrection of the dead of Israel, whose lot is to eternal life, and those who shall not awake are the

* "Remarks on the Prophetic Visions of Daniel," p. 174.

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forsakers of Jehovah." And Rabbi Manasseh Ben Israel, in his treatise on the *Resurrection of the Dead*, speaks to the same effect (B. ii. chap. 1), "From the mind and opinion of all the ancients, we conclude that there will not be a general resurrection of the dead and one common to all men;" and in proof of this he cites these very words of Daniel, "Many of them that sleep in the dust," &c., where he says, "many" cannot mean "all." Even so "advanced" a critic as Dr. Samuel Davidson says, "These words refer to the Jews alone." The same belief is enunciated in the Second Book of Maccabees: "It is good, being put to death by men, to look for hope from God to be raised up again by Him: as for thee, thou shalt have no resurrection to life" (xii. 44). And with this also agrees the testimony of Josephus: "They (the Pharisees) say that all souls are incorruptible; but that *the soul of the good man only passes into another body*, while that of the wicked is subject to eternal punishment."*

2. Again, is it not quite clear that the "time of trouble, such as never was since there was a nation," spoken of in the preceding first verse of the chapter, must be identified with the "great tribulation" spoken of in Matthew xxiv. 21-30, which will be endured during the reign and blasphemy of the last personal Antichrist, "the man of sin;" even him "whom the Lord shall consume with the spirit of His mouth, and shall destroy with the brightness of his coming?" (2 Thess. ii. 8). Hence the resurrection here spoken of by Daniel synchronises with the period of the second Advent, and therefore can only be a prophecy of that "first resurrection," all the partakers in which are pronounced "blessed and holy" (Rev. xx. 6).

So far then as the negative side goes, the argument seems complete; the Old Testament nowhere teaches the bodily resurrection of the unsaved. But this is not all; there is also a positive side to the question, and to this we must next turn.

PROP. II.—*The Old Testament Scriptures* DO *contain passages which distinctly teach that the unsaved will never be raised from the dead.* A number of proof-texts might here be quoted, such as Job xiv. 7-12; Prov. xxi. 16; Isa. xxvi. 10-14; xliii. 16, 17; Jer. li. 39, 40, 57; but I will content myself with drawing attention to one which even if it stood alone is, to my mind, absolutely conclusive on that point. I refer to Psalm xlix., which from verse 5, with the concurrence of eminent Hebraists, I read thus:—

"5. Why should I fear in the days of evil,
When the iniquity of those that would trip me up compasseth me about?
"6. They that trust in their wealth,
And in the greatness of their riches boast themselves,
"7. None (of them) can by any means redeem another,
Nor give to God a ransom for him,—
"8. For too costly is the redemption of their life,
So that must be given up for ever,—
"9. That he should live for ever
And not see the grave!

* "Jewish Wars." Book ii. chap. 8.

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"10. For he must see that wise men must die;
Likewise the fool and the brutish person must perish,
And leave their wealth to others.
"11. Their graves are their houses for ever,*
Their dwelling-places to all generations:
(Though) men call upon their names (i.e., praise them) upon the earth.
"12. But man (being) in honour, abideth not,
He is like the beasts (that) are destroyed.
"13. This their way is their folly,
And (yet) after them men approve their sayings!
"14. Like sheep they are gathered into sheol (i.e., their souls);
Death is their shepherd:
And the upright shall have dominion over them in the morning (i.e., of the resurrection).
And their beauty shall sheol consume away,
That it have no more a dwelling-place.
"15. But God will redeem my soul from the power of sheol:
For He shall receive me.
"16. Be not thou afraid when a man groweth rich,
When the glory of his house is increased:
"17. For when he dieth he shall carry nothing away,
His glory cannot descend after him:
"18. For though he blessed his soul in his life,
And men praise Thee when thou doest good to thyself—
"19. He shall come to the generation of his fathers,
Who nevermore see the light (i.e., of life).
"20. Man in honour, and not having understanding,
Is like the beasts that perish."

Now what statement of the doctrine that for the unsaved man there is no resurrection, could be more full, distinct, and emphatic than this? The argument of the whole psalm is evidently the solution of that anomaly of the Divine government which has perplexed thoughtful minds in all ages; viz., the prosperity often enjoyed by the ungodly as contrasted with the adversity of the righteous. It is, in fact, the parable of Dives and Lazarus in an earlier form, and viewed from a lower standpoint. And how does the psalmist deal with it? By showing that *the righteous man has a hope beyond the grave in which the wicked man, as such, has no share,*—the hope that is of resurrection. Ungodly men, however great may be their wealth, and however highly they may be esteemed in this world, must die; nor can either they themselves or their fellows buy back the life once lost. "There is a kind of solemn irony," says Dean Perowne, "in the idea of the richest of men offering all his riches to God to escape death." No; "too costly is the redemption of their life," that life which "must be given up for ever." In the Lord's own words: "What doth it profit a man, to gain the whole world and forfeit his life? For what should a man give in exchange for his life?" (Mark viii. 36, R. V.). Well, and when death has overtaken the

* This important reading is that of the Septuagint, Peshito Syriac, Targum, &c.; and is adopted by Ewald, Olshausen, Gsiger, Grätz, and other critics.

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wicked man, what fate awaits him? "Their graves are their houses for ever; their dwelling-places to all generations." So Solomon says, "The man that wandereth out of the way of understanding shall remain in the congregation of the *Rephaim*"* (Prov. xxi. 16). "Like sheep they are gathered into sheol; death is their shepherd, and their beauty shall sheol consume away, that it have no more a dwelling-place." "He shall come to the generation of his fathers, who never more see the light of life." Now what does all this mean? What can it mean? Clearly it must mean one of two things. (1) Assuming that the soul of man is a distinct entity which survives the death of the body and descends into the underworld, sheol or hades, it may mean that the soul of the wicked man may continue to exist in that dreary prison-house till, after the judgment of the great white throne, it is, without previous bodily resurrection, adjudged to destruction in "the second death." As it is written: "Be not afraid of them that kill the body, and after that have no more that they can do. But I will forewarn you whom ye shall fear: Fear Him, which after he hath killed, hath power to cast into Gehenna" (Luke xii. 4, 5). Or else (2), assuming that man is essentially a material organism, of which the soul is only the phenomenon, and which perishes with the body, then, sheol being understood as the grave, it may mean that the wicked man once consigned to the tomb shall never arise from it; or, in other words, that for the man who is not saved in this age there is no future life at all. But on either theory the main teaching of the psalm is equally explicit, and it is unmistakably this,—that for the wicked, as such, there is no such thing as a bodily resurrection.

Before I leave this important Scripture, however, I wish to point out *its perfectly general character*. Had I selected Isaiah xxvi. 14: "They are dead, they shall not live; they are deceased, they shall not rise: therefore hast thou visited and destroyed them, and made all their memory to perish,"—had I selected this passage, I say, as a special proof-text, it might have been objected that only a special class of the dead were there spoken of,—those, that is to say, who are the victims of the terrible judgment described in Rev. xiv. 9-11. But, apart from the fact that the passage, when correctly translated,—"the dead live not again, the Rephaim arise not,"—does not admit of this restriction; it would still teach emphatically that for some of the dead, at least, there was no resurrection.

"But the righteous hath hope in his death." And how brightly does this hope break forth here in the psalmist's soul, even amid the deep shadows of the earlier dispensation and before Christ had "abolished death and brought life and immortality to light." "But God will redeem my soul from the power of sheol, for He shall receive me." "In the very midst of the gloomy picture which he draws of the end of the ungodly," writes Dean Perowne, "there breaks forth one morning-ray of light, the bright anticipation of the final triumph of the good over the

* Disembodied human spirits, the inhabitants of sheol, are in the Old Testament called the *Rephaim*, shades, weak frail beings, like the Homeric εἴδωλον ἀμενρόν. The same name was used by the Phœnicians, and appears on the sarcophagus of the Sidonian King Eshmunazar, now in the Louvre, in a prayer in which he prays that those who disturb his tomb may "find no bed among the *Rephaim*." The word occurs in Isaiah and Ezekiel.

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evil. This is the inextinguishable hope which animates the Church of the Old Testament, as well as that of the New. Righteousness *shall* eventually, must in its very nature, reign upon the earth. The wicked shall find their end in sheol; (but) he who knows and loves God has the life of God, and can never perish. That life must survive even the shock of death.* Mark, then, the conclusion of the whole matter; see how the dark riddle of the Divine providence is solved, and the reproach of God's moral government rolled away. Be not thou offended, O righteous man, when thou seest the worldling grow rich and attain a high social position. For when he dies he cannot carry his riches with him. Naked he came into this world, and naked must he depart thither; nor can 'flattery sooth the dull cold ear of death.' 'He shall be gathered to the generation of his fathers who shall nevermore see the light of life;' for the man, however exalted may be his station, who is, in God's sight, 'without understanding,' is like the beasts that perish."

Yes; but the beasts have no bodily resurrection from the dead, and therefore if the unsaved are so raised, the words of Scripture, as here written, cannot be true; the Divine sentence, as it was originally pronounced, is supplemented by a terrible aggravation which is not in the Statute book; and after all "the fool and the brutish person are not like the beasts that are destroyed!" So much for the teaching of the Old Testament; the consideration of that of the New must be reserved for another occasion.

W. Maude.

THE PROGRESS OF TRUTH.

THE talented and devoted pastor of Knox's Church in Toronto lately delivered a discourse on that very important portion of the Word of God—Genesis iii. 22-24. He frankly avowed that the lesson taught therein was that God determined that the sinner should not live for ever in the misery arising from sin.

This is an important concession for truth from the avowedly orthodox pulpit, because it teaches *that holiness is essential* to the obtaining of eternal life or immortality, and this holiness can only be found by the sinner through faith in Christ Jesus, who is "the Resurrection and the Life." Without resurrection from the grave, the Apostle Paul declares even the saints who "fell asleep in Christ are perished" (1 Cor. xv. 18); i.e., *they are no more;* or, as the Concordance of Cruden expresses it, "*they are deprived of being.*"

The light of life is evidently shining in the dark regions of our popular theology, and is making many ashamed of the errors palmed upon the multitude as God's truth in the ages that are past. The recent revision of the Catechism for the young "of tender years," upheld for sixty years in the Wesleyan denomination, and the recent published determination of the Presbyterian denomination—both the Kirk of Scotland and the Free Church—to shorten and amend the Confession of Faith, are cheering signs of the times. The tenacity with which the errors of an antiquated creed are retained, notwithstanding their manifest opposition to the Word of God, and their antagonism to

* "The Book of Psalms: a New Translation."

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the moral convictions of intelligent believers, is very remarkable. What Mons. Vinet, the distinguished Christian philosopher, described as "*a tremendous error* involved in the theology of the past, of which the *Christianity of the future would be ashamed*," is evinced in those revisions of creeds and catechisms. Yet the Wesleyans relax the statement of the horrid fictions only towards "*children of tender years*," and the Presbyterians only towards "its *Mission Churches and Presbyteries!*" Both denominations seem to imply that the older Wesleyans and the home churches, etc., of the Presbyterians are to have the errors entailed upon them as heretofore! The traditions or opinions of leaders in religious communities have in all ages been employed as instruments of power to control the masses, and too frequently to promote ignorance, irreligion, and infidelity. The standing motto in every church should be *Free Biblical Interpretation* as an essential right to be exercised by every Christian believer, and especially by every religious teacher. The first article in almost every creed is, that "*the Bible alone is the standard of faith and duty.*" To this let every Christian believer adhere, but sternly repudiate every attempt to make the opinions, even of good men, authoritative over conscience. It is a usurpation to be condemned by every intelligent believer.

Eglinton. J. LESSLIE.

NEW YEAR'S EVE.

I AM waiting in the starlight,
For the bright, sweet morrow morn,
When the fair and young New Year
To the light shall be born.
Oh! greet her with thy love, 'tis the gift from above,
Which infoldeth all things else, coming gently like a dove.

I am waiting e'er the daybreak
For the dawn of God's New Year;
And hope should hush to silence still
The rising of each fear;
With morrow comes the light, and darkness ends with night,
And shadows flee as o'er the hills the day is breaking bright.

I am waiting as in gloaming,
For the future and the true;
Which the hand Divine shall fashion,
When He maketh "all things new;"
New heavens and new earth, and the future gives them birth,
Then God once more shall bless His own and repronounce its worth.

Oh! we wait, and wait in sorrow,
When we might e'en wait in joy;
And the hour that brings us blessing
Is not free from its annoy;
But cast aside the spell, on the brighter future dwell;
Believe in One above us, for He "doeth all things well."

WALTER BAXENDALE.

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SCRIPTURE QUESTIONS AND ANSWERS.

1. What was the cry of the servant of the man who made a great supper?	1. Come, for all things are now ready (Luke xiv. 17).
2. What did Jesus say to the men travelling to Emmaus?	2. Ought not Christ to have suffered these things, and to enter into His glory? (Luke xxiv. 26).
3. What did the officers say of Jesus?	3. Never man spake like this man (John vii. 46).
4. What does Paul say Christ did?	4. Died for our sins (1 Cor. xv. 3).
5. What did Jesus say of Himself?	5. I am the way, the truth, and the life (John xiv. 6).
6. What did Peter say Christ was?	6. Thou art the Christ, the Son of the living God (Matt. xvi. 16).
7. Where did Jesus say there are many mansions?	7. In My Father's house (John xiv. 2).
8. What did Jesus for His disciples after His resurrection?	8. Opened their understanding (Luke xxiv. 45).
9. What does Peter say is the only name for salvation?	9. None other name but Jesus (Acts iv. 12).
10. What does Jesus claim as His?	10. All things that the Father hath are Mine (John xvi. 15).
11. What does Jesus say it is to know God?	11. Life Eternal (John xvii. 3).
12. Where does John say the names of believers are written?	12. In the Lamb's book of life (Rev. xxi. 27).
13. What occurred in Samaria through the saying of the woman?	13. Many believed on Him there (John iv. 39).
14. What did Jesus say to His disciples?	14. My friends, if ye do whatsoever I command you (John xv. 14).
15. What does Paul say the gift of grace is by?	15. One man, Jesus Christ (Rom. v. 15).
16. What does Paul say Jesus was?	16. Raised from the dead for our justification (Rom. iv. 25).
17. Who does John say is the light of the New Jerusalem?	17. The Lamb is the light thereof (Rev. xxi. 23).
18. What doth John say proceedeth from the throne of God and the Lamb?	18. A pure river of the water of life (Rev. xxii. 1).
19. What does Paul say believers are looking for?	19. Looking for that blessed hope (Titus ii. 13).
20. What did Jesus say he would give to the overcomers in the church of Smyrna?	20. I will give thee a crown of life (Rev. ii. 10).
21. Who does John say shall enter the New Jerusalem?	21. They which are written in the Lamb's book of life (Rev. xxi. 27).
22. What does Paul say the promises in Christ Jesus are?	22. Yea and Amen (2 Cor. i. 20).

The Initials of the Texts give "Conditional Immortality."

S. J. TURNER.

CORRESPONDENCE.

A QUESTION.

DEAR SIR,—I have been a constant reader of the RAINBOW, and believer in the doctrine of Conditional Immortality for some ten years or more. In conversation

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lately with a Methodist Minister, he proposed a question I was unable to answer, and shall feel truly obliged if you or some of your readers will give me some help on the subject, in your very valuable Magazine.

I state the question below, and remain with much respect,

Yours faithfully,

ADA E.

"If eternal life be only received through personal faith in Jesus Christ, and those who do not believe will be annihilated,—What will become of infants and those who, though never having heard of the Saviour, live up to the light they have?"

"THY KINGDOM COME."

DEAR SIR,—This prayer our Lord taught His disciples, and as it is so often repeated by Christians—generally—it has occurred to me that its true meaning and import is either ignored or lost sight of, since there are very few amongst professedly devout men who, if you speak upon the subject, understand it, and many wilfully reject (when explained) this fundamental doctrine of the Christian faith, showing that the world, and not the "Kingdom," is what they seek; but true devotion is based upon believing what God has said, and expecting what He has promised, hence His children pray in the spirit and with the understanding, "Thy Kingdom Come," "Thy will be done on earth as it is heaven." We know that this will certainly be fulfilled, for the Lord Jesus will return and establish His Kingdom on the earth in truth and righteousness for ever, and it is certainly the privilege of His people to give Him no rest till this is accomplished; hence, we ought to regard more earnestly the return of the Jews to their own land as a signal to their conversion and repentance, and help every effort put forth in their behalf, ourselves being partakers of the benefit upon which now a rich blessing rests in the certain hope of participation in the presence of joy and Him who will restore the Kingdom to Israel, when He will dwell in the midst and reign in Mount Zion and in Jerusalem and before His ancients gloriously. I am, yours truly,

CHAS. FORSBROOK.

AN EXPLANATION.

DEAR SIR,—I desire to supply the omission of a note that should have accompanied my paper on "The Relative Position and Occupation of the Church and of Israel during the Millennium," in your issue of this month.

The subject prepared was to have been *spoken* at the late Conference of the Conditional Immortality Association, at Salisbury,—which, owing to ill health, I was unable to attend, hence the matter, and especially the seven phenomena of section seven, were much abridged, owing to the limited time allowed on a platform. Had the paper been intended altogether for the RAINBOW, it would have been more matured, and each of the events would have been treated in more explanatory detail. There may, however, be sufficient to enable anyone who will search the Scriptures, to supply the necessary particulars.

Believe me, faithfully yours,

H. GOODWYN.

Reading.

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A CORRECTION.

DEAR SIR,—I see some well-known and exquisite lines in the RAINBOW for this month,—"The Veiled Bride." I have known them for twenty years, but I have always believed them to be from the pen of my friend and brother minister, the Rev. W. B. Robertson, D.D., late of Irvine—indeed if I remember right, he published them in "Good Words," in or about 1862, for I remember an accompanying sketch of the *wooing*.

I am sure you will be glad to have this error pointed out.

Yours sincerely,
WILLIAM BOYD.

Westwood Park,
Forest Hill, S.E.

THE ATONEMENT.

DEAR SIR,—Perhaps you will allow me to say a few words in reply to the criticisms (?) of your correspondent, Mr. C. Underhill, on my pamphlet. I cannot but be sorry that a work which called forth such high commendation as you were pleased to express in last month's RAINBOW, should be so obnoxious to so earnest a Christian as Mr. Underhill seems to be. But at the same time it seems to me that if he had been as carefully studious in the subject as he is earnest, he would not have so hastily condemned what he evidently does not quite understand. He begins by saying that "no one can study the Scriptures without perceiving that God has been pleased to develop a theory of the Atonement." This statement is utterly contrary to well-known facts, for although the Scriptures have been studied for over 1,800 years, and never so thoroughly as now, yet to this hour there is no common agreement in the Christian Church as to what the Divine theory is; whilst some of our most respected teachers openly express doubt whether God has been pleased to reveal it. Mr. R. W. Dale, in his recently published work on the Epistle to the Ephesians, says: "Theories of the Atonement have exercised and baffled the speculation of a long succession of theologians," and adds: "Perhaps the great mystery is inaccessible to human thought." The "Clerical Symposium" on the subject which has been appearing in the *Homiletic Magazine*, during the last nine months, also shows very plainly that many have studied the Scriptures "without perceiving that God has been pleased to develop a theory of the Atonement."

Mr. Underhill characterises as "shocking" the statement that "our sins are the victim" in the Atonement sacrifice, because the Levitical law required that the victims offered in the sacrifices should be clean, spotless, and without blemish. But he strangely overlooks the statement that the sins of the people were to be confessed over, and put upon, the victims, and *then* the victims, as bearing the sins, and as representing the sins, were slain and put away. So also in the case of the Lord Jesus Christ. He was the Spotless Lamb of God, but our sin was put upon Him, and He "who knew no sin, *was made sin*" (2 Cor. v. 21), and then, as sin—as the representative of sin—He was put to death. The Lord Jesus, truly, was the victim, as was the goat; the latter as the typical representative of sin, Jesus as the real representative. The very words which Mr. Underhill quotes indicates this, as he may see, if he will patiently think of them.

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"Christ hath put away *sin* by the sacrifice of *Himself*," that is, He sacrificed sin when He sacrificed Himself; both were sacrificed in the one transaction, because in it, for the purposes of Atonement, Christ and sin were identical. He, Himself, was made to be sin, for us (2 Cor. v. 21). See also (Rom. viii. 3), "God, sending His own Son in the likeness of sinful flesh, and for (or, as) sin, condemned sin in the flesh," i.e. condemned sin in the person of His Son, whom He sent in the likeness of sinful flesh, or, as the original reads: "in the flesh of sin." The same idea is also expressed by Jesus Himself when He said: "As Moses lifted up the serpent in the wilderness, even so must the Son of Man be lifted up." The Serpent, a Scriptural emblem of sin, is here stated by Jesus to represent Himself! So, whether the idea be shocking or not, it is Scriptural.

Mr. Underhill confuses one aspect of the work of Christ with another when he says that according to my theory, "God is asked to accept *sin* as an offering of a sweet-smelling savour," and as "a sacrifice in which God could delight, and upon which both God and man could feed and have fellowship." I did not say or mean anything of the kind, nor does my argument involve it.

Mr. Underhill stumbles over the old human theory, *nowhere expressed in Scripture*, that "the fundamental basis of the Atonement consists in the necessity of satisfying the claims of Divine justice." Now, he himself is satisfied with the Scriptural statement that the penalty, the wages of sin, is death. Then the claims of Divine justice are surely satisfied when the penalty is inflicted on men, and they die! What more can justice require, since all men die? Justice is satisfied, and does its work in putting all men to death, and would leave them there for ever. But the love and mercy of God have also something to do, and in and through the work of Jesus reconcile men to God, and save them out of death. Not by Jesus bearing the penalty instead of us (which idea is contrary to the fact, for we have to bear the penalty ourselves), but by His bearing our sins, to be sacrificed in His own body on the cross; and then opening the way for us, out of death, by resurrection. "The fundamental basis of the Atonement" is *not* the necessity of satisfying the Divine justice, but the necessity of effecting the reconciliation of man to God, by the putting away of that which separates them, i.e. sin.

We are, therefore, called upon, as Mr. Underhill will see, by a careful reading of Rom. vi., vii., and viii., to personally contribute our share in the Sacrifice of Sin, by reckoning as dead, and by putting to death, all the sinfulness that is in us—having first recognised that God, on His part, while we were enemies, had reconciled us to Himself, by the death of His Son (Rom. v 10).

Yours very truly,

T. KIRKMAN.

NOTICES.

"D. P. AHIRA," Nagercoil. Letters received. Our correspondent kindly encloses the following note, sent him by a friend of his, a native gentleman:—"Dear Friend,—Dr. Leask's Magazine of Christian Literature,

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which you sent for my perusal, I am glad has afforded me much pleasure. The expositions on subjects of Christian doctrines contained therein display profound theological skill, and extraordinarily exhibit that *Divine power* which most mysteriously envelopes them. Undoubtedly its learned Editor deserves much praise; and I wish him every success in the publication of the Magazine, which I consider is well adapted for diffusing the sound truths of Christian theology among our fellow Indian brethren. I shall thank you to send me the other copies, and with many salams I return the number. Yours, B. D."

"The Design of the Incarnation."—Respecting this sermon we have received the following letter from an able theologian:—"I cannot help dropping you a line to say that I have just been reading your sermon over again (in the Rainbow) with my dear wife, and that we both enjoyed it intensely. For myself, I regard it, without exaggeration, as the most splendid sermon I ever read or heard. It is massive and yet sparkling. Its thoughts are solid and their vesture beautiful; thought and diction move along together in happy unison, and with a sublime simplicity. And, above all, the sermon throughout exalts the love of God, and the Person and work of Christ, and its tendency is to endear Him to the heart of the child of God. May you be preserved long to preach many such sermons in the Master's service!"

"D. T." Read and understand Rom. vi. 23. Just accept the words in their natural meaning—Death, *death*, Life, *life!*

"M.D." Compare these verses:—"Seventy weeks are determined upon thy people and upon thy holy city, to finish the transgression, and to make an end of sins, and to make reconciliation for iniquity, and to bring in everlasting righteousness, and to seal up the vision and prophecy, and to anoint the most Holy" (Dan. ix. 24). "Now once at the end of the age hath he appeared to put away sin by the sacrifice of himself" (Heb. ix. 26). See also verses 13, 14, "For if the blood of bulls, and of goats and ashes of an heifer sprinkling the defiled, sanctifieth to the purity of the flesh; how much more shall the blood of Christ, who through the eternal Spirit offered Himself without fault to God, purify our conscience from dead works to serve the living God?" A comparison of Isa. liii. 4, 5, with 1 Pet. ii. 24, sheds clear light on the great doctrine—sin put away, borne away, by the great Redeemer, for all who believe on Him. Strange that there can be two opinions on this glorious fact!

Conditional Immortality Association, Book Room, 80, Edgeware Road, London, W.—Having the whole of General Goodwyn's Works under my charge, and being very desirous of giving them extended circulation, I have obtained General G.'s permission to send a collection of his works, of the value of One Guinea, for the sum of Five Shillings, to any part of the kingdom, Carriage Paid.

Send a Postal Order for five-shillings, or sixty Penny Stamps, to the above address, and secure a valuable accession to your Library.

R. J. Hammond.

A few of our Monster Surprise five shilling lots still left.

"J. W." writes: "Your Israelitish Article this month will be found deeply interesting. I expect you will now go more habitually into Israel's coming action, and analyse the Brito-Israelite scheme, till you make apparent what it is really worth."

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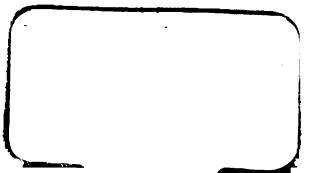

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